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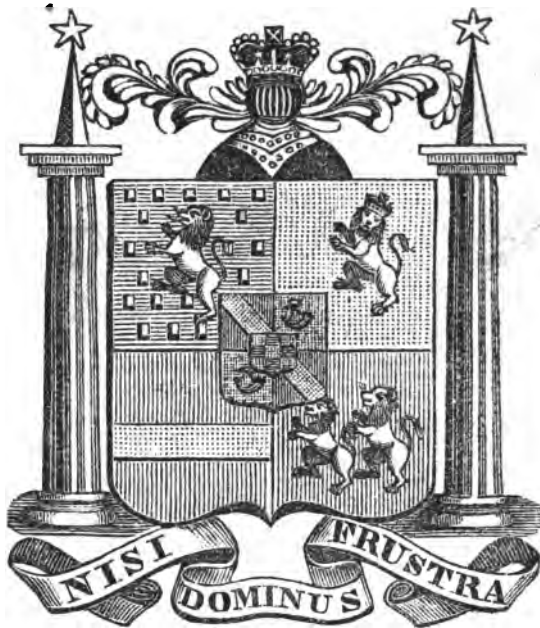


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ZXA
MAGAZINE

THE
MAGAZINE
OF THE
REFORMED DUTCH CHURCH.
FOR
1827.



VOL. I.

CONDUCTED BY AN ASSOCIATION OF GENTLEMEN, AND EDITED BY
WILLIAM CRAIG BROWNLEE, D. D.

“Een dracht maekt macht.”

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INTRODUCTION.



THE present age is characterised by the numerous and successful efforts to diffuse knowledge. These efforts are not confined to any one branch of literature. They are exerted over the whole circle of the arts and the sciences; and they are extended to the benign religion of Jesus Christ.

The various causes which were in operation at the time of the Reformation, by which religion and the sciences began to send forth their brighter and steadier lights, and which gave an irresistible influence to the spirit of free inquiry, have not ceased to operate, in their salutary influence, on the human mind to this day.

Hence, we see, in all the departments of literature, men labouring with unremitting activity; each on the field of his own favourite science; while he urges forward with a most laudable zeal, into the first ranks of distinction, in the improvements, and the discoveries in the arts and sciences; and their successful application to the practical purposes of life.

The age is also marked by the diffusion of knowledge among all classes of men. It is no longer confined to the wealthier part of society, and to scholars merely; as in former times. It begins to shed its light even over the labouring part of the community. The cottager, and the mechanic, after the labours of the day, retire to the scenes of religious instruction, or to the reading room; or to his own fireside, where he studies the last review, or a volume on mechanics; or he follows the crowd into the lecture room of the practical philosopher; and the chymist; and stores his mind with ornamental and practical knowledge.

The diffusion of religious knowledge, it has been agreed upon by all, I believe, has been keeping pace with that of the different branches of literature;—if indeed it has not rather taken the lead;—and is considerably in advance among us.

The opinion has gone abroad over enlightened and free nations, that every class of men, even to the humblest, can be illumined, and ought to be illumined with every kind of knowledge. This opinion has been produced and kept alive by the genuine spirit of the Reformation. And we find its able advocates in all the classes of society; and among men of the most opposite views and feelings in politics and religion; among the high-toned churchmen; and the presbyters; among the whig, and the tory combatants on the floor of parliaments; among men of letters hostile to religion; and among men of learning and piety.

And the time, we doubt not, will soon come, when the different branches of practical and theoretical philosophy; and, what is of infinitely superior importance;—religious knowledge will be as extensively diffused, over all ranks in society, from the highest to the lowest, as were the knowledge of the alphabet; and the first elements of a rude education among the lower classes some hundred years ago in our country and in Europe.

It must also have struck every observer that a very remarkable change, in the mode of conveying knowledge, by the learned, has attended, or rather has preceded this happy condition of things.

In the centuries that are past, the learned never thought of addressing themselves to the vulgar—as they called the operative class of the community; or indeed the great mass of the people. They wrote folios and quartos, and these folios and quartos were addressed only to the learned. Their contents were not designed for the great body of the people. And if it so happened that occasionally they might have been adapted to the instruction of the community in general, the very expense attending them removed their usefulness totally beyond their reach.

The evil was not much corrected by the writers of the next age, who followed with their expensive octavos—still designed for the hands and the libraries of the learned; and for those who—learned, or not learned—could enjoy within the walls of a college; and under the patronage of an ecclesiastical establishment—ease and a sinecure!

But now a great revolution has taken place on this head;—or rather a most salutary reformation, which will be followed by the happiest results.

Men of letters begin to address themselves to the humblest, as well as to the highest; to the illiterate as well as to the learned. And they send forth their communications in daily; in weekly; in monthly, or in quarterly publications; which are thus made accessible to all—and contain matter of instruction on their miscellaneous pages, admirably adapted to every class of men. This is an admirable devise that has been fallen on, in late times, to diffuse all kinds of knowledge among every condition of men!

No lover of truth—no lover of his country and of the church of God can, without delight and gratitude, look over the great number of this kind of publications in our rising country.

We see, around us, men of the greatest talents; and the finest literary accomplishments, labouring with zeal and success in the cause of religion and science. And when we consider what must be the vast amount of useful knowledge, in religious and practical science diffused throughout the country, among all ranks, even to the lowest classes;—in the course of a year, or a month, or a week—we must be convinced of the very great utility

of these periodical works. And we shall be readily disposed to admit, that the multiplying of their number—provided that sound principles be carefully diffused by them—should not only not be deprecated; but, on the contrary, encouraged and welcomed as so many additional means of multiplying blessings to the church, and to our country.

It is with these impressions that the Editor offers **THE MAGAZINE OF THE REFORMED DUTCH CHURCH** to the patronage of the christian public in general; and to our fathers and brethren of the Reformed Dutch Church in particular.

Waving many considerations, which might be urged in our favour; I request their attention to one class of facts, which, it is presumed, they will consider worthy of due regard.

The Reformed Dutch Church is an extensive and flourishing church. In Europe, from the period of the Reformation, until the latter part of the last century; and particularly on our continent, she has always been distinguished for her ardent zeal, and her perseverance in defence of the pure doctrines of the gospel. She can point to a long line of theologians who have occupied the foremost rank as popular preachers; and as profound and orthodox writers. Their rich materials are deposited with her; and are ready to be developed for the instruction of the rising generation.

She is, moreover, a wealthy church, and her sons—particularly of late, have been distinguished for their benevolence and charity.

And yet, while other religious denominations have had, by a laudable and pious effort, their respective periodical publications; she has not yet had her Magazine. She has not yet had a single periodical work which she could call her own; or which she could wish to patronize as a church. She has not had one solitary paper to visit the dwellings of her sons and daughters, to tell them what their venerated forefathers were; how exemplary and pure their lives were; how zealous they were for the unadulterated word of God; how faithfully they taught it; and how ably they defended it; and how piously they transmitted it to us! There has not been one religious weekly, or monthly messenger to visit us; “to excite in us a tender sympathy—a generous attachment to the church of our forefathers; where embosomed they now sleep; and where the memory of their virtues ought to be fondly cherished;” that by us they may be carefully copied into our lives; and set before our children in the purity and piety of parental examples!

This want had long been sensibly felt by us. And we have long been wishing for a periodical work, which might accomplish these important objects. And which, moreover, might be the instrument of diffusing missionary information among our churches: which might combine the efforts

of the brethren in the common cause: which might keep constantly in view before the members and lovers of our Zion her best interests; which might advocate the pure doctrines of our church; and defend them against the invasion of modern speculations: which might also explain and enforce the principles of discipline and church government: and which, by an exhibition of facts; and the urging of constant appeals to her piety and generosity, might call forth the vigor of her missionary efforts, in behalf of our desolate churches, and the unenlightened portions of our land.

Accordingly, the following Resolution was passed by the General Synod at their last meeting in New-Brunswick, in September last year.

“Resolved, that this Synod recommend to the Board of Managers of the Missionary Society of the Reformed Dutch Church the issuing of a periodical publication as a necessary vehicle of spreading abroad, in all the borders of the church, such information as is necessary:—and that the Synod recommend the same to the patronage of the church; and the Synod do warmly recommend to all their churches the favourable reception of any agent, or agents sent among them by the Missionary Society, in the furtherance of their laudable efforts for the good of the church.”

This Magazine is, therefore, the child of the General Synod.—And a select body of our able and learned men are pledged to sustain it by their influence and literary efforts. And we look with affectionate respect—under the blessing of Almighty God, from whom all our success flows....“*Nisi Dominus frustra*”—to the christian public; and to the Ministry, the members, and the friends of the Reformed Dutch Church in particular; for their countenance and support. They will, surely, not refuse their prayers, nor deny their efficient aid to the only Magazine of their own church, and the church of their pious fathers; which, we have seen, derived its existence from the zeal of her ministry: and which, in proportion to its patronage, will enrich our Missionary funds. For a pledge has been given that the net gains arising from it are to be appropriated to the Missionary wants of the Reformed Dutch Church.

It is seriously hoped that this appeal to the generosity and piety of the Dutch Church will not be made in vain.

Recent efforts on behalf of our beloved church have been crowned with signal success in favour of our Theological and Literary Institution. We have been surprised and gladdened by one gracious interposition after another. Never, before, has our church enjoyed a condition and prospects so auspicious as at the present time.—The contemplated publication is offered on liberal terms. The Editor, if God shall spare his health, will not be awanting in his duty to you. The Magazine will, by the grace of God, exert a salutary influence on our College; on our Missionary operations; and

will, we trust, be a source of instruction and gratification to the members of our church, and our brethren in Christ around us.

To the christian public the Editor owes it as a duty to himself to say—that the Magazine of the Dutch Church will not, by any means, be a controversial or a sectarian work. We salute with perfect respect and veneration our christian brethren; and especially the Editors of the numerous and truly able periodical publications; who are labouring in the common cause of the pure gospel of our Lord. We bid them all God's speed who "love our Lord Jesus Christ in sincerity and truth." We offer ourselves as their associate—cheerfully reciprocating with them what we do feel and avow, that "there are differences of administrations—but the same Lord." And, copying their example, we give them our pledge, that we will place ourselves by their side, to oppose the common enemy; and that, at the same time, we will devote ourselves fearlessly to the defence of the doctrines of the gospel; as these are extracted out of the Holy Bible, (the only rule of faith and morals;) and expressed in purity and precision in the canons and decrees of the Synod of Dort; and in our Heidelberg Catechism.

The Magazine will contain, from time to time, an abstract of the history of the Dutch Church from the MSS. and printed documents in possession of our ministers. It will contain, occasionally, Translations from the volumes of rich materials among us in the Dutch and Latin languages:—Abstracts of the proceedings of Synods, and Classes; and of the Missionary Society:—Religious and foreign missionary intelligence:—Biography:—Original communications on religious subjects:—Reviews and critical notices:—Religious anecdotes:—Obituaries:—and brief Original Sermons occasionally, over the signature of our ministers.

And the materials will be arranged, as far as practicable, in the following manner:

1. Religious communications.
2. Reviews and critical dissertations.
3. Miscellaneous articles—selections, &c.
4. Religious intelligence.
5. Literary and philosophical notices.
6. View of public affairs in general.
7. Obituaries.
8. Poetry—original and selected.

The Editor requests the literary gentlemen who form the list of efficient contributors; and all others who will favour us with their productions, to be punctual in forwarding their communications in good season. The Magazine will be published on the first of each month. And it is necessary that

papers intended for the number about to be issued, should be in the Editor's hands by the 10th or 15th day of the preceding month.

All communications, it is to be understood between the Editor and his correspondents, are to be subject to such corrections and alterations as the committee of criticism and review shall deem necessary and proper. This is usual in all such works: and it is reasonable. We will depart from this rule only in those instances, where our literary friends in the ministry will affix their names to the papers with which they favour us.

To open a source of useful and interesting religious intelligence, and to avail ourselves of the variety and talent in the religious productions of British christians; we have made an arrangement with a distinguished bookseller in New-York to import for us a suitable number of the principal religious periodical publications of England and of Scotland. And these, it is pledged to us, will reach us forty days after the day of their respective publications in Britain.

In fine, being deeply convinced that no work, however planned, or laboriously executed, can be made to prosper by any human effort: and being as deeply convinced that the Divine blessing alone can give prosperity to our enterprises; the Editor professes, with humility and fervent prayer, to commit the work to the care and the blessing of Almighty God!

New-Brunswick, April 1, 1826.

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THE REFORMED DUTCH CHURCH.

VOL. I.]

APRIL, 1826.

[NO. 1.

Religious Communications.

WE are anxious to hold up to the Church, in strong relief, the duty and necessity of Missionary exertions, in these times in which God has cast our lot.

Hence, we have been induced to place in our first number, the following appeal to the judgment and the religious feelings of our brethren on this important subject.

BRIEF DISCOURSES.

No. 1.

The duty and necessity of Missionary exertions.

"After that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." 1 Cor. i. 21.

In these words the following propositions are distinctly exhibited:

First. The world by wisdom cannot know God.

Second. The world by wisdom has not known God.

Third. The preaching of the gospel is the *only means* of divine appointment made known by the revelation of God, to "*save them that believe.*"

FIRST: I have said That the world by wisdom *cannot* know God!

The Christian has been standing too long in the attitude of defence: and too long has he been contented with the triumphant results of his defensive operations only. It is time for us to act in the offensive—and to carry the war into the enemy's camp. What professor Halyburton did a century ago, in the deistical controversy: and what Bishop Horsely did against his antagonist—ought to have been done by us against the enemies of the

holy cause of Missions. Those champions of the cross of Christ left for a season the truth to be sustained by its own innate strength. They aimed their well directed attacks at the credit of their opponents as historians; and at their system as polemics; and in the opinion of the learned and the candid, the fair fabric of opposition melted away and disappeared, like the gay allusions of a summer morning's dream!

It is not enough to say that the system which plants itself down in opposition to the Missionary cause, is unsupported by scripture. We denounce it as unphilosophical and irrational!—It places certain powers and resources in the minds of Pagans—which in reality have no existence even in the cultivated minds of enlightened society. If that thing "within," which is supposed to possess innate resources, and powers sufficient to lead men to immortal glory, be a *creature*—then it cannot unfold to man the mind of the Deity. Infiniteness alone possesses the power of entering the secrets, and the mind of the infinite God. The Holy Spirit—and he only, "searcheth all things, yea, the deep things of God." If this power and internal resources be God dwelling in us—then, as neither philosophy nor reason reveals such an inhabitant "within"—the proof of the thing must be derived

from divine revelation. To that we willingly follow you—and there we read the condemnation of this theory. It is there written that God dwells not in the hearts of the unregenerate; but in “the temple of the heart”—sanctified by the Lord of the new creation, through the gospel of God.

And, moreover, the soul receives all its ideas from the faculty of sensation, and the faculty of consciousness.—Now suppose the object on which we wish it to put forth these powers is really not visible nor tangible:—and suppose that it presents itself not even to the consciousness of the soul by any exhibition of itself:—it really *will* have no idea of that object:—it really *can* have no idea of it.—Now the Deity presents himself in no written exhibitions of his mind and purposes, before the heathen world: He moves in the invisibility and mysteriousness of his being over all nature, and in the kingdom of his providence; and from his footsteps, and from the traces of his hand, there are proofs of his existence, and of certain awful and grand perfections—reflected back on the human mind, clearly and distinctly from his works and his providence. But the Deity, as the object of worship, and his will, and his intentions towards us, and willingness to accept of such guilty and unholy beings—are not presented to the human race in Pagan lands, by any of the ways by which ideas are communicated to the soul. Hence the wisdom of this world does not know him: and human nature, as long as it remains human nature, *never can enter into the heights and depths of the infinite mind: it never can know him as the object of an acceptable worship.*—Descend even to the case of a fellow being:—let a human being present himself in the existence of the outward man before you. You have before you the proofs of his existence, and of the features of his face, and his figure. But he sends forth in words, no revelation of his thoughts, and feelings and intentions. Or suppose that on the solitary shore of an uninhabited

island you discovered the print of a human foot; and some specimens of exquisite workmanship:—you infer the existence of these human beings: you infer their ingenuity and wisdom.—But rouse into activity the energies of your souls, call forth these resources which the wisdom of the world puts “*within*” the pagan mind: and try the experiment of discovering the thoughts of these human beings, who are before you in the satisfactory proofs of their existence: discover their plans, their purposes, their loves, their hatred. It is utterly impossible. The supposition involves the greatest absurdity. To the full measure of absurdity does the supposition come up, which maintains that the soul has powers and resources sufficient to know the infinite mind of the Deity without his presenting himself in the exhibitions of a revelation before their minds. It actually supposes that the soul receives ideas through means; and, moreover, in ways, not only unknown to the philosophy of the human mind: but contradicted by universal experience. It is unphilosophical! It is irrational!—We charge it upon “*the wisdom of the world,*” as a species of philosophical fanaticism which floats widely over the society of mere men of letters, and the philosophical circles; and which, in point of absurdity and danger, beggars the most grotesque forms of religious mysticism on the records of human folly!

Nor are the defects, and the utter inefficiency of the wisdom of the world, confined merely to the theory of the system: In the practical part there is conclusive evidence of a total failure. It cannot devise means to stop the progress of sin and folly in its devoutest followers: It cannot eradicate from their bosoms the principles of sin: It cannot name the price, or the sacrifice which the Deity would accept: It tells me of no Mediator: of no kind and Heavenly Father: It cannot point to a door of hope in the “valley of trouble.” It cannot tell me

of a position before the throne of the holy and just God, which the trembling sinner may occupy in the peace and calmness of a joyful acceptance: It cannot lead me to the fountain in which the tortured conscience may wash away its pollutions, and its sorrows: It cannot tell me of the light, and the purity, and capacity of a glorious preparedness for the throne of my God, and the spotless company of the "*spirits of just men made perfect.*" Oh! no! I see in the historical facts gleaned from the records of Paganism the most affecting proofs of this. I see the proofs of it in the criminal and degraded lives of heathen: in the wretchedness of their deaths; when "*cursing their King and their gods, they look upward*"—and plunge into the dreariness of an unprovided for eternity!

Nor, my beloved hearers, am I taking an undue advantage of the system, by selecting my cases for illustration from the darkest lands; and the deepest shades in the character of Paganism. I would follow it over the classic lands of ancient Egypt and Greece and Rome. Nay, I would follow out its real pretensions and moral tendency, in lands and in circumstances the most favourable that can be imagined for its displays. Let us select, for instance, the days of our Lord Christ—when he directed on the minds of his audience his pure doctrines, arrayed and presented in the captivating simplicity of his style.—When he urged—and persuaded—and entreated—and commanded—and thundered; when to all this he added the proofs of his supreme Deity: and the proofs of the heavenly origin of his doctrines:—the strongest which could be made to bear on the sensitive and intellectual powers of man....the proofs by miracles. He cured all manner of diseases: he raised the dead: he cast out demons:—Never was the wisdom of this world—never were the resources of the human soul placed in more advantageous circumstances to make the great mo-

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ral experiment of its wisdom and powers.—They failed totally in the case of the great body of the Jewish nation, who crucified our Lord. The presentation of these pure and sublime doctrines: the demonstration of these unparalleled miracles produced on the great body of that generation no happy results. The children of the wisdom of this world turned away from Christ. And those lips which at the sight of his miracles had shouted hosannas,—now cried out "*Crucify him.... Crucify him!*"

No! my brethren: Over all the wide extent of Pagan regions, there never was offered such another opportunity of testing the internal resources and powers of human wisdom. And there never was given such another demonstration of its total inefficacy! The world by wisdom *cannot* know God!

SECOND: In point of fact, "*the world by wisdom HAS not known God.*"

The decision on a point of this kind can be had only from a collection of facts. And these facts ought, perhaps, to be collected from regions where this "*wisdom*" has been permitted to put forth its powers long and unshackled. We have seen how it failed even in Judea, in the days of our Lord's humiliation. To follow up the demonstration of its total failure, let us draw facts still farther from the regions of Paganism purely.

And here, to reach our point by proof from facts, we might lead you over the wide field of Paganism. And we might hold up in detail, the state of knowledge; and of belief; and of the morals of fierce and untutored savages of the west: and over the vast empires of Asia: the Hindoo and Chinese, the Tartar, and Turk, and African, and New Zealander: and then we might open the commentary of Paul in the Romans on their idolatry and cruelty, and destitution of all correct knowledge: and their unbridled licentiousness.....and see the fact illustrated in the history of all these nations that "they are without Christ....

having no hope....and without God in the world."

We might next turn to the classic fields of Greece and Rome: and surely, if a system of nature's fabrication which makes the true God its pure and only object of exhibition and reverence—if a system of human devising sufficient to guide the bewildered minds of Pagans to immortal glory ever can be found—in Greece and Rome, it is to be found:—if not there—then never can it be found!

In casting our eyes over the classic names of antiquity, we feel an awe and veneration. We feel more—we feel, in spite of the checks of sober reason—the charms of our youthful enthusiasm. And it costs us an effort to shake off undue prejudices in their favour.

But with all my enthusiastic admiration of the classic name and remains—I will not let down one single concession in favour of their morality. With all my enthusiastic admiration of them, I do assert, that there is that on the pages of the most admired classic writers, which has a direct and irresistible tendency to engender and cherish the most destructive principles!

I except not even one. Poet and philosopher are all equally involved in the guilt. I appeal to every scholar. I point to the pages of the proudest on the hills of classic fame and glory. Amid the sweet poetry, and touching eloquence of their best poets, what a combination of absurdities! What motley opinions! What puerile conceits!....And, above all, what a display of revolting morals! The idol of the Iliad and presiding deity is.... Revenge....with scarcely one redeeming virtue. The greatest virtue of the Homeric heroes is accorded to him who sheds the deepest and widest streams of human blood. With his heroes, forgiveness and pity over a fallen foe is a vice base as cowardice! The character of the chief hero of the best poem of antiquity is revolting and execrable. He is a great

human monster—of vast physical force—with scarcely one fine trait of humanity: his whole glory was to hew down the ranks of his fellow beings!*

And the very heaven of the prince of poets, is a place of impurity and violence: the elements in the character of its inhabitants, are discordant and repulsive; full of vice and profligacy!

Nor is there perceptible on the pages of the ancient philosophers, one effective moral tendency to produce or mature pure virtue or piety. The melancholy proof is written out in their defective and contradictory systems; and in the impurity of their morals.

They neither recognised nor taught the unity of the Godhead: they conjectured, but never proved the immortality of the soul: their worship was a combination of idolatry and shocking barbarity. Human blood streamed on the altars of the refined Greeks and Romans! They had no conceptions of a pure and spiritual heaven: nor of the doctrine of the resurrection from the grave.

And the morals of Pagans were not merely the natural result of the common operations of human depravity. Their very worship was contrived to degrade them, and render them infamous. The favorite idols of Paganism,—the highest and the best of them, were covered with crimes and pollution. The morals of their gods were the standard of their morals. The more accurately the Pagan imitated his gods, the more deeply did he sink in crimes! The whole system of their theology and philosophy, even the very nature of their devotions, therefore, had an irresistible tendency to produce degradation and moral pollution.

Nor was this the opinion of Christians only. Their sages and poets saw it—and affected to bewail it. And we have the picture of a moral man of Athens drawn by the pencil of Hume, who revived, even in the men-

* Foster's Essays, vol. II.

tal advances and light of modern times, the spirit of the Academic philosophy—and who was incapable of being partial to the Christian religion. “An Athenian man of merit,” says he, “might be such a one as with us would pass for incestuous; a paricide; an assassin; an ungrateful perjured traitor: and he might conclude his life by a desperate act of self-murder: and die with the most absurd blasphemies on his lips.”*

Oh! how deplorably wide of the sober truth are the theories of men; who, sitting at their ease, and in the joyous light of civilized and Christian society—far from the frightful scenes, and the living realities of Paganism—prose about the glory and the happy times of the classic ages; and about the fire of classic genius; and the unequalled splendours of their eloquence; and the polish of their style; and the elevation of their sentiments; and the depth of their researches; and the ingenuity of their systems; and the tendency of their theology, and their philosophy to cure barbarism, and bring the golden age back over a happy world! Oh! But they see not that there is something interwoven in the very system of Paganism; and combined with its very materials, which has rendered abortive their best schemes; and weakened their finest and their best conceptions: and by a most natural process has neutralized the power and moral tendency of the purest system of antiquity. The geniuses of antiquity—these ornaments to human nature, did shine—it is true—but they shone fitful; like the gleams of lightning across the darkness of midnight. They flashed through the dark firmament. But the very flash of their light helped to reveal the revolting deformities over the wide moral wastes around them: where the flowers of paradise never sent forth their divine fragrance, nor the freshness of their blossoms: where every vice grew up rank and luxuriant! These classic geniuses

shed forth no steady, no permanent—no holy light to guide the foot of man, over the dark mountains of time, into the fulness of the vision of immortal glory! Oh! no—no. Reason failed! Science failed! Philosophy failed! No human genius—no human energy can *regenerate* man. The fact of their total failure and discomfiture is recorded on the pages of the history of human destiny. The best of the sons of wisdom sunk beneath the sweeping torrent. And the angel of pity raised its wailing shriek over the helplessness of fallen man—at the grave of Socrates—which was the grave of the last hope; and the grave of the pride of human wisdom!

LAST: I said also that the exhibition of the gospel by the commissioned ministry of the Lord; carrying the Holy Bible with them; and expounding it in the preaching of “Christ, and him crucified,” is the *only means* of Divine appointment for carrying salvation to the human family. “It pleased God by the foolishness of preaching to save them that believe.”

The proof of this stands out fully before every one of us in the uniform spirit of the gospel; and in the language which it holds to man. “Who-soever shall call on the name of the Lord shall be saved: how then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?”.... “So then faith cometh by hearing; and hearing by the word of God.” “The words that I speak—they are spirit and they are life.”

The gospel comes forward in the peculiarity and exclusiveness of its claims. It will share its efficacy and its honours with no human system, and with no created power. Every one of its institutions and doctrines, evinces in its effects, the accompanying agency of Divine power.

Now “it is the Spirit that quickeneth.” He only is the author of

* Hume's Essays, vol. II. p. 399. Edin. edit.

all that life and renovation which entereth into the character of the Christian. Man cannot render the Deity even the feeblest help. We recognise the principle, that in the after-progress of the work, in the gradual conformity of the soul to the image of its sovereign Lord; it is active and vigorous in its ascent towards perfection: but at that moment, when the Deity dispels the darkness of spiritual death; and communicates life to the soul by the act of the new creation, neither can the Deity accept of any aid; nor can the moral state and perfect helplessness of man, under the influence of a spiritual death, permit him to give any. The soul is at that time as perfectly passive, as were the body and the soul of Adam at the moment when the Deity was giving them their existence.

Now the Deity employs, in the accomplishment of these great ends, these *means only* to which his wisdom has given authority; and which he has set in the church. These are his word, and his holy institutions. "The doctrine of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes." "The word of God is quick and powerful: and sharper than any two-edged sword; piercing to the dividing asunder of soul and spirit; and of the joints and marrow; and is a discernor of the thoughts and intents of the heart."

Between these *means* and the end, the living and life-giving God has established a connexion—mysterious indeed—as in the various laws which he has imposed on all classes of things throughout nature: but it is a connexion most certain and invincible. As the human soul cannot aid the Deity—so neither can any created cause, or agent. But through these means he operates. They are but the instruments: they go their full length of appointment: but it is but the length

to which humble agents and means can reach. All along the line of their sphere of action he acts. And beyond the utmost point of their reaching, his power operates, and creates, and accomplishes his will!

As our Lord Christ stood at the sepulchre of Lazarus, he raised his voice, and cried, "Lazarus, come forth." He made no approach to the dead. He touched him not with a hand. But no sooner were his words sent forth on the air, than, as rapid as the lightning's wing, did the soul of Lazarus return from the invisible world, and enter into its body, which was reanimated in a moment—and sprung into life and activity—although a moment ago it was in a state of decomposition!

Now, there was nothing in the mere words themselves "*Lazarus come forth.*" They reached not the dead man's heart. *He was dead.* No words could have such an effect. There was nothing in the manner of pronouncing them to do this. Any man might have pronounced them as loudly, and as distinctly. But could any Demosthenes—could any Cicero—could any Paul by his own powers have called Lazarus from the dead? Oh! no! no!—As our Lord Christ pronounced these words, there went forth in the mightiness of his power, a secret and invincible efficacy, which instantly raised the dead from the grave!

Even so, the Lord of life stands by the grave of every Lazarus in the moral world, whom he intends to raise. His word is sent forth on the air in the simple preaching of the gospel. They fall on the human mind in the play of all the rational and physical powers. The sound of the words, and the energy of the speaker will produce an effect—a mighty effect on the human mind. But still, in respect of what is requisite to the spiritual existence it is perfectly limited, in point of efficacy to a single point. The words, and the voice, and the energy of the speaker, were he even a De-

mosthenes—nay, even a Paul—cannot carry an invincible power, and at the same time, a newness of life into the soul and heart. Oh! no. It is only along with the word of the Almighty, and with means of his grace that there goes forth, in secret and invisible agency, the mightiness of power which raises up the dead soul into the activities of a spiritual life!

Now, we arrive at the point to which I would lead you. The Lord of life being the sole possessor of this power: and the only Creator of this spiritual life; and having instituted certain means of grace, on which alone he has stamped the seal of his authority: this efficient power never *will* go along—and it never *can* go along with any means, or any instruments; which he has *not only not* appointed—but which his purity and his justice have condemned. Now, such precisely is the *wisdom of this world*—and such are the means and instruments which it labours to put into an efficient operation. It wants the authority of heaven. Nay, my brethren, it is even “foolishness with God!” Hence it ever has wanted—and it ever will want the accompaniment of the grace of God; and the life and the power of the gospel! Hence the total failure of all its resources, on their application on the human mind, and on the world at large.

And, strikingly is all this carried out into the evidence of demonstration, in the weekly exhibitions of the Sabbath-day.

The ingenuity of argument, and the eloquence of the man of God, have produced astonishing effects on the minds of the most thoughtless of beings. He is charmed by the picture of the simplicity and virtue and heavenliness of the Christian pilgrim. His soul is carried forward to heaven in an extacy of love and delight. In imagination he mingles in the scenes of paradise: he drinks at the fountain of the water of life. He associates with angels, and the “spirits of the just made perfect.” His soul is enraptured. In

his fitful devotion, he can look down on the littleness, and the earthliness of every sublunary object with a succession of thoughts, and feelings, which to him are perfectly novel;—and marvellously virtuous; and almost religious!

Or, with the changed objects of the preacher’s denunciations, he is held in awful suspense—amid the struggles of his mind, and his attachments to the pleasures of sin. His mind is racked with agonies:—He sees the bar of his judge:—He hears his sentence:—His soul bends forward in horror over the vision which flits before his eyes:—He regrets his follies:—He resolves:—He supplicates:—He weeps:—He vows.—But, ah! no sooner are the temporary restraints taken off—and he begins to mingle in the bustles and pleasures of his former life—and meets his former companions—than this “morning cloud;” and this “early dew” are gone away. And every impression is swept from his mind—as the deepest traces on the sand are in a moment effaced by the rolling tide!

But, oh! how different; and how divine the effect when the Spirit of God takes the simple elements of his truth, and pours them in over the whole soul: when he makes the proudest heart “willing in the day of his power:” when he illumines, and transforms, and creates: when he justifies; and sanctifies; and sets up in the loveliness of the new life, all the graces, and beauty, and holiness of the Christian! Oh! there is then exhibited, in the light of the good man’s face, the serenity of the peace within. And in the combination of the graces in the outward man, there is seen the process going on of a blessed preparation for his dwelling place in heaven!

Nor confine we our argument to individual and personal cases, such as these—of which there is a constant and increasing succession in the churches.

Let us lift up our eyes, and look over

the moral and religious regeneration now going on in the world.

We stop not to speak of the rapidity of the march of truth under the first missionaries—the holy apostles.—From Jerusalem it spread through the surrounding nations; through Asia, over Greece, and Italy, to the remotest Thule; in the apostolic age.—I delight to pause over the display of its mightiness; and its achievements.—Ignorance had covered the earth.—Wickedness and inhuman cruelty bore a wide sway. Superstition and idolatry had paralyzed the moral powers of man: There was Egypt with her brutish gods. There Greece and Rome with all their lore—and all their polish—bowing down to thirty thousand idols! There western Europe offering human victims to her Wodin and Thor! There Asia and her Diana! There Armenia and her inhuman rites! There India with her millions of idols, and her Moloch: and her shocking rites, and diabolical orgies; perpetuated to this day at the temple of Jugernaut; and on the banks of the Gauges!

Our Lord looked down in pity. He gave the word. The first missionaries, the apostles and evangelists, moved forward. The gospel shone in its pure light. The dark clouds of ignorance and delusion began to roll off: the nations began to see the Sun of Righteousness: they bowed down, and adored him the “great God their Saviour,” and submitted themselves to his laws.

Look over the glad nations where the gospel has exerted its influence over the human heart. Behold! there, knowledge has erected her seat on the ruin of a fabulous theology. Faith has assumed the throne where formerly a cruel idolatry had tyrannised. Hope shed its beams of joy and rapture, where the agonies of despair had withered every prospect. Virtue displaced immorality. Integrity triumphed over deceit: temperance over incontinence and revellings: universal benevolence over selfishness: chari-

ty over malice: patience over the spirit of rebellion: Christian meekness over the ferocity of the human heart: godliness over universal corruption: and holy devotion over the horrible impurities of idolatry!

And in fine, it taught man to look to eternity as his home: it taught him to expect an immediate rest and glory to his soul at the moment of dissolution: and to anticipate the coming day when his sleeping dust shall be called up by the voice of God—and shall spring up into everlasting life; and pleasures ineffable in immortal glory!

And this chain of evidence on the practical effects of the gospel, extends from the apostolic age, down over the vast extent of the New Testament triumphs—even to our days!

How clearly is it displayed in the purity and loveliness of the character of God’s martyrs and confessors! Of the Albigenses and Waldenses, who retained, in a high degree, the primitive purity of the gospel: and who raised their voice amid the storm of error, and the thunders of persecution: and “determined to know nothing, but Christ Jesus, and him crucified”.....of Luther, and Calvin: of Zuingle and Knox, with their heroic and faithful associates.....who, though opposed by civil powers, and the gigantic force of ecclesiastical tyranny—did behold, under the simple preaching of the pure gospel, the astonishing effects of the “wisdom of God,” going forth in its mightiness,—like his own lightning,—at once sending its streams of light over the souls of men, and over the nations: and at the same time, with its irresistible thunder-bolt, prostrating the battlements of proud Babylon, and laying her power and her glory in the dust!

In a word....for I must cease to expatiate on the interesting subject....raise your eyes over the fields of missionary enterprises—follow the footsteps of the venerated Moravians wherever they have carried the habits of civilized life, and have raised the

standard of the Cross....Follow the missionaries, over the cities and countries of Europe: and of Asia....and of South and Western Africa; over the isles of the Pacific; and the wilderness of our own land....and you will behold.....you will behold the practical effects of the simple preaching of the doctrines of the Cross of Christ. Oh! they are more than tongue can tell....they are more than language can paint. We never can perceive the full measure of their blessings on the human family; nor duly appreciate their value, until we shall see the extended ranks of the redeemed; and the unutterable glory thrown around them, on the bright fields of eternity!

In conclusion; we infer from this exposition of facts, that the enemy of disinterested missionary enterprises, is to be denounced in the presence of all good men, as an enemy to true wisdom; an enemy to the progress of science; an enemy to the extension of the blessings of civilized life; an enemy to the feelings of humanity.... a bigot and a sectarian of such extravagance that he envies his heathen

brethren the blessings of polished life—and the blessings of immortal glory in heaven! Christians! can a parallel to this character be pointed out in all the busy walks of human life, among the most thoughtless of the sons of men!

Now, Reverend Fathers and Brethren; honoured fellow Christians—I place, most respectfully, this subject before you.....I lay before you, the deplorable helplessness of the heathen, within and without the limits of the United States. I recur to the positions which I laid down.....And I repeat with earnestness: Fathers and Brethren, we must send them missionaries, or they must perish!—They cannot “be saved” unless “they call on the name of the Lord.” They “cannot call on him in whom they have not believed.” They “cannot believe in him of whom they have not heard.” They “cannot hear without a preacher. And they cannot preach unless they be sent.” And, my honoured brethren! they cannot be sent unless you furnish the means.

W. C. B.

New-Brunswick, April, 1826.

Reviews and Criticisms.

A number of letters, containing a critical review of the controversy on the text of the Heavenly witnesses, was published, last year, by the Editor, in the *Christian Advocate*, a Magazine of the first character, edited by his venerable friend, Ashbel Green, D. D. L. L. D. It was proposed, at first, to republish these papers, enlarged and corrected, in a small volume. The Editor has, however, preferred the introducing of them, altered and new modelled, for this Magazine. They are addressed to his brethren in the holy Ministry.

NO. I.

Gleanings and hints towards an argument for the authenticity of the text of the Heavenly Witnesses.

“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”

1 John v. 7.

“Quod sol est in mundo, quod in pyxide nautica acus, quod in corpore cor, id in hac Epistola Johannis est versus septimus capituli v.”—*Bengelii Gnomon*, p. 1184.

MY BRETHREN,—Before I enter on the review of the evidence of the authenticity of our verse, I shall take a brief view of the past and present state of the controversy on this verse in Europe.

I am convinced that the strong language held by some of our opponents, approaching to a tone of defiance, and even to that of victor, has not unfrequently created alarm in the minds of some, who have not had the means or the leisure, necessary to examine the arguments adduced on each side of this question. It is probable that a simple narrative of the state of the controversy may be acceptable to our learned, and our plain readers. And perhaps it may satisfy them, that our verse is not in the smallest degree of danger, even in those countries where hostilities are carried on by its most efficient enemies,

For one, I may be permitted to say of my own convictions on this portion of holy writ, after a long examination of it—as a well read theological professor observed to his friends, relative to Presbyterian church government—“He never was a thorough Presbyterian, until he had studied Dr. Owen’s book against it.” When I discover, *how little in reality*, even the most learned antagonists of our verse have brought forward against it, I feel a high degree of satisfaction in the evidence which has been exhibited to support its authenticity.

The very learned and witty Professor Porson, has ventured to assert, in summing up a paragraph—“that such is the state of the controversy: and all the learned had abandoned the defence of the verse.” It is true, he has given a very meagre view of the subject. He has numbered only *ten writers* in its favour. But in opposition to this representation of the Greek professor, I assert, that the learned know that at no period of the controversy was *this statement ever true*. The learned never had abandoned this verse. But at *two different periods*, at least, our opponents had abandoned their attacks!—The bishop of Peterborough has enlisted the fears of Christians on his side. He considers *the defence of our verse as*

jeopardizing the defence of the integrity of the New Testament! *

Dr. Marsh, in the vapouring style of Professor Porson—(there can be no harm in calling things by their right names)—tells us gravely, “that all hope of showing, *even with the least colour of probability*, that this verse, 7, *ever existed in ancient Greek MSS. appears to be entirely extinguished.*” †

But the advocates of this verse have a confidence in their minds that the day of triumph is coming round, when its authenticity shall be set on a solid basis. There is that going on in Europe which, it is believed, will put to rest the present opposition. The search which is being made for MSS. and for quotations in the pages of the Greek fathers is earnest, and active, and extensive. The activity of one librarian, at Milan, has already done wonders. What will be the result, when this search shall be conducted with equal ability at Paris, at Moscow, at Florence, at Rome, and in England! The industry and skill that gave the learned world “Cicero de Republica,” and the Greek “Ode to Ceres,” which, like our verse, had been lost for some centuries, will, under a kind Providence, we trust, soon shed increasing light on our text. And surely this, on our part, is a reasonable anticipation. It is now known, that there is *already* one MS. of the New Testament (containing our verse) which is about *one hundred years* older than that Greek MS. which, by the consent of the learned, has restored to the light this famous Greek “Ode to Ceres.” I mean the manuscript of the New Testament, formerly called the *Codex Britannicus*, now the *Codex Montfortianus*, in the library of Dublin College. The European critics, on the continent and in England, so late as the year 1823, seem to have admitted that it belongs

* Theol. Lect. 27th.

† Pref. to his Letters to Travis.

to the thirteenth century.* And Porson's *conjecture* that it was forged about the year 1520, to impose our verse on Erasmus, is now given up, I believe, even by his friends!

Erasmus was the first who raised this storm of disputation on the text of the heavenly witnesses. This he did by leaving the verse out of the first edition of his Greek Testament, printed in the year 1516. The verse had been quoted by Latin and by Greek fathers (as shall be shown in its place) from a remote antiquity. On the page of one Latin father, who lived near the apostolic age, we find it distinctly quoted. It was also quoted by Cyprian. It was in the pages of the Holy Scriptures, in current use in the western church for FOURTEEN CENTURIES! *Not one enemy had appeared against it* even to question its authenticity, during those centuries. Not a writer of the orthodox side—not a writer from the lists of the heretics, *had uttered a word or written a sentence against it*. We invite our opponents to contradict this. We invite our learned antagonists to show us one opposer before the omission of it by Erasmus, in the year 1516. We do it with the most perfect respect. If they can produce a sentence or a writer against our verse, they will have effected more than our advocates during three hundred years, from Stunica to Burgess, have been able to do.

The omission by Erasmus created a great sensation. Many antagonists "drew the battle blade." Stunica, and his learned coadjutors, in their "Annotations" defended the reading of the famous polyglot of Complutum. And Edward Lew (or Lee) an Englishman, though far inferior to Stunica, did ably defend the verse.† Erasmus was candid. He demanded of Stunica to produce the MSS. used in composing the polyglot of Complu-

tum. Stunica failed in this.* Erasmus professed himself willing to insert the text into the next edition, if a *single MS.* of any respectable antiquity could be shown to contain the verse.

The *codex Britannicus* (now the Dublin or *Montfortianus*) was produced. Erasmus yielded to the polyglot of Complutum, and the *codex Britannicus*: and the famous text appeared in his third and fourth editions of the Greek New Testament, in the year 1522 and 1527.†

From the days of Erasmus, the controversy continued, at intervals, to the year 1689. The advocates of the verse were men of illustrious attainments. The most conspicuous of them were Bellarmine, Gerhardus, Selden, Hammond, Calovius, Sebastian, Schmidt.‡ They were giants compared to their opponents.

In the year 1689, father Simon renewed the controversy, when it had almost entirely ceased by the discomfiture of the enemies of the verse. Simon gave a new turn to the dispute. He produced a quotation from Facundus, in which that ancient writer was found to give a forced and mystical interpretation of the eighth verse; and to refer it to the Holy Trinity. And thence, Simon argued that the *seventh verse* must have been utterly unknown to Facundus, and to every other man, *who could thus mystically*

* It is now a settled point, I believe, that these parchment MSS. had, after the lamented death of Himenes, been disposed of, by a scandalous and unpardonable mismanagement, to a *rocket-maker*, of the name of Torryo. When Professor Moldenhawer went to Alcala to seek for these parchments, he discovered that this was the melancholy fact. The receipt given to Torryo for his purchase, was actually put into the Professor's hands. Butler's Hor. Bibl. p. 92, vol. 1.

The conjectures of Dr. Adam Clark have, in our view, no solid foundation. He merely theorises against a statement of facts—neither impossible nor contradicted by any one.

† Kettner, p. 190.

‡ See Burgess, p. i. Pref.

* See Bp. Burgess's Vind. of 1 John, v. 7. p. 141, 142, Edit. 2d.

† Kettneri Hist. &c. p. 190.—C. Butler's Hor. Bibl. vol. i. p. 104. Vol. I.—4.

*interpret the eighth and refer it to the Trinity.**

This idea, weak as it does appear to the advocates of the verse, has been actually seized upon, and played off with various success from the year 1689, to this day. During the Porsonian controversy, we discover different specimens of the use of this hint from father Simon. "I reassert," says Porson, (Letters, p. 311.) "that no man, in his perfect mind, could possibly adopt this allegorical exposition of the eighth verse, if the seventh were extant in his copy."

This is a species of argument from our learned opponents, which is not bottomed on any solid basis. It has for its foundation a *supposition* of what is *proper* or *improper*, in their view of interpretation. But we reply to Porson and his able coadjutors, by simply adducing a fact—and a fact which the Greek professor ought to have known. The learned archbishop Eugenius of Cherson, has actually interpreted the eighth verse in this same mystical manner, and has referred it, we think indeed, rather absurdly, to the Trinity; *and yet he quotes and defends the seventh verse.†* Hence, this new idea of father Simon, which Porson has borrowed, and has brandished over the head of Travis so unmercifully, is actually found to be an *erroneous conjecture*, and nothing more!

The attack of Simon called forth, on our side, some writers of distinguished name. The most able were Smith, Ittigius, Martiany, Maius, Mill, Pfaffius, Kettnerus. Their labours were attended with the happiest success, among scholars and Christians.

In 1715, Emlyn, a Presbyterian minister, renewed the contest. It continued with spirit till 1720. Mace was his able coadjutor. Calamy was one of their antagonists. But Mar-

tin and Twells were triumphant. Twells replied to Mace, who shortly after retired from the conflict. Martin's last tract silenced Emlyn. He survived its publication twenty-two years, and made no reply.*

Mill, and Maffei, and Buddeus, (in his *Isagoge*,) were conspicuous advocates of our verse, a century ago. The first of these published his Greek New Testament and his *Prolegomena*, after spending thirty years of close study on it. The learned know how to appreciate the opinions of such a man, on a question of this kind. The opinion which this great man pronounced on this verse, was the following. "*Nullo modo de suo loco movendus*," &c. "By no means is to be removed from its place. By whatever means it disappeared for a time, it certainly existed in the autograph of St. John; and in those exemplars copied after it," &c.

In 1734, Bengel distinguished himself in this controversy. He was conspicuous for his learning, his candour, and the force of his arguments. He wrote a great deal on many subjects. The following was the deliberate opinion of this scholar on our verse. "*Quod sol est in mundo*," &c. "What the sun is in the world, what the needle is in the mariner's compass, what the heart is in the body, that this seventh verse of the fifth of 1 John is, in this epistle."†

We are indebted to Burgess for the character of several other eminent defenders. Bern. Maria de Rubeis, is mentioned with great respect. He appeared against Samuel Crellius, in 1756, in a dissertation on the three witnesses, published at Venice. Dorchout's "*Animadversiones*" appeared in 1768, with great applause.—C. F. Schmidt, in 1775. Knittel appeared in 1785. He wrote a work against Semler, with great effect. It made a considerable noise in Germany. That distinguished antagonist, Michaelis,

* See Simon's *Histoire Critique du Text*, du N. T. par. i. cap. 18, and par. ii. cap. 9.

† See his letter to Matthæi, and Burgess. Pref. p. 5.

* See Ep. Burgess, p. 2.

† Bengelii *Gnomon*, p. 1184. Burgess's *Vind.* p. 2.

remarked, after having read him: "learned and specious as his 'new criticisms' are, they *have not convinced me that Semler is mistaken.*" "This"—as Bishop Burgess has shrewdly observed—"this is saying every thing but, *do tibi manus Plato!*"*

In our slender enumeration, we must not be so ungrateful as to omit the following names, men whose memory is inscribed on the rolls of deathless fame. They successfully defended our verse at different periods—Beza, Mosheim, Grabe, Ernesti, (a truly accomplished critic.) In England, we enumerate Bishop Pearson, ("qualis quantusque vir!") Stillingfleet, Wallis, Bull, Waterland, and Horsley; names to which the pious and learned look up with veneration; and in whose presence professor Porson ought to have carried himself with more modesty and diffidence. It ill became the Greek professor to talk as he has done, in the presence of such men, of "*fresh examples of forgery,*" "*of pious frauds and childish credulity,*" "*and of reviving stale and exploded reasons!*"† Was such language befitting the presence of Pearson, or Bull, or Horsley?

The last renovation of this controversy (and that which is still carried on) was provoked by a singular note on the pages of the historian Gibbon (see his Rome, chap. 37. Note 119.) This note, remarkable for its sneer at good men, and its light and unsustained assertions on a very important subject, attracted first the attention of Archdeacon Travis. He animadverted on the sentiments of Gibbon, and defended the sacred text, in letters first published in the Gentleman's Magazine, in the year 1782. They were afterwards corrected and published in a volume, in 1786. Mr. professor Porson was the antagonist of Travis. His letters appeared in the

same Magazine for 1788. This controversy continued between these eminent men down to the year 1794. The professor's letters exhibit great learning, sagacity, and wit. The latter quality perhaps is frequently ill-timed, and occasionally much misplaced. His review of the argument taken by our writers from the testimony of the African Bishops, exhibits a proof of this.* Bishop Burgess has shown that Professor Porson has *not advanced an original objection against the versæ.* They are all borrowed from Sir Isaac Newton, Whiston, Emlyn, and Dr. Benson.†

We look back on the Porsonian controversy with regret and pain. We do not pretend to have made thereby any advance. "Considering Travis," says Butler, "was a mere novice in Biblical criticism, when he first engaged in this controversy, he performed wonders. But it was his misfortune to combat giants." Bishop Burgess gives us, what our side conceives to be the correct idea of it. "Though Travis was laudable in his zeal, and successful in many points of the inquiry, and abundant in the collection of evidences, yet, by his inexperience and his inaccuracy, he gave such an advantage to the wit and erudition of the Greek professor, *as threw the controversy back more than half a century!*"‡

Bishop Marsh distinguished himself also in this dispute. He published a translation of Michaelis, with copious notes. And in 1795, he commenced his letters to Travis. He and the writer in the Eclectic Review of 1810, and the present writer in the Quarterly Review, have been the last and ablest writers against the authenticity of the versæ.

Nolan occupied the field of conflict in the year 1815. His profound and very interesting work on the "In-

* Compare Porson's sentiments with C. Butler's reply to this part of his argument. Bibl. Horæ, vol. i. p. 403—406.

† See Burgess, p. 57.

‡ Burgess do. p. 4.

* Burgess, do. p. 77. Edit. 2d.

† Porson's Letters, p. xxv. and 226.—And Burgess's Vindication, p. 10, Pref.

tegrity of the Greek Vulgate, or received text of the New Testament," attracted great and merited attention in Europe and America. He has combatted with success the theory of Griesbach, and has set aside his proposed plan of classing MSS. He has established the fact that that class of MSS. to which Griesbach and his followers give the preference, is derived from the corrupted texts of Egypt and Palestine. (Section VI. &c.) He has, with equal success, established the fact of "the verbal integrity of the received text, or the Greek vulgate, by the separate and distinct testimony of the oldest witnesses—the primitive Italic version, and the primitive Syriac version;" (Sec. V.) And he has, in an able manner, established the authenticity of the three famous texts, Acts xx. 28.—1 Tim. iii. 16.—1 John v. 7. (pp. 276—280; and pp. 511—572.) An idea of the character which this volume sustains in England, may be formed from the following remark of Grier (himself a distinguished writer) in his "Reply to Dr. Milner's End of Religious Controversy,"*—after having noticed the "invincible arguments of Nolan," he proceeds to state their influence on his own mind in relation to our verse. "I feel compelled to abandon my former prejudices against the verse; and to think that a person should almost as soon doubt the genuineness of the rest of St. John's epistle, as that of the disputed passage."†

The distinguished advocate of our verse at present on the field, and occupying the attention of Britain, is Bishop Burgess, of St. David's. He published his "Vindication of 1 John v. 7," in 1821. In this first edition he has thoroughly answered, in our view of it, the different objections of Griesbach. He was reviewed in the Quarterly Review of March, 1822.

The reviewer, if we may judge from his manner, was not in the best possible train of feelings. He gives the good Bishop a great many uncalled-for cautions and exhortations, against hard names and reproachful language. There cannot possibly be a more polite writer than Dr. Burgess. But the reviewer, it would appear, mistook the hard knocks of the Bishop's unanswered arguments, for hard names and reproaches. A second edition came out in April, 1822. He has retouched his argument against Griesbach: in his "advertisement" he replies to the Bishop of Peterborough: in a "preface" of sixty-eight pages he answers fully every objection of the Quarterly Review; and Professor Porson has received, in the preface and the body of the book, so close and well sustained an attack, that, in our view, nothing of his hostility remains to gall any believer in our verse—except it be only the *flashes of his wit*.—"Vox et præterea nihil!"

An appeal is now made to the literary world in behalf of our cause. Griesbach was eternally the burden of the song; and next to him Porson "adibat ad astra." The Unitarians too, *who have not lent the least aid, and who have not produced themselves one single original objection against our verse*, have sung the praises of Griesbach and Porson—and they number Griesbach and Porson (though these great men were themselves orthodox) among the champions of their cause. "*It is not our business*"—says my old classmate, Dr. Lant Carpenter, who has lately, in a melancholy manner, thrust himself forward into the ranks of Unitarianism in England—"It is not our business to refute them, but their business to refute Griesbach," &c.* In his book, Bishop Burgess points out distinctly the two pillars on which Griesbach has erected the whole of his system. And we rest our cause

* Published in London, in 1821.

† See Burgess, p. 75.

* See his "Unitarianism," &c., and his Reply to Dr. M'Gee, p. 416.

with the candid of the literary world, to judge if the Bishop has not completely torn down each of them. That profound scholar and theologian *has done it*. He speaks as one who knows that he has done it. And in his usual frankness he tells the Unitarians "that he has done it," and bids them go and look out for other aids to *maintain their anti-christian cause!*"*

In the refutation of Porson, I perceive one severe rebuke, which, were the Greek Professor alive, he would feel the sorest. Porson, in opposing the famous *Montfortian MS.* actually permits himself to say, that our verse, as it stands in that very ancient MS. is *bad Greek*, because "it wants the Greek articles before the terms for Father, Word," &c. The Bishop shows, what every scholar knows, that the classics and the New Testament writers very often omit the articles, and that the purest Greek very often wants them.† And, no doubt, the learned Professor must have been in the habit of communicating to his pupils, this very doctrine about the articles, *ex cathedra*, every day.

The Bishop shows in a satisfactory manner, that even our opponents being witnesses, there is *no positive evidence against our verse*; that on the contrary, all the *positive evidence is in its favour*; that all the evidence collected by the industry of its enemies, is *entirely negative*; and by themselves called *negative*; and it is simply this—it is not in certain MSS.; it is not quoted by the Greek fathers (which we *now* positively de-

ny.) Hence the whole of the negative evidence may be considered as reduced to this item—it is not found in certain MSS.—We reply, it is even so. And these MSS. on which you rely, are traced to the corrupt source of Eusebius's codices, through the Egyptian and Palestine editions, as you do actually, with the learned Griesbach, avow. In fine, Burgess shows that *the negative evidence in favour of our verse is much stronger than the negative evidence against it.** Of this we shall make our use afterwards.

We have frankly admitted, that, by the inexperience and inaccuracy of Travis, and by the *mode* in which Porson has *managed* the controversy, our cause was thrown more than *fifty years back*. But now, the advocates of the verse feel that they have not only regained all that was lost, but what is more, in England our cause is gaining a brilliant triumph. And from the nature of our opponents' argument, it would appear, that they have gained the summit of their objections; and perhaps the extent of their materials. But for us, such is the nature and kind of the evidence of our text (it being positive) that we may still look forward to the disclosures of time, for fresh resources. Facts bear us out in this anticipation.

I may add, that in the year 1823, Bishop Burgess published his "*Second Part, in answer to the objections of Sir Isaac Newton and Michaelis*"—which we shall notice afterwards.

I am your affectionate brother.

W. C. B.

Miscellaneous Articles, &c.

No. I.

Traits of Primitive Character.

"A wit's a feather, and a chief's a rod:
"An honest man's the noblest work of God."

* Page 82.

† See Burgess, p. 59.

Hans Van Benschooten was one of the best of men. The inhabitants of the valley where he lived always spoke of him with respect and veneration. They pointed to his house,

* See Burgess, p. 15, &c.

embosomed in clustering fruit trees; and said as they went by, there is the dwelling of honest Hans Van Benschooten. The wretched found in him a tender hearted friend. And the poor pronounced their blessings on his name as they left his door.

He was always the same even tempered cheerful good old man; whether he sat in the midst of his smiling and industrious family; or of his neighbours, on the old fashioned *stoup*; under the shade of his aged white cherry trees; which threw their refreshing shadow over the front of his rural dwelling; and over the rustic group—as they talked and laughed, and sent forth their clouds of smoke from the inspiring pipe: Or whether he sat by the side of his much revered Domine; or in the village circle: or in the house of God with the elders and deacons of his church; where he had worshipped the God of his fathers, with enlightened and pious zeal for more than sixty years.

Hans was an industrious and painstaking man in temporal matters. "He was diligent to know the state of his flocks, and he looked well to his herds." But the holy sabbath was literally a day of rest in the venerable Van Benschooten's house. None of his family were to be seen in the fields, either labouring or lounging away the hours of the holy rest. He would greet his smiling children, of a sabbath morning with, "*Remember the sabbath day to keep it holy.*" And it was a pretty sight to witness the circle of his family on the morning and the evening of the day of holy rest, listening to the word of God read aloud; or bowing down in lowly adoration before the Almighty. And it was a still prettier sight to see Hans, and her who had been his sweet companion from her sixteenth year; and their six manly sons; and their four blooming daughters, all in their best and neatest dress, in the house of God, actively employed in the holy service of their God.

Hans was devoutly attached to the

church; the doctrines, and the forms of his venerated fathers. He had for fifty years praised his God; and heard the sound doctrines of the good Reformed Church in his own native Dutch. The very sound, and the accent of the language was to him as the softest harmony of music on his ears. "And where is the man" he would earnestly say, "where is the man who can be so heartless, as not to feel a pure and deep veneration for his own native language! The language of his country—the language of his forefathers! There is a thrill of sweetest delight to a pure patriotic and sensible mind—communicated by the sound of the words and language of his fathers, and of his own native land! And this is always more fully and sensibly felt by a people in proportion as they are moral, and enlightened, and of a lofty and romantic turn of mind. I envy not the feelings of the thing who can part, without regret, with his native language!—He who can look back over his country—and the lingering remains of his father's language; and over the church of his forefathers—and can part with them—and forget them, can never be a happy man, or a sensible, or even perhaps a good man! His soul wants the very elements which enter into the composition of true happiness. He surely wants the capacity and the delicacy of mind necessary to true mental enjoyment!"

Hans had been striving to suppress his emotions; and to submit to the task of learning—and in struggling to bring himself to speak the language which, he saw, must become the prevailing language of the country. When he looked back over the past years: when he recalled to memory the delightful hours which he had spent in the house of God in his own village; when his busy imagination presented before him, in vivid unfading images, his fathers, and his neighbours; and the line of faithful Domines, who had employed his own

loved native tongue in that house of prayer, and in the holiest services of the sanctuary—he would sigh; and would often repeat, in the circle of his family; “I can never be brought to give it up—It does oppress my old heart to think of it: there is neither justice, nor reason in requiring such a sacrifice from me.”

But when, at the suggestion of his affectionate spouse, who had walked with him over the sunny years of their happy life; who had been his meek counsellor and monitor from his eighteenth year—when at her suggestion he looked over the house of God crowded with the happy inhabitants of his valley; and at the rising generation; the blooming sons and daughters of his neighbours; and at his own sons and daughters; and thought of the current language of his adopted country; and then looked up with affection and veneration to the Domine fluently speaking that language;—his regrets were gradually calmed down into a growing resignation and satisfaction. “We are all Americans—happy Americans,” he would say, “the language of the majority must prevail. Our sons must learn the English, if ever they would aspire after honours and important stations in life. The venerable language of my fathers, and my country—music indeed to my ears,—is fast fading away! Our children cannot now use it in their associations in life. They do not understand the language of their fathers and mothers. Religious instructions, in that language, can no longer reach their minds intelligibly. I submit. I sacrifice my own wishes and pleasures for the general good. It is even God’s good will that this, like all other things, should be so.”

Hence it came to pass that the venerable old man sat in the house of God; and listened to the voice of his Domine; and to divine services in the church in the English language, with an assumed air, not only of resignation, but of complacence, and

a slowly growing but fixed delight. And if at any moment the remembrance and regrets of the past, rose as a dark cloud over his mind—as often as he cast his eyes over the blooming countenances of his children, and the youth of the valley, who sat before him in the house of God; and were gladly listening to their Domine—and even hanging, with earnestness, on his lips; he would instantly find his mind restored to its wonted calmness and even delight at the change. “I am not alone,” he would say, “there are the estimable Huguenots who gave up gradually their French in our own Holland: when we opened an asylum to them from the merciless tyranny of Louis XIV. And who also give up their French in this land of enlightened freemen. There are the Scotchmen who gave up their native language for our Dutch, when we received them with open arms in multitudes, when exiled from their native land by the inhuman persecutions of Charles II. and the bloody Hierarchy. Nay, all around us—we see the Irish, the Welch, the Highlander, the Swede, surrendering each his native tongues. And they all begin to pronounce their devotions in the house of prayer in this *new* language—the language of the country. And Hans Van Benschooten shall not be the last to submit—submit we must, my children. And it is just as well to submit with a tolerable grace—and receive in return some credit for it. It is not of the Dutch character to be obstinate—at least when we see we cannot do better. And I am sure that I shall not be an exception, and set an evil precedent.

But still, however, at the morning and the evening prayer—for Hans Van Benschooten never would permit the duty of family devotion to be neglected. Even in the busy day of harvest would Hans find time to bow down with his family before his God. “Let us never forget our God in the bustle of the world. He never for-

gets us. And see" he would add, as he pointed to the fields of the worldly man, "his work is nothing furthered by his incessant and over-anxious bustling—which leaves him not even a brief space to read God's book, and invoke his favour of a morning on his family and on all the labour of his hands." At these sacred family dedications Hans always employed the venerated language of his fathers; and also in the humble and earnest cravings of the divine benediction on his household at every meal of the day.

The great family Bible in Dutch, bound literally in boards, with its huge brass clasps, was regularly brought forward, morning and evening: and Hans pronounced in a clear and distinct manner a chapter of the word of God, before his attentive family. His beloved children did not, and could not, indeed, very well follow him in every one of the divine sentences. And his affectionate spouse would venture occasionally to lift her voice—not to chide him—not to blame him: Maria Van Benschooten, from her sixteenth year, when first she blessed the happy day which united her to the beloved of her soul—had not ventured even to question the better judgment of her husband, or to chide him. And after having loved him, and obeyed him for upwards of four and forty years, she could not shape a hard thought, nor give utterance to a harsh word to him; who was as much adored by her as in the sweet years of her blooming youth. She only besought him for the sake of the edification and instruction of their own sons and their daughters. "And Hans," she would add somewhat archly, "I am not going to deny that I—your own Maria, do now begin to wax something rusty in the Dutch!" Hans would smile on her with a look of perfect unbelief, as if he meant to say that such a thing was impossible: and then assuming a more sober air, as he cast his eyes with parental fondness over

his blooming children, in the semicircle between him, and his beloved, before the blazing hearth, and laying his right hand on the large Dutch Bible, and slowly opening its massy shining clasps; he would say as he shook his long curled gray locks, that he could never give this up. "I have made you a public sacrifice, as it relates to the service in the house of God. But you must yield to me in this one thing. At my own fire side, and in this beloved circle, this holy book shall continue to occupy its place. And I will continue to pronounce in your ears the sacred doctrines of God's holy book, in this my own language—consecrated to my heart by many endearing recollections. And—son of mine, and daughter of mine; you can never be ashamed of the language of your fathers. And that you may not altogether forget it, your ears shall be recreated by it each morning and evening."

Hans Van Benschooten had named one of his sons Everardus Bogardus; and another of them Henry Solyns. They were so named in grateful remembrance of two of the most distinguished of the primitive fathers of the Reformed Dutch Church in New-York. And he had often anticipated the joy of seeing the striplings grow up to rival their namesakes in fame and usefulness. The fair haired and ruddy son whom he had designed for the bar, was honoured with the name of Stuyvesant.

[To be continued.]

ANECDOTES.

The Reverend John Brown, the author of the valuable Dictionary of the Bible; and afterwards Professor of Divinity in the Theological seminary of the Associate (Burgher) Synod of Scotland, was called by the congregation of Haddington to become their pastor, very soon after he had been licensed to preach. The call was a *harmonious* one. The voice of one man only, prevented it

from being *unanimous*. But that person possessed considerable influence in the church, and in the neighbourhood; and great fears were entertained that he would exert that influence in disturbing the peace of the church, and in marring the comfort and usefulness of the minister.

Mr. Brown neither sought nor shunned his presence. But it so happened that after his accepting the call—but previously to his ordination, he met with this person. With his usual frankness, he took the gentleman by the hand, and begged him to state his reasons for opposing him and voting against him. “I am as frank as you are, Mr. Brown,” replied he, “and I beg leave to say that my reason for voting against you is a strong one; and it can be told in one word, *I do not think you are a good preacher!*”

“There we are perfectly agreed,” replied Mr. Brown: “I know it as well as you do, my friend, and I say it as frankly as you do, that *I am not a good preacher*. But then” continued Mr. Brown, as he shook his neighbour heartily by the hand, “while you and I are perfectly agreed on this particular—where is the use of you and me setting up our opinions and views against those of the *whole parish?*”

The gentleman laughed heartily—and told Mr. Brown that he had completely disarmed him; and added, “I begin to be of your opinion—and you will find that I shall not set myself up against the views and opinions of the *whole parish!*” He became afterwards his best friend.

I am persuaded that it would contribute greatly to the peace and edification of our churches:—and I am sure that it would add greatly to our mutual comfort and happiness, as christian brethren associated together in the house of God, if we would heartily reciprocate this advice, and imitate the praiseworthy example of these two men.

Vol. I.—5.

The following anecdote of Dr. Chalmers will be read with interest by every minister of the gospel. It offers a commentary on a well known text—the most forcible and affecting that I have ever met with. It is related by an accomplished and pious lady, the wife of a clergyman of Peebles, near Edinburgh.

Dr. C. on his return from England a few years ago, lodged in the house of a nobleman not far distant from Peebles. The Doctor excels all men in conversation, as he does his associates in the pulpit. He was the life and soul of the discourse in the circle of friends at the nobleman’s fire-side. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland Chieftain, who kept his eyes fastened on Dr. C. and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up, they were shown up stairs into their apartments. There was a lobby of considerable length, and the doors of the bed chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old Chieftain, who had already retired with his attendant. As the Doctor was undressing himself, he heard an unusual noise in the Chieftain’s room; the noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few moments filled with the company who all rushed in to the relief of the old man; It was a melancholy sight which met their eyes. The venerable white headed Chief had fallen in the arms of his attendant. It was evidently an apoplexy. He breathed a few moments and expired. —Dr. C. stood in silence, with both hands stretched out—and bending over the deceased. He was the very picture of distress.—He was the first to break silence. “Never in my life” said he, in a tremulous voice,

"did I ever see—or did I ever feel, before this moment, the meaning of that text '*Preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine.*' Had I known that my venerable old friend was within a few minutes' reach of ETERNITY, I would not have dwelt on that subject which formed the topic of this evening's conversation. I would have address-

ed myself earnestly to him. I would have preached unto him, and unto you, *Christ Jesus, and him crucified.* I would have urged him and you, with all the earnestness befitting the subject—to prepare for ETERNITY. You would have thought it—you would have pronounced it '*OUT OF SEASON.*' But ah! it would have been "*in season*"—both as it respected him, and as it respects you!"

Religious Intelligence.

THE HISTORY OF THE MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.

The following is from the pen of our worthy and active Secretary—in whose hands all the documents are placed. His communication came too late to be inserted at full length. We have given the half of it as the first fruits. It shall be continued in our next Number.

"Go ye into all the world and preach the Gospel to every creature."

To render this article more interesting, we shall trace the history of Missions, as conducted by the General Synod, previous to the formation of the above Society.

In answer to any inquiries, we can only say that our earliest records inform us that the labours of Missionary enterprise were committed, by the General Synod, to the superintendence of the Classis of Albany, until the year 1806, when a special committee, consisting of four Ministers, and four Elders, was appointed with plenary powers; so that this important department might be conducted with more precision in its efforts, and yield greater benefits in its results.

The members of this committee, held their appointments during the pleasure of the General Synod; and the record of their proceedings was open to inspection, during the whole

time of every regular session. Under their auspices, Missionaries visited the frontier settlements of the state of New-York, and most of the towns, and villages, along the shores of Upper Canada, from the Falls of Niagara, till within about seventy miles of Montreal.

This committee was designated by the name and style of "The Standing Committee of Missions for the Reformed Dutch Church in America." The first Missionaries mentioned in the record of their proceedings, as employed by them, are the Rev. Messrs. Christian Bork, Conrad Ten Eyck, and Peter D. Froeligh. These were appointed to visit the Northwestern frontier of the state of New-York, and the Province of Upper Canada. In the month of August, 1806, they entered upon this duty, and on their return reported as follows: "We hastened to the field pointed out for our Missionary labours, and began to preach, and to discharge every other Ministerial du-

ty, as Providence directed, at Boonsville and Leyden, two small settlements in the Black River Country, about 150 miles from Albany; and continued thence to the river St. Lawrence, crossed at Ogdensburg, whence we travelled and laboured, in Upper Canada, from the town of Aussenburgh, on the St. Lawrence about 70 miles from Montreal, to the Falls of Niagara. In this route we passed through a great number of towns and settlements; the principal of which are Aussenburgh, Williamsburgh, Matilda, Johnstown, Elizabethtown, Kingston—along the bay of Quinte, through the city of York, the adjacent towns and villages, northward, towards Lake Synco, to the town of Ancaster, at the head of Lake Ontario; thence to Queens-town, and the Falls of Niagara. Whence returning we passed through the Holland Purchase, many towns and settlements in the Genessee Country, to Utica; and thence along the Mohawk River, to our respective families, and the people of our charge, after an absence of eleven weeks."

In this space of time, besides travelling between thirteen and fourteen hundred miles, the Missionaries preached seventy-two sermons, organized five Churches in Canada, and re-established one at Elizabethtown. The Churches organized were at Aussenburgh, Williamsburgh, Matilda, one twenty-five miles north from the city of York, and one in the town of Markham, lying northeast from the same city. They baptized seventeen children, and one adult; administered the Lord's Supper twice, conversed with the people both in public and private, when, and wherever an opportunity presented. The people in general, heard the gospel with eager attention, and warm expressions of gratitude.

Thus encouraged, the committee afterwards employed the Rev. Messrs. Jacob Sickles, and Henry Ostrander, to traverse the same ground, in June, 1809; by whom the

Lord's Supper was several times administered, and thirty persons admitted to full communion, upon satisfactory examination. Thirty children were baptized, and eighty-one sermons preached, during this mission, which continued three months.

In concluding their report, these Missionaries state as follows: "With respect to vital godliness, we cannot say that we have met with many who gave satisfactory evidence of their possessing it. On the contrary, there is ground to fear, that the number of those who have experienced the power of religion, is small indeed; some such, however, we trust we have found: and it gives us great satisfaction to be able to declare, that in almost all the places we have visited, the inhabitants treated us with the utmost civility and kindness. There is ground, therefore, to hope that the efforts of the Dutch Church, to disseminate the pure light of the gospel, in that country, will not be in vain. It is our decided opinion however, that this can only be effected by Ministers who are willing to settle in the Province, and that soon. In two or three places the people think themselves able to afford a preacher a competent support, and they are anxiously looking for an opportunity to make the trial. It is probable that they would find themselves mistaken; but with some assistance they would be able to raise a sufficient support."

Application was afterwards made by these congregations, to have a Minister sent, who would settle among them; whereupon, a committee was appointed to procure such a one, if possible; and also to select two other Missionaries. This committee could not prevail on any Minister to settle there; but obtained two Missionaries, one of these afterwards declined. The other, the Rev. John Beattie, entered upon his duty, in May, 1810. He was absent from his congregation eighteen weeks; he visited the whole country before mentioned, preached fifty-three sermons, and organized

an additional church, to the number already formed. This was in the city of York, where Elders and Deacons were ordained, making the sixth church in Upper Canada. The Sacrament was administered several times, in the course of his Missionary tour. Sixteen members were received into the different churches, on confession; and two on certificate. Baptism was also administered to nineteen. They were furnished with the constitution of our church, and with tracts. The honest account which this Missionary gives of himself, we subjoin, in his own words, as furnishing worthy instruction to others.

"Thus have I travelled, and laboured, in public: my labours, however, have not been confined to public service, but in every place, and almost in every family, where I have come, in the mansions of the rich, and in the cottage of the poor, in the house of the Peasant, and of the Innkeeper, I have vindicated, and enforced, the doctrines of free grace; and called upon sinners in the name of my Saviour, and Master, to lay aside the weapons of their rebellion, and return in penitence, and submission, through a crucified Saviour, to that God who will have mercy upon them, and who will abundantly pardon. In a word, on all occasions, and in every place, I have had a sincere regard to the great object, on which I was sent, viz: the salvation of souls. And I trust, in some degree, God has made me, though a feeble instrument, the means of spreading abroad the savour of the Redeemer's name."

From this time till July, 1815, the committee had but one Missionary in their employ, the Rev. John Duryea: when a letter was received from the Rev. Mr. McDowall, residing in Frederickburgh, Upper Canada, stating, that "during the war, the Redeemer's kingdom appeared to decline; but at present, fairer prospects rose to their view." Also, stating, that during the above interval, the con-

gregation at Elizabethtown, had obtained a stated supply; and that another Missionary had been procured, who was labouring profitably, in three other adjacent societies; and that he himself visited various settlements, once or twice, in each year, to administer baptism. It was farther represented by him, that a number of respectable inhabitants of Prince Edward county, were soliciting subscriptions to support a minister; and looked to the committee to provide one for them. Measures were accordingly taken without delay: but in their next report to the Synod, they state, that all their efforts had been unavailing; that Missionaries were so few, and their funds so low, that they could present no pleasing prospect whatever for the Missionary cause.

Calls also, from destitute congregations, in our own immediate vicinity were now multiplying upon them. Such was the state of things in 1816. They had only one Missionary employed, the Rev. Mr. Elting, whose labours were confined to the northern parts of the state of New-Jersey, along the banks of the Delaware.

In 1817 the Committee engaged the Rev. Messrs. Jacob Van Vechten, and John F. Schermerhorn, to visit the congregations in Upper Canada. In 1818 and 1819, the only Missionaries employed by them, were the Rev. Messrs. Cornelius Bogardus, and ——— Allen. The location of the committee, was now transferred, by order of the General Synod, from Albany to New-York.

[To be continued.]

ARTICLES

IN THE CONSTITUTION OF THE UNITED FOREIGN MISSIONARY SOCIETY.

We earnestly solicit the attention of our readers to the following communication.

"This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches;

and all others who may choose to join them; and shall be known by the name of "THE UNITED FOREIGN MISSIONARY SOCIETY."

"The Board shall present their annual report to the highest judicatories of the three denominations for their information.

"This Constitution may be altered by a vote of two-thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations."

To each Minister connected with this Society.

DEAR BROTHER,—In view of the considerations abovementioned, the Board respectfully suggest the importance of employing *your* influence to lead individuals and congregations to *intelligent, systematic, and conscientious* exertions in the cause, which the highest judicatories have unanimously and repeatedly resolved to support. When the love of Christ prevails, a *knowledge* of his will must result in *obedience*. When the obligations, under which he has brought his people, are understood, much may be derived from a *systematic* disposal of means, and from a *conscientious* deposit into the treasury of the Lord.

The Board believe, that your heart (and they know that theirs) would be much relieved and enlarged by such a state in the churches. Could Christians know and feel, all that should be known and felt by them on this sub-

ject, how much more frequently and fervently, would they pray for the coming of the kingdom of God! How freely and liberally would they contribute for the support of the means of grace at home! while their pious liberality, attended and followed by their prayers, would animate our hearts, give efficiency to our operations, and return a *hundred fold into their own bosoms*.

Permit the Board again to observe, that in this work they are merely the representatives of the churches, and that from *all* contributions are expected. They now affectionately urge that the congregations be reminded of the relation they sustain to the Board, that an early opportunity be embraced for taking, either publicly or privately, collections for the United Foreign Missionary Society, and that measures be adopted for providing permanent and increasing resources, to support and extend the blessings of the gospel of peace to the heathen, in whose behalf the Board are embarked.

You will please to read this circular to your people; accompanied with such remarks as shall, in your judgment appear suitable.

The Board wait with solicitude to see how the Lord of Missions will incline the hearts of his people to their appeal.

By order of the executive committee.

EBEN. MASON, *Sec. pro tem.*

Literary and Philosophical Notices.

RUTGERS' COLLEGE.

This institution, named Queen's College before the war of the Revolution, in honour of Queen Charlotte—and recently called Rutgers' College, in honour of our munificent patron, Colonel Henry Rutgers, of New-York; is located at New-Brunswick, one of the healthiest spots in

New-Jersey. It is modelled on a plan different from that of the most of colleges of the United States. Its founders disapproved of the plan, which—whether good or bad, every one may judge for himself—seems to have been derived from the long practised system of Catholic countries. We mean that of excluding youth

from the domestic and social circle, and shutting them up in cells or chambers *per se*. The founders of this institution judged that this system is altogether incorrect: that youth, when thus separated from society, and placed beyond the reach of the moral influence of genteel and christian families; when thus separated from the potent influence of female presence and discipline; when associated only with those who are as young and thoughtless as themselves; will yield themselves up to a dissipated turn of mind; will enact scenes of folly and madness; will be plotting or executing mischief on those—they may be the best of men—who yet seem to them to hold them in a kind of prison and *durance vile*.

Hence they judged it proper that the students should not lodge within the College: that they should be distributed, under the special supervi-

sion of the faculty, in genteel, sober, and christian families: that the heads of these families should exercise a parental care over them; that the officers of College should, not at any stated hour, but at any time they choose, visit their pupils, to see that they are at their studies; that they are in at the regular hours; and that they submit honourably and steadily to the regulations of their respective, well governed boarding houses.

We have the pleasure of announcing that Colonel Henry Rutgers has, in addition to his former munificent donations, bestowed five thousand dollars on Rutgers' College—on condition, that it be preserved as a fund duly invested. And the annual interest at six per cent. is to be applied to the wants of the College, at the discretion of the Trustees. We shall be prepared to give some more particulars of this in our next Number.

Sketch of Public Affairs.

GREAT BRITAIN.

The Parliament was to sit down on February 2.—The numerous failures, both of mercantile houses and banks, had created the greatest alarm and distress in the commercial world. By our last accounts the public distress has been somewhat relieved. Credit and confidence have been gradually restored. This seems to have been effected by the measures adopted by a meeting of the most respectable commercial characters of London. And especially by the prompt interposition of government—who caused specie to be issued from the national mint sufficient to enable the banks to meet the run made on them. The number of sovereigns [value \$4 44 each] issued by the mint was unprecedented. It has been stated that the number issued was, on an average, one million per week. Another report says that the Bank of England will advance to the extent of *four millions sterling* to the mercantile classes on the security of adequate deposits of property. This would produce the happiest results.—Britain is still exerting her influence in putting down the execrable slave trade. She has lately entered into a treaty with the King of Norway and Sweden for its suppression. And the London Missionary Register for December, states a circumstance which

in the result may put a complete stop to this inhuman traffic in that part of Africa, where the greatest number of slaves was derived. The nation of the Bullams, from which the slave traders plundered from fifteen to twenty thousand slaves annually, has given up the possession, title, and entire sovereignty of the dominions belonging to them. This includes a sea coast of 120 miles, and territory of 5,000 square miles.

SPAIN.

We have received nothing new, nor interesting from this country for two months. It continues to exhibit all the misery and degradation to which a nation is subjected, where impotence and folly are on its throne: and an ignorant and unprincipled priesthood trample the rights of the people under feet. The regular resources of the government seem to have been cut off; and enormous sums are raised by force and imposition on their subjects, who are treated as a conquered people, placed at the feet of a tyrant—instead of being fostered by a paternal sovereign. And yet, the government refuses to listen to any thing but the unconditional submission of their ancient provinces in South America: and it continues to talk with confidence of subduing them: and it affects to pity the anarchy, and impiety, and miserable con-

dition of the southern republics—aye! and of our own happy and flourishing country. So great is the ignorance and hypocrisy of that self destroying government!

FRANCE.

The prospects of this great nation continue to be as flattering as in months past. The arts and sciences, commerce and agriculture, appear to be in a prosperous state, under a government which has received and profited under most impressive lessons, and whose monarch seems to feel that princes must, in these enlightened days, rule according to the constitution and laws; if he have a disposition to rule or live long on the earth.

RUSSIA.

The Emperor Alexander died on the first of December, 1825, at Taganrok, a city on the margin of the sea of Azoph, 1500 miles south east of St. Petersburg. It is now certain that Constantine the elder surviving brother has refused, with decision, to take up the crown and sceptre. Nicholas I. now reigns as emperor and autocrat of all the Russians. Some regiments stood out for Constantine and refused to submit to Nicholas I. They were fired on, and some blood was shed before they were subdued. Nicholas I. declares that he will follow in his brother's steps. That country is in a very alarming condition. The nobles, now that they are allowed to travel, are becoming civilized and enlightened. They begin to see the state of other countries who enjoy liberty. They will not long submit to absolute power in one man. Alexander evidently saw and felt alarmed at the growth of this spirit of inquiry and love of liberty. And he judged correctly, as a tyrant judges, that Missionary Societies and Bible Societies, by spreading the Christian Religion in its pure and holy influence, breathe death to despotism. Hence, to secure his despotism he had begun to throw down what he once built up. The once flourishing Bible Societies in his empire are languishing and dying under imperial hostility. And the Scottish Missionaries, once nourished by him, have been obliged to disperse. That government, therefore, sets itself in opposition to civil liberty, to the rights of mankind, and to the progress of christianity. And that government which does so, is on the edge of a volcano that is about to produce a terrible eruption!

UNITED STATES.

Our land has been scourged by the influenza. But a kind Providence has sent health again into our cities and over our country. Our State Legislatures have been, as usual, labouring to enact wholesome laws, to establish schools and public seminaries; and promote on a grand scale, internal improvements. For, as a masterly writer observes,

"it has pleased Him who sits as governor among the nations to pour out upon almost every part of our beloved country a spirit of internal improvement, as extensive and powerful, as it is gratifying to every patriotic mind."

In Congress much time has been spent on the numerous motions got up from time to time to amend the Constitution of the United States. There has indeed been a kind of rage, a kind of mania after innovations, of late, on this precious national instrument. But after all, as usual, the good sense and sound politics of Congress will put this evil spirit to rest. There never was, perhaps, such another assembly of sound heads and good hearts, as that which formed the Constitution of the United States. These items lately proposed to be altered and amended, were, after long and mature examination, adopted by that assembly as the wisest and best. And surely, our times have not yet exhibited wiser heads than they of that assembly were: nor has a more proper season yet arrived, we think, for effecting any real improvements on that document. The other subject which has occupied much of the time and attention of Congress is the Panama question—whether or not the Executive should send ministers to the Congress to meet in Panama, to discuss matters most weighty, and such as affect the best interests of the republics in the south, and also our own nation. The people, in general, it is believed, had supposed that there would have been only one opinion in Congress on this matter. For we supposed that our ministers who should be sent, would, by the richness of their experience and knowledge, be of essential use to these young republics: and that they would be instrumental in aiding in the fixing of principles of vital importance to our and their future existence, peace, and prosperity. The President's Message to the House on this matter is a truly able state paper; it does credit to him in the opinion of every good citizen. The speech of Mr. Randolph was meant to be aimed at something like an expression of his fears touching the emancipation of slaves in the South American Republics, and the probable consequence on our Southern states. And it exhibited a desperately feeble attempt to throw the President from the fast hold which he has of the hearts of the people. Take it all in all, it has no match in ancient or in modern times. It comes nearest of any thing under the sun to the contents of that book published a few years ago by a German philosopher, and entitled, "*Observations on all things, and some things besides.*" It is now determined that ministers shall be sent to the Congress of Panama, if that Congress should meet.—In the late discussions on the proposed amendments of the Constitution excessive warmth has been displayed on both sides. In more than one instance there

were severe invectives and personal reflections. We are sorry to see that one gentleman has not profited by the expressions of indignation and contempt made by the public on his last duel. He is again stirring up the demon of blood.

Identigraphy.—The late Dutch papers state that a new invention has been made in the art of printing. It is in fact a new application of lithography, an art invented by M. Lanefelder, of Germany. By this new invention, which the ingenious artist calls *Identigraphy*, a reprint of common letter

press is obtained in a very short time. The inventor undertakes to print the foreign Journals in *two hours* after their arrival.

The gratitude of the good people of Glasgow is erecting a monument to the memory of the immortal reformer John Knox. The column is to be of the Doric order, and it will be 60 feet high. The statue, represents him in his attitude while preaching. In his right hand is the Bible, the left grasping the Geneva cloak, points with the fore finger to the Bible.

Obituary.

The Rev. SELAH STRONG WOODHULL, D. D. was the son of Mr. James Woodhull, merchant, of the city of New-York, and of Keturah Strong. He was born in New-York, on August 4, A. D. 1786. His mother died when he was only four years of age: and his father when he was twelve. He entered College in his twelfth year; and took his Bachelor's degree at Yale College in his sixteenth. He commenced the study of theology soon after this, under the care of his uncle, the late Reverend Dr. Woodhull, of Freehold, New-Jersey, and he finished his studies at Princeton, that venerable seat of science and theology. In his nineteenth year he was licensed to preach the gospel by the Presbytery of New-Brunswick. And in the course of a few months he was called to be pastor of the Presbyterian church at Bound Brook, New-Jersey. He was there ordained to the office of the ministry in the autumn of the year 1805. There he remained about one year. He removed in November 1806 to the Reformed Dutch Church of Brooklyn, Long Island. For about twenty years he discharged the office of pastor in that church, among a united and affectionate people. In November, 1825, he removed to New-Brunswick, in consequence of being elected by the General Synod to the third Professorship in the Theological Seminary of the Dutch Church; and to that of Metaphysics and the Philosophy of the human mind, in Rutgers' College.

He entered on the duties of his professorship with that zeal and indefatigable labour, which characterised him in the former walks of life. It is not our design to offer a character of him—nor indeed have we room for it. That was given in the funeral sermon preached here after his lamented death. And that funeral discourse may perhaps be published.

He was attacked by the prevailing disease

with which our country has been visited during the past winter. He lingered under it for some time. It assumed a new type; and he was laid down under a violent inflammation of the chest and the brain. After this he laboured under a mental delirium; which was scarcely interrupted by a lucid interval. An effusion took place on the brain—and he sunk into a stupor. I beheld him in this state for the last time. His features seemed to be placid even while the darkness of the shadow of death was on them. And on the 27th of February last, at three quarters of an hour past four P. M. he breathed out his soul into the bosom of his Redeemer, in the presence of his weeping family. He died in the prime of life—in the fortieth year of his age—and in the midst of a bright career of usefulness in the church of God.... "The rod is lifted up—and laid on the ark forever." He has left a widow and five amiable female children. May the God of our lamented brother be the God of his afflicted widow, and the father of his orphan children:—Amen!

At an extra meeting of the General Synod of the Reformed Dutch Church, convoked for the purpose on the 29th ult. the Rev. Dr. CANNON, of New-Brunswick Classis, was elected to fill the vacancy in the Theological school caused by the death of Professor Woodhull.

The Dublin Mail of the 27th Feb. says— "We regret to announce the death of the highly respected LINDLEY MURRAY, the author of an English Grammar, and many other much approved works on education. He expired very peacefully on Thursday morning, at his house at Holdgate near York, in the 61st year of his age, and in the full possession of all his mental faculties.

THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. I]

MAY, 1826.

[NO. 2

Religious Communications.

The following discourse was delivered by the Rev. Dr. Knox, of New-York, at the Installation of Professor Dewitt, at New-Brunswick, on Sept. 3d, 1823.

BRIEF DISCOURSES.

No. 2.

The duty and necessity of searching the Scriptures.

"Search the Scriptures."—JOHN v. 7.

I do not design to occupy your time with a critical examination of the terms used in the text; or with a minute inquiry whether they were originally designed to be a mere affirmation, or to have the force of a command.

The Greek text is ambiguous, and will bear either construction; and there is nothing, either in the immediate connexion of the words, or in the general analogy of faith, that necessarily determines its interpretation. Nor do I intend to agitate the questions, "*Whether God has given us a revelation of his will?*"—and "*What constitutes the Canon of Scripture?*" But, assuming it as granted that the Books of the Old and New Testaments comprise the Canon of Scripture, and are the revelation which God has made to man; and that the text, spoken immediately by the lips of the incarnate Son of God, has an imperative force;—my attempt will simply be to *ascertain the use which we are required to make of the Oracles of God.*

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In pursuing this object, I shall, in the first place, inquire into the meaning of the exhortation. Secondly, I shall contemplate some of the considerations by which it is enforced.

FIRST.—I shall inquire into the meaning of the exhortation—'Search the Scriptures.'

That which is proposed as the object of our search, the subject of our investigation, is the Scriptures—a communication from God in Heaven; bearing the impress of his authority; ratified *as the very word of God, by signs and wonders and divers miracles*; by proofs of its authenticity the most unequivocal and conclusive; and containing a perfect rule of faith and practice—things which no human sagacity could ever have discovered, which none but God is able to communicate, and which are indispensably necessary to our salvation.

The mere fact that God is the author of the Scriptures, is proof sufficient of their inestimable worth.—And, *that* God who gave creation its being, whose glory shines conspicuous in all his works, has "*magnified his word above all his name.*"

The *matter* and *efficacy* of the Sacred Scriptures prove them worthy of their Heavenly Author, and of the high and peculiar importance which he has attached to them.

They are an inestimable and inexhaustible treasure of truth and goodness; an illustrious display of divine perfection, and a precious gift to fallen men; designed to impart light, grace and peace whilst we sojourn upon earth, and to guide us in the "*new and living way*," provided by Heavenly wisdom and mercy, to the mansions of eternal rest. In them the Father of lights and of mercies unfolds to us our character, our duties, privileges, and destiny; makes known to us all the relations in which we stand; warns us of our perils, and of the only method of our rescue; reveals whatever is necessary to relieve the mind from its perplexity, the conscience from its anguish, and the heart from its sorrows.

The great doctrines which respect the Divine nature and government; the ruin and recovery of man; the life immortal beyond the grave, are clearly taught in the word of God—are no where else revealed, and are inseparably connected with our present duties and hopes, and with our eternal destiny;—so that the very *child* in years and understanding, instructed in the oracles of God, has incomparably more *just* and *profitable* ideas of things spiritual and divine, than the most venerated Heathen sage of antiquity; and is familiar with truths which the profoundest philosophers, notwithstanding their most intense researches, could never discover.

Other books may entertain and instruct; they may gratify, and delight, and charm; but the Bible alone contains "*the words of eternal life*."

"The law of the Lord is *perfect*, converting the soul; the testimony of the Lord is *sure*, making wise the simple; the statutes of the Lord are *right*, rejoicing the heart; the commandment of the Lord is *pure*, enlightening the eyes; the fear of the Lord is *clean*, enduring forever; the judgments of the Lord are *true* and *righteous* altogether."

This *Word* is the great instrument

which God employs in the whole process of saving sinners. It does not only reveal the way of salvation, but, accompanied with the influence of divine grace, it *actually saves the soul*. We are convinced—we are regenerated—we are sanctified—we are strengthened—we are comforted by the Word.

"We are born again, not of corruptible seed, but of incorruptible, by the *Word of God*, which liveth and abideth forever."—Its resources are suited to all persons, circumstances and emergencies. "The entrance of thy words giveth light—it giveth understanding to the simple." It is "able to make wise unto salvation, through faith in Christ Jesus."

Hence the superlative esteem with which the Bible has ever been regarded by the believing heart. Upon this subject the Scriptures themselves abound with most rapturous exclamations.

These Heavenly oracles, which open up all the treasures of wisdom and knowledge,"—yea, "the unsearchable riches of Christ," are "more to be desired than gold—than much fine gold; they are sweeter also than honey, and the honeycomb."

"The law of thy mouth is better unto me than thousands of gold and silver!"—"O! how I love thy law—it is my meditation all the day!" "I rejoice at thy word, as one that findeth great spoil."

"Thy testimonies are my delight and my counsellors—they are a lamp unto my feet, and a light unto my path—they are my comfort in my affliction, my song in the house of my pilgrimage—an heritage forever, and the rejoicing of my heart."

But is not all this the excess of enthusiasm? Ah, my friends, these enthusiasts were heirs of Heaven—were animated by the Spirit of God, and long since have entered upon their inheritance!

Nor, are these sentiments confined to the men whom God employed un-

der the spirit of inspiration, to record his oracles. There are at this hour upon the earth, millions of souls who prize their Bible as they do their life.

We have the unequivocal testimony of men, upon whom the proudest unbeliever would not dare to look with scorn—men of the mightiest intellect that has ever adorned our world—to the unrivalled excellency of the Scriptures.

Augustine said :—"Take and read the Scriptures; for, whatever is in them, believe me, is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds; and truly so tempered, that every one may draw from thence that which is sufficient for him."

Jerome said :—"Love the Scriptures, and Wisdom will love thee."

Gregory testified, and said :—"There is depth enough in the Bible to exercise the wise; and plainness enough to instruct the weak; it being like a river, having its shallows and depths, wherein the lamb may wade and the elephant may swim."

Sir Matthew Hale, the bright ornament of England, in a letter to his son, thus bears his testimony :—"I have been somewhat acquainted with men and books; I have had long experience in learning, and in the world. There is no book like the Bible for excellent learning, wisdom and use; and it is want of understanding in them who think or speak otherwise."

Robert Boyle, the profound philosopher, called it 'That matchless book,' and he declared "that it was impossible to study it too much, or to esteem it too highly."

Sir William Jones declares :—"I have regularly and attentively read the Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty—more pure morality—more important history, and finer strains of poetry and eloquence, than

can be collected from all other books, in whatever age or language they may have been composed."

The illustrious *Luther* had so deep an impression of the unrivalled excellence of the Scriptures, as to declare, that "if he thought that the reading of his books would hinder the reading of them, he would burn them all before he died."

And *Locke* gives this advice :—"Study the Holy Scriptures..... therein are contained the words of eternal life. They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter."

And the Holy Ghost pronounces this testimony of them :—"All Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Such is the *object* presented to our investigation.—

And, the claim which the Scriptures assert, is in its kind *exclusive*. Hence no system compiled by *men*, no creed, no confession, no human production of any kind may usurp their place.

Let me not, however, be misunderstood on this matter. I am no enemy to creeds, confessions, and systems. I am only solicitous that they be kept in their own subordinate and proper place; used for their own necessary purposes—but never regarded as an equivalent, or a substitute for *the Book of God*.

On either side of this subject, there are *extremes* to be avoided. And it is a fact of no slight importance, that they who would utterly reject creeds and confessions, are, with few exceptions, the enemies of Bible truth; and in their widely diffused charity, are disposed to think well of every thing excepting *truth and honesty*.

The bond of all good society is *agreement in some great principles by*

which it is bound; and, human society cannot exist without recognized principles of concord. Accordingly, we find that every association among men has its own particular creed. The Constitution of the United States is the political creed of our nation. In like manner also, in the different branches of society, chartered institutions, and voluntary associations, have their respective creeds.

"Two cannot walk together unless they are agreed."

The enemy of *fixed principles*, is the enemy of all that is consistent and fair, and dignified in man.

Banish creeds from the Church, and in the present condition of mankind you will cast down the most effectual barriers for the exclusion of knaves and hypocrites from her sacred fellowship; and you will do much for the prevalence of doubt, and want of confidence; and ultimately of scepticism, infidelity, and profligacy.

But, these are to be regarded as intended, rather to *defend*, than to *teach* religion. They are to be viewed, rather, as barriers against the encroachment of error, than as the repositories of truth, to which we are to go for our Christian instruction. Indeed, the doctrines of the Gospel, which are a history of the proceedings and the will of Almighty God towards us, are there stated in a form too *abstract* to produce their appropriate practical effects upon the heart and mind;* and they can exert no manner of influence upon the enlightened conscience, except in so far as they are considered to be *the very Word of God*.

The *Scriptures*, therefore, are the *source*—the *exclusive* source of our religious instruction.

"Search the *Scriptures*."—Whatever may be the immediate object of study and research, let the ultimate result, and the main solicitude be, to

get a more intimate and thorough acquaintance with what *the Word of God* declares; and let the chief force of the mind be directly bent to *its* investigation.

'Search the *Scriptures*.'—There is an exceeding *emphasis* in this term as it is here used.—It signifies, to *scrutinize* with the greatest intensity of mind.—It expresses the most toilsome and accurate investigation.—It is the same word used in Rev. ii. 23. where the Son of God saith, "I am he which *searcheth* the reins and hearts."—And in 1 Cor. ii. 10. "The Spirit *searcheth* all things, yea, the deep things of God." The term is *figurative*; it is taken from the idea of exploring the bowels of the earth for precious metals. The figure is fully expressed by Solomon in the second chapter of the *Proverbs*—where speaking of wisdom, he says, "if thou *seekest her as silver*, and *searchest* for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.

There are deep and recondite truths of the Holy *Scriptures*, by no means obvious on a slight inspection.

There is a correspondence,—and a correspondence in their *difficulties*, between the word, the works, and the government of God: and if to have even a tolerable acquaintance with the frame of nature in its various departments, and with the dispensations of Providence; requires patient, intense, and long continued research: it were presumptuous to suppose, that a due understanding of *the Word of God*, (the most comprehensive manifestation which he has ever made of himself,) should be attained by a mere cursory attention to its sacred import.

If to acquire eminence, or even to make moderate proficiency, in a single art or department of science, requires close attention, and indefatigable industry, assuredly, the Christian can never be permitted to indulge

* See Erskine on this point.

in negligence, and yet become "*mighty in the Scriptures.*"

God never acts upon man as upon a mere machine, or inanimate substance : he acts on him in a manner corresponding with his intelligent and rational nature. All our attainments are *gradual*. Our intellectual and spiritual *growth* is the effect of *cultivation*. Our acquirements are the result of *labour*. "The hand of the *diligent* maketh rich." Universal experience confirms this.

The exhortation of the text, therefore, enjoins *industry* and *toil*. Searching the Scriptures is a business that requires our best application. We are to explore them as for hidden treasures ; we are to examine the sacred text with care and meditation ; to compare Scripture with Scripture ; and trace out Scripture principles to their appropriate results.

It is the property of every rational proposition to lead to deductions, and to be answerable for them. The Holy Scriptures are bound to sustain every inference fairly drawn from them. That which is deduced from truth, is itself truth ; as much as propagated nature is nature. And in this way it is that the word of God is *perfect*—suited to every circumstance and occasion : but, for inferences suited to all occasions, men must *work* ; so, that there is laid in the word of God itself, a principle of industry and intellectual improvement.

We are not indeed, to expect every plain Christian to be thoroughly acquainted with the word of God, or there would be no need of the Christian ministry. But, for the *teachers* of religion to be furnished aright for their work—what various and toilsome research ! what acquaintance with language ! what insight into antiquity, and history, and philosophy, are required ! Indeed, there is nothing within the whole range of science, that may not, in some form or other, be rendered useful to the illustration of Scripture. The very spoils of

the *Heathen* may be brought into the house of the Lord.

Upon the *rule of Scripture interpretation*, the manner in which our search is to be conducted, time will not permit me to insist.

I would only remark, that when God makes a revelation of himself for the benefit of mankind, he intends that it should be intelligible. The Most High God does not trifle with his creatures ; when He speaks to mortals, He speaks in the language of mortals.

His word claims no indulgence or concession on account of mistake, inaccuracy, or defect of any kind. It lays claim to *perfection*, and it is to be interpreted *with the rigor of the law*. The explanation of every term must embrace that which the term properly implies. We are not, however, to carry the illustration of *figurative* language into ridiculous detail, or to absurd lengths ; a due and discreet allowance is to be made for what is merely *the drapery of figure*. Usually, we are to understand Scripture in its most obvious sense ; unless the precise literal sense is contradictory to reason, or dishonouring to divine perfection.

The word of God, therefore, as it is given to us, clothed in the language of men, is to be investigated according to the ordinary rules by which sound criticism is applied to human composition generally.

"The deference due to it," (I quote the words of a man of high reputation in the Church of Christ,) "as a divine production does not interfere with this province of human learning ; it only exacts submission with respect to the subject matter of the revelation, to which the critical investigation is entirely subordinate."*

A thorough acquaintance with the *languages* in which the Scriptures were originally written, is indispensably necessary to their accurate inves-

* Professor Van Mildert.

tigation. Where various readings are found, that which is the most *obscure*, is usually the correct one,—for men still strive to explain.

To ascertain the meaning of Scripture, its *occasion* and *scope*, and the *objects* used for its illustration, are to be carefully considered. And especially are we to *compare* Scripture with Scripture, and ever to remember that the word of God is one harmonious whole, and never contradicts itself.

FINALLY, upon this branch of the subject, very much depends upon the *disposition* of the mind and heart;—I mean the *moral qualities*, which we should bring with us to the investigation of the Sacred records.

Captiousness and prejudice must be put away. The word of God must be approached with a *sincere* and *ingenuous* mind. We must cherish a *love for the truth*. And in a special manner let us remember, that *docility* and *application*; that *perseverance* and *patience*; that *method*, *mo-*

desty, *humiliation* and *devotion*, are all required to explore aright its precious treasures.

“*Let the word of Christ dwell in you richly in all wisdom.*” We must read it; we must ponder it; and meditate upon it, until it pervades the mind; and is faithfully impressed upon the memory; and actuates the heart; and controls the life. We are to study it with a direct view to its *practical uses*. “If any man *will do His will*, he shall know of the doctrine whether it be of God.”

He who mingles his *earnest and importunate prayers* with the study of the Bible; humbly relying upon the teaching of the Holy Spirit, will there find all things necessary for life and godliness, “laid down, discussed, and determined in a complete and satisfactory manner.” “If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not; and it shall be given him.”

[To be continued.]

Reviews and Criticisms.

NO. 2.

Review of the argument for the authenticity of 1 John v. 7.

“There are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one.”

MY DEAR BRETHREN—I take up this subject *purely* as a subject of criticism. The decisions which may be made by the critic on this verse, will assuredly not affect an article of doctrine. The character and faith of the respectable critics who have arranged themselves against the authenticity of this verse, clearly indicate this.

The most strenuous opposers of its authenticity are, generally speak-

ing, as decided in their faith in the most Holy Trinity, and in the divinity of our Lord, as those are who advocate its authenticity. “*There are,*” —says Griesbach, one of the ablest opponents of this verse,—“*there are so many arguments for the true Deity of Christ, that I see not how it can be called in question.*” [See his Pref. vol. ii. of his First Crit. Edit. of the Greek Test.]

And, indeed, such is the extent and force of the evidence of the doctrine of the Trinity, that were this verse relinquished and expunged, it would remain *unshaken* in all its beauty and vigor. For instance, nothing can be more clear than the scriptural evidence that there is one God. And

nothing can be more clear than this, that the Father sent the Son; and that, therefore, the Father and the Son are distinct: that the Father and the Son sent the Holy Ghost: and that, therefore, the Father, and the Son, and Holy Ghost, are distinct persons: that each of these distinct persons is *called* God: and being *called* God, in the language of inspiration, each of them is the *one* God.

That this is true of the Father, no one has yet expressed a doubt. He is true God: "*The only true God.*"* But the Socinian idea has no foundation here. It is only a quibble. It is not said, as they charge the text with saying, *he only* is the true God. But he is *the only true God*. For there is *only one God*.

Nor should the least doubt be expressed relative to the Son and Holy Spirit, when we have these decisive texts; "*The Word was God.*" "*The Word was made flesh and dwelt among us.*" To "*lie unto the Holy Ghost is to lie unto God.*"† And the same One who is the "*Jehovah*" of the inspired Isaiah, is the Holy Ghost of the inspired Paul. (Compare Is. v. 8 and 9, with Acts xxviii. 25.) So evidently is it taught, that each of these persons is the one God. And this unity and trinity is distinctly recognized in 1 Cor. xii. 4—12. "There are diversities of gifts, but the same Spirit: there are diversities of ministrations, but the same Lord: there are diversities of operations, but it is *the same God that worketh in all.*" No human intellect could devise language more plain to express this fact held out, that the *distinct persons, the Spirit and the Lord, are the same one God*.

And I would solicit my reader's attention to this fact. *There is no more difficulty in the phrase, "these three are one," than there is in another phrase, in a verse which no man has had the hardihood to challenge, "I and my*

Father are one,"—or, I and my Father, we are one; *Εγώ και ὁ Πατήρ ἐν ἑνί.*

If it be proper, at all, to use the word *difficulty* on such a subject, we must say that it is just as difficult to comprehend how two distinct persons (distinct in one sense) can be one in another sense, as it is to conceive three distinct persons to be one. And it is certain that there is no more mystery—nor any thing more *objectionable*, in *three distinct persons being one* in essence, than there can be in *two being one*!

We arrive now at this conclusion, that there is nothing more in the verse under discussion, to excite prejudice, than is to be found in other authentic passages of God's book.—Nay, it is worthy of our devout attention and serious consideration, that that which is compressed in 1 John v. 7, "there are three, &c. is contained in John's gospel—with this difference, that it is spread out there at great length. The following contrast will show this.—

1. "The Father bears record in Heaven." Compare with this John v. 37, &c. "The Father himself hath borne witness of me." 2. "The Word beareth witness in heaven." Compare with this John viii. 14, 18. "I bear record of myself—my record is true." "I am one who beareth witness of myself." 3. "The Holy Ghost beareth record in heaven." Compare with this John xv. 26, "The Comforter—the Spirit—he shall testify of me."—And in reference to the last clause of our verse, Christ says, "*I and the Father are one.*"—Not *us*—*unus*; but *ἐν-ἐν θεῷ*,—one Deity—one substance: or in the words of Paul, "the same God."

The learned men who have pronounced this text spurious, have done it on the ground of external evidence *exclusively*. And this *external evidence* has been deduced chiefly from Greek manuscripts.

* John, xvii. 3.
Acts, v. 3—4

† John, i. 1—14.

* 1 Cor. xii. 6. See Kettneri, Hist. Dict. Johannei, &c. p. 149, 150.

And here permit me to say with all deference, that a serious difficulty must have met our opponents at the very threshold. The external evidence which they have produced is such, in our view, as ought to have been received with caution, and even jealousy. And I am only repeating what the most learned of our opponents have often said. I refer to Griesbach. He says—"the perfect critic is not he who can enumerate the codes, or distinguish the different revisions, corrections of the text, &c, But true critical acumen is chiefly required in weighing the *internal* marks of true or false readings."* And Wetstein has truly remarked, what must have struck every student of this controversy, "that so many things can be objected to the most ancient Greek and Latin codes (extant) which lessens the weight of their testimony, that scarcely any thing *certain can be determined from them alone.*"† He means *critically*, of course, not *polemically*.

Now, if such a writer as Griesbach does offer, in the presence of his associates, such exceptions to *external evidence*, in its favourable form; I appeal to the learned, what we ought say of *that form* of external evidence, on which our opponents have rested the *whole weight* of their argument against our text. We are now to examine this minutely.

First. The learned men have laid down this sweeping assertion: "*This verse is not found in a single Greek manuscript written before the 16th century.*"

This assertion has not only no argument to support it fairly—but, pardon me, it does bear on its front, as will appear in the issue, the air of an absurdity! The manner in which the argument is conducted on the pages of Michaelis, and of Bishop Marsh, his translator, does fully show this; and the argument of the rest is the

same. They find a certain number of MSS.—they collate them; they find this Epistle of John only in 151* of these MSS.—they find the most of these which have our verse dubious, interpolated, or mutilated. We have the most learned *assertions*. They admit, that *three* copies in particular have our verse; but then again, of these three, two are set aside; and one is made in all its solitariness, to look extremely suspicious.

With respect to the Codex Guelpherbytanus, and the Codex Ravianus; and, indeed, many of the rest, we are not disposed to advocate their antiquity—nor do we need to lay very great stress on them for our argument. We are willing also to lay not very much stress on even the Codex Montfortii, of the Dublin University Library; though we do think that the learned men have by no means succeeded by their ingenious argument, in taking away its antiquity. It certainly must be referred to at least the 13th century; perhaps to an age long before this. Bishop Burgess, in our view, has the better of the argument.

But, without pursuing this subject farther, or following them over their field of expatiating on MSS. let it be remarked, that were we even to grant all that they claim from their inferences from the collation of MSS. they have proved *nothing*. Nay, from the present materials which they have, *they can prove nothing really in point*. Here are the proofs of this.

It is admitted by the learned, that of all the Greek manuscripts, about 400 only have been collated.† Griesbach, who plays off his argument with the air of a critic, who really feels that he has every material at command, had *actually no more than 355 MSS. to collate.*‡ Michaelis and

* Namely, 151 collated by Michaelis, Griesbach, &c. and these include the five MSS. first brought into England by Dr. Carlyle. See Horne's Introd. vol. iv. p. 436.

† Horne's Introd. iv. p. 437.

‡ Proleg. in Tom. i. c. cxxvi. and Horne iv. p. 437, note.

* Symb. Crit. ii. p. 90.

† Proleg. ad. N. T. p. 296.

Marsh do indeed reckon up 469. But they do not say that they had collated all these. They had "*described* 469 MSS."

But do these illustrious scholars mean to insinuate that there are no other MSS.? Would they persuade us that they had left no manuscript uncollated? The fact is, that the number of MSS. collated, or even examined, bear a very small proportion to the rich treasures remaining to be examined. Bishop Marsh tells us that Blanchini has, in his book, described many MSS. hitherto *unnoticed* in the editions of the New Testament; and *unnoticed*, or not collated by Marsh himself.* The Paris Library has 80 MSS. of the Greek Testament: 65 Catenaë, and 57 Lectiones, in all 202; and of all these only 49 have been collated.† The number in the Vatican Library, it is allowed by all the learned, is very great. And, indeed, such have been the facilities existing through so many centuries, to augment the collection, that the treasures of MSS. must be truly great and valuable. Burnet,‡ who had tried to explore this library, does indeed lament "that there are so few Greek MSS. in the Vatican Library of Rome." But it is presumed that the learned traveller was induced to think so, from his having experienced the same difficulties which have invariably prevented others before him, and after him, from pursuing their researches. The jealousy combined with the ignorance and bigotry of its masters, prevents the learned from having any access to its treasures of MSS. Out of all these treasures, only 34 copies have been collated.

In fine, not to mention numerous other public and private libraries—in the grand Ducal Library at Florence alone, *there are, at least, 1000 Greek*

*MSS. of the New Testament! And of these only 24 have been collated!**

But this is not all: few, very few, of the most ancient Greek MSS. now exist. Let the scholar only recollect the historical detail of the ravages made on them by the flames, and by the hands of tyranny. In the persecution of Diocletian, before the Nicene Council, the MSS. of the Scriptures were sought out with the utmost diligence by the bloodhounds of persecution; "and many thousands of the best volumes of the Scriptures were, throughout the Roman empire, in the east, and in the west, consumed in the flames."† At Rome, Alaric, the king of the Vandals, destroyed the libraries and their precious MSS. In the great fire at Constantinople in the year 476, there perished in the flames 120,000 valuable manuscripts. Among these were all the collections of Constantine the Great, and of Theodosius; and the most valuable MS. copies of the Holy Scriptures, some of which were written by Theodosius' own hand.‡

From these historical statements, it appears that the number of the MSS. collated, bears a very small proportion to those which have perished; and those which still remain to be searched. They are as a few precious remains saved from the ruins of a vast city: or a few valuable specimens gathered from a vast cabinet of curiosities. And yet from these few remains our learned antagonists gravely draw their dogmatical conclusion, *that this verse under discussion, is not found in a single Greek MS. written before the 16th century!!*

What would any scholar think of

* Horne, vol. iv. p. 437.

† Kettnerus, p. 176. However, some ancient and valuable MSS. in Africa, escaped in A. D. 303, by the *pious ingenuity* of Bishop Mensurius, of Carthage. Kettnerus, p. 161.

‡ Spanheim. Hist. Eccles. p. 145. And Kettnerus, p. 107.

* Marsh's Michaelis, vol. ii. p. 649.

† Horne, iv. 437.

‡ In his Itinerarium, p. 141. and Kettnerus, p. 207.

that chymist, who, having made a few though profound dissertations on a small and extremely defective collection of metals, and having accompanied his dissertations with a few unsatisfactory experiments—would very gravely conclude, in the presence of his audience, that all the other metals would, without exception, give forth the same results? What would we say of the geologist, who, after having examined the position and ingredients of a few imperfect and ill-defined strata, should thence reason on the whole strata of the globe—and dogmatically pronounce on the position and strata which he had never seen—and concerning which he had not collected a single fact? What would be said of a judge, who, after having examined a few of the witnesses at his bar—and these of a rather suspicious character—would glance his eye over the multitude remaining, and gravely pronounce his judgment, that because these few have testified to a certain point, therefore, neither those within doors, nor those known to be out of doors, can, or will testify to any other point different from this?

Not a whit better is the form of our learned opponents' argument. It is absurd, I venture to say, by the rules of philosophy and reason. It would be admitted in no court of justice, if common sense presided on the bench. It is rotten to the core. The learned men do admit the existence of these MSS. They do admit that a small, a very small number of them has been examined and collated; and yet they have wantonly drawn the conclusion imposed on us. It is sincerely to be hoped that, in order that no more discredit may be brought on criticism and learning—that they may no longer expose themselves to ridicule they will give up the whole argument as utterly irrelevant. Confusion and defeat must surely fall

on every such attempt to *prove such a negative*! We can draw no conclusion from the data of Griesbach, Michaelis, and Marsh. Were it known satisfactorily that no other MSS. do exist—were it proved in such a manner as every premise ought to be proved—that they had *all* perished by the hands of Diocletian and Alaric, and the flames of Constantinople—then there might be some plausibility in the present form of the argument. But when the learned know that so many hundreds—nay, thousands of MSS. of the Greek Testament do exist, and have not yet been under the eye of the critic, it is to be hoped that every scholar, who really would not be willing to expose the science of criticism to the laughter of our tyros, will withdraw this whole form of argument, until every known Greek MS. shall be collated—and after that is done, let them even then preserve silence, seeing there is a probability that thousands more may be discovered by the indefatigable industry of the learned!*

It is hoped that the first part of their external evidence against our verse is destroyed. We shall examine the remaining portion of their argument in our next.

I am, my beloved brethren,

Yours with affection,

W. C. B.

New-Brunswick, April.

* The historian Gibbon, as well as many of our modern journalists, exhibit a ludicrous and self-important assumption of power to teach others before they themselves have learned. Gibbon, in his *Rome*, vol. iv. 407, tells us with a flourish, that this memorable text of John was condemned by the universal silence of the orthodox fathers, ancient versions, and authentic MSS. He then adds, from the depth of his theological researches, that all the MSS. *now* extant, are *above four score in number*!! And he had not examined the Greek fathers; nor all the Latin fathers!

Miscellaneous Articles, &c.

No. II.

Traits of Primitive Character.

"A wit's a feather, and a chief's a rod :
 "An honest man's the noblest work of God."

No man in all the valley was more faithful than Hans Van Benschooten, in training up his children. Copying strictly the manner of his forefathers here, and in Holland, the Sabbath day evening was devoted to pleasing and pious services. He studied to mingle the cheerful with the grave in all his instructions. He was aware of the possibility that a misguided zeal might carry things so far beyond bounds, that a Sabbath day, and a Sabbath day's evening, which ought to call up in the youthful mind the most delightful associations, might be made to associate with itself the ideas of disgusting gloominess and melancholy. He strove to excite a generous emulation and rivalry in a trial of mental strength, and the evidences of a devout attention. He elicited notices and observations on the Dominie's sermon ; his fervour in prayer ; the pathos of his applications ; his appropriate exordiums ; the lucid order preserved through his well jointed and well *pronounced* discourse ; unlike, by all the world, to those nameless things introduced by graceless lads, and *read* with a flippant air from the once highly venerated desk, without one visible thread of connexion ; and so *artfully* concealing the *art* of regular order and division, that they set at defiance at once any intellectual power to follow them, or any human memory to remember the thought intended to be conveyed by them. Then each youngster was made carefully to repeat out of his Heidelberg and other summaries ; and the questions went round in rotation from be-

ginning to end. Hans never reproached—never chid—never scolded in this exercise ; if any one of his sons, or his blushing daughters could not get through with some of the longer answers to the questions proposed ; or, if they failed in giving suitable notes of the Domine's discourse, he would lift his eyes to the face of his attentive spouse who was labouring all the while in whispers, to help the unfortunate child on ; and he would shake his head in sorrow, and pass the youngster to try the next. This was the severest punishment in the discipline of the sacred day of rest, in the family of Hans Van Benschooten.

He would read occasionally from the Constitution of the Church ; or from the Liturgy, and the Canons of the national Synod of Dordrecht. And each of his children would be ready with the Bible in his hand, to rehearse from the holy page the passages quoted in proof of the Reformed doctrines. The Canons of the Synod of Dordrecht received his marked attention. He took great delight in calling the attention of his sons and daughters to the history of that most grave, learned, and venerable Synod, the pride of the Church of Holland. He marked out their peculiar doctrines : compared them with the plain word of God : contrasted them with the doctrines of the Remonstrants, which, like a noisome pestilence, had laid waste some of the fair districts of the Church : he noticed the comparative moderation of James Arminius, who died of a broken heart : the violence of his followers in carrying out his tenets into lengths which he had never anticipated : appealed to them on the necessity of being well acquainted with the religious tenets of the Reformed Church : And he would close the whole of his affectionate exhortations with these words : "*And thou*

Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind."

And in that youthful circle there was not the disagreeable symptoms of restlessness and turbulence. They were still and silent; as with affection and veneration, they hung each on the lips of him whom they loved so tenderly; and the looks from so many bright faces and sparkling eyes, animated the fond parents' hearts, and rendered these exercises as delightful to themselves, as they were instructive to their children. There was a touching pathos in the whole scene: and the evening of each day of holy rest failed not to bring much peace and real enjoyment to the happy inmates of this well governed and religious family.

Hans was impressed with the belief, that parents in these degenerate times, were not fully aware of the necessity of imbuing the minds of their children, at an early age, with the pure doctrines of Christianity, "occupy their minds with these grave matters; and their memory with the hallowed language." He would say to his neighbours, "the fruits of this early sowing will assuredly be abundant. And you cannot place in competition with this salutary branch of knowledge, another more fit to occupy their thoughts, and to guard their youthful years against the world's seducing influence. '*Remember thy Creator in the days of thy youth.*'" He was fully convinced, that by this early attention to Christian education, parents could render a service of incalculable value to the happiness of their children; to their own families, to the Church of God, and to their country. It would lay the foundation of steady and orderly habits, prevent dissipation and profligacy, make kind hearted and dutiful children; and it would bind to our Church, by ties "stronger than hooks of steel"—thousands of our interesting youth, who now grow up without religious knowledge or principle, and

who are seen at every public place of dissipation; but never in the house of God, even on the day of consecrated rest. "And with all due deference to many of our Dominies, and without the least intention of taking from them the opportunity of *being instant in season, and out of season*, I do, nevertheless, insist," continued Hans, with warmth, "that parents can be unspeakably more usefully employed in the holy evening of God's day among their own children, than in any other place, or any other services whatsoever. And God, it seems to me, willeth them to be so employed."

He took special pains in calling the attention of his two sons, Bogardus and Solyns, to the characteristic doctrines of the Reformed Church. "Make it a matter of conscience toward your God; and of honesty toward man, that you believe what you profess; and that you profess what you believe. The man who professes to belong to the church of his fathers, and does, nevertheless, reject some of the prominent truths and tenets expressed in her Canons is not conscientious towards God, nor is he honest before men. He hangs out false colours. Nay," continued he, with wrath quite unbecoming the occasion—but suddenly checking himself as the dark eyes of his spouse, with surprise and respect, fell on him with a reproving glance—"I had almost said, he is a fool and a knave." "We will allow you to retract that," said his calm spouse, "unless your reasons bear you out very satisfactorily." "In the first place," replied Hans, "I would have said that if he did profess to believe and venerate these doctrines in the Canons of the Reformed Church, and yet does not know what they are, he must bear that title, whether I or he will or not: and if he knows them, and sees their foundation clearly resting on the holy book of God, and yet does not believe them while he professes a vague attachment to them; then he

partakes of the resemblance to a knave. And, such my sons, were not our primitive fathers in Holland, God bless their memory ! But, spouse, I give up to you in this matter—and in all such cases of polemics, as in duty bound.” She gave him an approving smile, and begged him to go on.

“These fundamental doctrines, of which I have been speaking,” continued Hans ; “and which have been drawn from the word of God, and set down with clearness and precision in our Heidelberg, are read in our Churches every Sabbath day. And on this portion of our creed, supported by incontrovertible proofs from Scripture—the servant of God raises his doctrinal discussions. And, thus my sons, by a wise, simple, and judicious method, the whole congregation sees—if it chooses to see—and every devout mind does see, the outlines of the whole doctrines of the Gospel, in their beautiful connexion and order, exhibited each year ; and from year to year. And thus our people have every facility given to them of understanding distinctly, and of knowing fully all the leading doctrines of the Gospel, as they have been transmitted from our fathers, and are exhibited in our Canons and articles of religion.

“Nay, what is as important, the Dominies are themselves, by this simple means, restrained in their speculations, and kept in the rigid adherence to the spirit and the letter of the truth as it is in Christ. And delinquents will be compelled to leave the church in peace, and to seek their proselytes on some other field.

“And, Henry Solyns, listen to me. There is a pretty narrative touching this matter, which was told by my father who witnessed it in Amsterdam, the city of our forefathers. In that city, famous in the times of old for its devotion to the pure doctrines, and the integrity of Christian morals, there were thirteen churches of unusual magnitude. They were all un-

der the care of associated pastors ; as, for aught that I know to the contrary, they still are. The whole was a collegiate charge ; for our fathers are strongly attached to *collegiate charges*—and their zeal I suppose must have been well aimed. There were two able pastors for each church : and three as supernumeraries, you see, were added to these, to render service in case of the sickness or absence of some of the sacred college—making in all twenty-nine pastors. These preached in rotation in the thirteen churches.

“The constitution of the churches of Amsterdam required that no person should be eligible to the office of pastor in any of them under forty years of age : that the candidates should have been settled, previous to the time of their election, in some charge : that they must exhibit proofs of having been efficient pastors, and diligent students : that they must have attained to great acquirements in literature, and theology : and must have mature and sound constitutions. Those churches promised to themselves the attainment of three important objects by these regulations. They hoped to enjoy the labours of pastors who were not merely lads—who could sustain the labours of a city perhaps for a year or two—but, of men thoroughly acquainted with their duties, and of matured habits, and of vigorous constitutions : not of mere youth, who have themselves to learn, when they are called to teach old and intelligent churches : but men full of knowledge, and of Christian experience, accustomed to the severest pastoral services ; and of accomplished minds, and polite habits, fit to appear with honour and dignity in any literary circle—Not lads who are ambitious, and jealous of each other, and factious : but men whose passions are cool, and under the control of solid judgments ; who are less anxious about temporary honours ; and, who bring at once vigorous bodies, and full grown minds, loaded with the

mature fruits of theology, into an active and efficient operation on the minds of their respective audiences.

"Well, it so happened that God took away one from this sacred college of pastors in Amsterdam. The choice of the Consistory and the people fell on a distinguished scholar and theologian, who had long been the ornament of a village about 20 miles from Amsterdam. His name was (and the old man laid his finger on his brow)—"Now, what shall I call him? Why? my father, and also my venerable friend Dr. K. of New-York, told me all about him. Well—no odds—and it is perhaps as well that I have lost the name. The pastor elect arrived, and entered on the duties of his office. And a powerful preacher he was. He imitated the immortal Sauren of the Hague. He thundered; he terrified; he consoled; or he melted all hearts. But the Consistory of the old Church—the Church of—my memory is so frail, I cannot name it neither. Well, let that also pass. The Consistory were men old in the service of Christ; and full of knowledge, and full of zeal; men well qualified to watch over the good old cause. Well, these elders did observe that their new and favourite Dominie omitted a certain section of the Heidelberg Catechism in the course of his annual lectures. They held their peace at the first omission. It might have been an oversight. There might be some private reasons. They were not disposed to be captious. This is the character of our Consistories, when they are attached to a pastor; they view things always in the most favourable light. It is next to impossible to move them against their Dominies. Their love is like their principles—firm and solid. They stood by their young pastor, and defended him against the busy whisperings of suspicion.

"Time brought about the same section again in the revolutions of the Christian Sabbaths. Again it was

passed over. The venerable Consistory could not keep silence. They resolved with one voice to demand an explanation. The omission was evidently designed. Something must be done. There is nothing like preventing the first inroad of error.

"And it was promptly done. They presented themselves with their uncovered gray locks, respectfully before their much loved pastor. They demanded an audience as a body. They asked him why he had, contrary to the rules of the Church, omitted that section of doctrine *twice*. The dreadful secret was revealed. Their pastor had imbibed sentiments utterly at war with the doctrines of the Reformed Church; and in his candour he felt constrained to own it, to the weeping elders. He had imbibed the doctrines of the Remonstrants; and his conscience would not permit him to touch that section. He was a man of honour. He knew that he had departed from the laws of the Constitution. He could not remain in that Church to whose doctrinal standards he knew he did not adhere. He wished to excite no factions. He would make no divisions among brethren. He retired in peace from the Church and her communion, to that sect whose creed he approved. "I may be unfortunate, I may be in error," said he: "but I shall never act dishonourably. Your confession and creed are before the public. Your Churches, their property and funds were established on that basis. I should deem myself a *knave* did I try to gain over to the support of my opinions, that property, and those funds which the honest donors left in sacred trust to support the system which they believed; and which they did intend to be supported *alone by their bequests*. I may be in error—but I shall never act dishonourably: fare ye well."

The weeping elders sobbed aloud; and they bathed his hand in tears as they kissed it and bade him farewell. And many and fervent

were the prayers which they daily offered to the Most High, that he would illumine, and change, and bring back to the truth, one so much beloved—so honourable—and so candid !

“ Now, my son, I think it very evident in the first place, that by reason of the regular annual exposition of the holy doctrines of the Gospel, in the order of the sections of the Catechism, the Consistories and the people at large are more fully instructed ; and are thence rendered capable of detecting aberrations and delinquencies. And” in the second place, continued Hans, as he counted with his two forefingers—“ by being constrained to take up each doctrine of the Gospel in due order, as exhibited in our Heidelberg, these young Arminians”—and Hans swelled his voice on this last word, and shook his gray head, as he saw a smile light up Henry Solyn’s face—“ these young Arminians, I say, are by their own conscience detected, and are brought in honour and common honesty, to resign. While Hans Van Benschooten has the honour of a seat in a Consistory, and in the courts of the good old Reformed Church ; he will uphold with both hands, this custom of our forefathers,—so full of wisdom and prudence. And wo be to the man who shall move the discontinuance of the instructive and admirable system, as long as he cannot put us in possession of a better.”

“ Look, my son, over the desolate Churches of Holland—or the kingdom of the Netherlands—as they now call the land of our fathers. They have become, I fear, the nest of all impure doctrines. Remonstrantism—I do hate that long word, as much as I dislike the thing itself—Well, *that* heresy has taken the lead ; and it has been paving the way for Socinianism. This state of things arose from their neglecting the exposition of the doctrines of the Reformed Church, in the order, and definite words of the Catechism. And our Church, in this land, has escaped the pollution thus far,

by the vigorous enforcement of the good old rules. And see ye not, Henry Solyns, that our individual Churches are pure of the leaven of old Holland, in proportion as the Consistories and the Dominies have adhered with enlightened zeal to this rule. And on the contrary,” continued Hans, and he uttered a sigh—“ the introduction of novel doctrines in the good old Reformed Churches has been preceded by a sad lukewarmness of the Consistories, and a neglect of the exposition of the Heidelberg.”

Here the conversation was interrupted by the approach of strangers.

[To be continued.]

THE BUDGET.

An Editor who never felt the *blues*, is, I believe, a perfect phenomenon, in the literary world. But it is consoling to reflect how easily they are dissipated. The kindness of a regular Correspondent ; the visit of a stranger, the welcome face of the post-boy, scatter them as the gentle breeze does the early fog of a May morning.

The other night, near the little hour beyond twelve, while we were contriving to repair a disappointment caused by a Correspondent who had failed on an important historical document—while every being was hushed around me—and nothing was heard without but the howling of the snow-storm, which swept along in wild desolation—suddenly a heavy foot fall dissipated my reverie. It approached ; and at the next instant a gentle and hesitating tap was heard. I hastened to welcome the distressed traveller—for surely it could be nothing else. A figure, gray with snow, and muffled up in broadcloth and fur, stood before me ; and, pronouncing these laconic words, as his shivering hand put the BUDGET into mine, he disappeared—“ A nameless man puts these papers into thy possession.—Receive them, and profit by them.”

The Budget contained a considerable number of letters, written in a beautiful and manly hand writing; neatly arranged, and numbered,—FIRST, SECOND, &c. The following is the first letter, which we lay before our readers.

To the Editor of the Magazine of the Reformed Dutch Church.

SIR,—Some unknown gentleman has been pleased to address certain letters to me, which have already increased to a considerable number; and, from the tenor of the last, I think he intends to continue. Their variety yields me an entertainment; so that I have nearly forgotten the intrusion, and am more desirous to become acquainted with the author.—He appears to be a traveller, rather idle in his progress, making it a chief business to observe closely men and things. His remarks are of the discursive kind, moral, political, and religious: sometimes too minute, but generally intelligent and candid. He has some knowledge of me, but all my attempts to discover him have as yet been fruitless. If worthy the notice of your patrons, they may be published; as he has never placed me under any restrictions. They have been carefully filed by myself, and endorsed, "The Stranger, or many interesting incidents contained in a series of letters addressed to Mr. Alfred Anthropos." You will please to form your own opinion, for which purpose I send herewith a copy of each of them.

I am, Sir, respectfully yours,
ALFRED ANTHROPOS.

The History of an old Man of the Forest.

August, 1822.

MY DEAR FRIEND,—Although not personally known, I do not fear thus to address you. My intention is, and without special permission, to dedicate to you the only memorandums that will ever be made, of those incidents which frequently occur to me. It shall be their part to atone for my eccentricity, without a disclosure. I am now in one of those houses which are spec-

dily erected as a temporary abode, by enterprising emigrants in the western country. Mine host is a gentleman from the east, who has lately purchased a considerable tract of land on the eastern confines of Ohio, on the banks of a river of the same name. He is an industrious man, and has determined that the profits of a public house shall administer to the hand of art, in subduing the rugged asperities of nature. Let this suffice as it regards my temporary home. Now listen to THE HISTORY OF AN OLD MAN OF THE FOREST. It was now approaching to mid-day. I had travelled since an early hour in the morning, without seeing a single dwelling; when the cravings of appetite begun to break in upon a train of thoughts, which had been agreeably diversified and supplied by a silent contemplation of the wild luxuriance of nature. Just then a distinct opening animated me with the hope of refreshment and repose. A log cottage soon appeared with its surrounding verdure; and as I approached the wicket, an old man was proceeding from the threshold. In a manly tone he desired me to alight, and seemed to feel additional pleasure, that the table which was spread for his family, could also yield a morsel to refresh a hungry and fatigued stranger. His courteous mein, and gray head, excited both an interest and respect. After our repeat, at his request we walked through an adjoining meadow, which extended some distance in the rear of the cottage, bounded on three sides by an impenetrable wood. In the midst of that a native vine, preserved with much care, formed an agreeable arbor: thither we directed our steps. Being pleasantly seated, a conversation ensued entertaining and instructive. Upon a remark of mine he replied,—Yes sir, I have seen many vicissitudes in life. Its features have been bold and severe. My elevations were oft times considerable, and then, like the proud surge which rises on the beach, I enjoyed a momentary grandeur; but the ruin of my hopes was never less speedy and certain. Hurried from scene to scene, prosperity and adversity seemed so to vie with each other, that success had not been realized, ere new events found me the child of misfortune. In the rapid flight of mind and time, three score years rolled away, before I had learned true wisdom. Hence may be inferred the natural corruption of my heart; because I apprehend, that as the Spirit works by ordinary means in bringing in every child of grace, so the time will be proportioned to the subject. If the present be a proper moment to decide upon the past; it is right to say that I found the secret of real happiness in the hand of adversity. This prize made me rich indeed. It was a hope of eternal life, received by faith through the imputed righteousness of Christ. Then, at her suggestion, who had shared with me in all the vicissitudes of

life; I gathered the remains of a scattered estate, and sought this uninhabited wild, as a recluse, favourable to peace and rational thought. Here ten winters glided away, in gentle undisturbed tranquillity. And every setting sun bore witness, that the choice ores of Peru, are less to be desired than a contented mind; and that Heaven smiles with beneficence when we cease to aspire. The kind bosom of nature has amply repaid my labour. Nor was it till within the past year, that I have been called to drop the tear of sorrow. The faithful companion of my toils, now sleeps under yon oak.—The tongue which so often soothed my cares is silent in death. But I thank Heaven that she was continued so long; and am willing that the best offices of filial affection shall support the remnant of my days." Here one of his children interrupted him, to present us a dish of wild fruit. After this he resumed—"Not to weary you, my young friend, let useless narration give place to the instruction of experience. Pardon me, therefore, if from an anxiety to do you good, I assume for a moment the precedence of age. As I have already remarked, my days were far spent before I began to live: nor are there many young men more prudent. For want of a sufficient principle or rule to guide us, youth is like the incautious novice, who ventures on an ocean, in a feeble bark, without a helm or pilot. To supply this defect, is the object of my advice, and it is contained in few words. Remember then, that reason, though an indispensable part of that rule; is not by any means sufficient of itself. The Bible, read with prayer, and applied by the Spirit, is the only infallible principle which escapes the uncertainty of mere opinion, the deceptions of the heart, and the mistakes of erring reason. I ask you not to obey implicitly; but think, and follow a deliberate dictate of your own mind." After a short pause, I arose, bade him farewell, and on my way to this place, pondered his instructions.

Adieu—May Heaven bless you, dear Sir, is the humble, yet sincere prayer of

A STRANGER.

SELECT REMARKS.

1st. The Rev. Dr. L. was thus accosted by a Socinian gentleman:—You are a Calvinist; what is your opinion respecting the fate of Socrates, Plato, and Marcus Antoninus? Are they in heaven, or have they been sent down to hell? Dr. L. answered: Sir—God has not made me the judge of the universe. But if you get to Heaven, you will either see them there, or receive a sufficient reason why they are not there.

2d. The love of the Lord Jesus Christ in dying for sinners, has sometimes been com-

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pared to the love of Jacob for Rachel, and the love of Jonathan for David. But such comparisons are very improper. When Christ himself wanted a comparison he went directly to Heaven for one.—"*As the father hath loved me, so have I loved you.*" The love of Christ is divinely great.

3d. To whatever object we direct our attention, we shall find excitements to the exercise of love to Christ. Do we contemplate Heaven? He has purchased for us these blessed abodes: and he is gone to prepare Heaven for us—and us for Heaven. Do we meditate upon hell? He died, that we might be delivered from the "*wrath to come.*" Do we think on death? By the death of the Son of God in our nature; the nature of death is completely changed to his people, and there is no curse in the death of a believer. Do we survey this world? The mediation of the Son of God has rendered it a theatre for the display of God's mercy, and long suffering, and patience. Does the subject of Holy Angels engage our attention? Angels and men are indebted to Christ for all that happiness which shall be reflected from the one species of rational beings upon the other.

4th. If Adam in the covenant of works represented all mankind; and Christ represented only the election of grace: it has been objected that the one had much more honour in his representative character than the other. Without giving a particular answer to this objection at present, we would only direct those who find any difficulty with the subject, to consider that the Lord Jesus has not only delivered us from the guilt of Adam's sin, but from that of our own actual transgressions. And it is more than probable, that there is not a believer in Christ but has more actual sins to be expiated, than there are human beings on the face of the earth.

5th. *Fas est ab hoste doceri.* An infidel gentleman of great wealth in the county of Selkirk, [Scotland,] made the following observation to a Minister of the Gospel; I do not know how it is, but poor old Janet, [meaning an poor old woman who lived in a cottage upon his estate,] has actually now much more happiness in her religion than I have in all my possessions. If her religion be a dream—it is a very pleasant dream. And if it be a reality—he added after a deep pause, in great agitation—What will become of me?

CHOREPISCOPUS.

REMARKS

ON ROMANS viii. 3, 4.

"What the law could not do," &c. This passage is commonly applied to the justification of a sinner. It evidently relates, however, to the doctrine of Sanctification.

The Apostle had finished what he intended to say on the doctrine of justification, at the end of the fifth chapter: and he does not recur to it again, except incidentally in the first verse of the eighth chapter, which ought to have been in a parenthesis. The division at this place, between the seventh and eighth chapters, is very unhappy. In chap. vii. ver. 24, 25, the Apostle bitterly laments the remains of innate corruption,—*the body of this death*, or *this body of death*. He thanks God, however, that he had delivered him from the dominion of this body of death. With the mind I myself serve the law of God. No man can serve two masters. I do not attempt to serve two masters. I serve God: but sin that dwells in me, forces service to a very different master. In chapter viii. verse 2, we are informed by what means he had obtained this deliverance from the power of corruption. *The law of the Spirit of life, &c.* that is the Gospel, which is the ministration of the Spirit; and that law of God which converts the soul. The third and fourth verses contain a farther illustration of the subject. The great work to be effected was *the condemnation of sin in the flesh*, that we might be comparatively holy now, and perfect in holiness in due time. The destruction of the power of sin, in all who shall finally be saved, is evidently the thing intended. The law could not do this for the following reasons. It makes no discovery of God, as pardoning iniquity. It gives us no hopes that God will accept of our services. It is not the medium by which God conveys his Spirit to our sinful race. Meeting with our corruptions, it serves only to inflame them. Chap. vii. 5. But "*God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, which the law could not do,*" &c. Through the mediation of the Son of God, we have all those means of sanctification which are requisite; and which the law could not afford. By a sacrifice to expiate sin, *πρὸς ἱκανίαν*, even the death of his own Son, he has condemned sin in his people to destruction, not only in its guilt, but its power; yea its very existence. We have pardon in the blood of Christ. We enjoy, through this medium, the Holy Spirit to sanctify us. By fellowship with Christ in his death, we are delivered from the power of Satan, &c.

The view which we have given of the passage is substantially the same with that of Fraser in his exposition of the sixth and seventh chapter of the Romans; or his Scriptural doctrine of Sanctification: a book which we would warmly recommend to students of Theology. It certainly has few equals in our language, for accurate criticism, and sound Theology. It will not, perhaps, be improper to point out some other works which contain much valuable information upon sanctification; a subject but very imperfectly understood at present. Marshall

on Sanctification has long been deservedly esteemed. In the edition of that work printed in New-York in 1811, there is a recommendation by Dr. Mason, which contains some valuable rules for the profitable reading of that book. Dr. Owen has treated largely on Sanctification, in his work on the Holy Spirit, Mortification, &c. The Memoirs of the Rev. James Harvey, by the Rev. John Brown, of Whitburn, in Scotland, third edition, lately published, contain some of the best practical directions which we have found relative to this subject. Sermons by Richard Taylor, on Rom. iii. 31; and sermons by Fraser, on Heb. ix. 13, 14. are very valuable on this subject.

We would respectfully call the attention of your numerous Correspondents, to the following subjects, connected with sanctification. The radical difference between mere moral virtues and Christian graces. The difference between the struggles of grace with corruption in the soul of a believer, and the struggles between passion and reason; or rather between natural conscience, and universal depravity in the soul of an unregenerate man.—The character of Saul contrasted with the character of David: The reasons why God may suffer sin to remain in his people while they are in this world. The reasons why believers die; and the proper meaning of the following passages. Rom. viii. 16. and John xv. 6. 1 Cor. ix. 27. Col. iii. 3.—If blessed with life and health, we may perhaps call the attention of your readers to some of these subjects, provided they are not taken up by others better qualified to do justice to them.

CHOREPISCOPUS.

We hope to hear soon and frequently from this *Episcopus ruralis*. We know how to appreciate such Theologians. EDITOR.

BIOGRAPHICAL SKETCH OF THEODORE ZUINGER.

Theodore Zuinger was born in the city of Basil, (Switzerland,) A. D. 1533. He afforded early promise of future eminence. His childhood was guarded, and his character formed under the eye of parental piety. His father and mother were poor—but they taught their son to honour the Lord in his tender youth; and the Lord honoured him through the whole period of an illustrious life.—Without patrimonial resources, Divine Providence gave him an inheritance in the affection and liberality of his

friends. He found those who loved, and generously enabled him to pursue every branch of learning, both in France and Italy. He was devoted to literature, in its various departments; but it was the science of medicine to which he chiefly addicted himself. In Italy he enjoyed the advantage of attending the instructions of the most celebrated Medical Professors.

Upon his return to his native country, he was appointed the Professor of Greek, Ethics, and Political Economy, in the University of Basil. In this station he displayed a transcendant knowledge of the art of sharpening, stimulating, and enlarging the faculties of his pupils. He was afterwards called to the Medical chair in the same Institution. Here he proved a blessing to the community, not only in the discharge of his functions; but also in daily administering to the diseases of the sick.—Of a most amiable temper and benevolent heart, he was accessible to every class of men. His medical practice is said to have been injurious, rather than advantageous to his pecuniary interests—through his extensive and gratuitous attendance on the indigent.

In the 54th year of his age, he fell a victim to an epidemic fever prevailing in Basil. During the whole period of his disease, which raged for eleven days, he afforded a most instructive exhibition of Christian faith, hope, and patience. His soul was assiduous in communion with God his Redeemer:—And the following Latin ode, founded on the 122d Psalm, which he composed on his dying bed, is a testimony, as touching as it is refined, of his ardent breathings after the glory of the Heavenly state.

O Lux candida, lux mihi
Læti conscia transitus!
Per Christi meritum patet
Vitis porta beatæ.

Me status revocat dies
Augustam Domipi ad domum;

Jam sacra ætheri premam
Lætus limina templi.

Jam visam Solymæ edita
Coelo culmina, et ædium
Coetus angelicos, suo et
Augustam populo urbem;

Urbem, quam procul infimis
Terræ finibus exciti
Petunt Christiads; ut DUM
Laudent voce perenni.

Jussam cœlitus oppidis
Urbem jus dare cæteris,
Et sedem fore Davidis
Cuncta in sæcla beati.

Mater nobilis urbium!
Semper te bona pax amat:
Et te semper amantibus
Cedunt omnia recte.

Semper pax tua mœnia
Colit; semper in atriis
Tuis copia dextrâ
Larga munerâ fundit.

Dulcis Christiadam domus
Civem adscribe novitium:
Sola comitata Caritas—
Spesque Fidesque valete—

The following translation of this delightful Ode, is from the pen of a British scholar, the learned and pious Mr. Merrick. It is in every respect worthy of the original.

I.

What joy, while thus I view the day,
That warns my thirsting soul away,
What transports fill my breast!
For, lo, my great Redeemer's power,
Unfolds the everlasting door,
And leads me to his rest.

II.

The festal morn, my God, is come,
That calls me to the hallow'd dome,
Thy presence to adore;
My feet—the summons shall attend,
With willing steps thy courts ascend,
And tread th' ethereal floor.

III.

E'en now to my expecting eyes,
The Heaven-built towers of Salem rise;
E'en now with glad survey,
I view her mansions that contain
The angelic forms, an awful train,
And shine with cloudless day.

IV.

Hither from earth's remotest end,
Lo! the redeem'd of God ascend,
Their tribute hither bring:

Here crown'd with everlasting joy,
In hymns of praise their tongues employ,
And hail th' Immortal King.

V.

Great Salem's King, who bids each state,
On her decrees dependant wait;
In her, ere time begun
High on eternal base uprear'd,
His hands the regal seat prepar'd
For Jesse's favour'd Son.

VI.

Mother of cities! o'er thy head,
See Peace, with healing wings outspread,
Delighted fix her stay.
How bless'd who calls himself thy friend!
Success his labours shall attend,
And safely guard his way.

VII.

Thy walls remote from hostile fear,
Nor the loud noise of tumult hear,
Nor war's wild wastes deplore;
There smiling Plenty takes her stand,

And in thy courts with lavish hand,
Has pour'd forth all her store.

VIII.

Let me, bless'd seat, my name behold,
Among thy citizens enroll'd,
In thee forever dwell.
Let charity my steps attend,
My sole companion and my friend,
And faith and hope farewell!

When Basil Amerbach received the intelligence of Zuinger's death, he broke forth into this exclamation. "It grieves me to survive such a man! A man of learning immense! Yet how small when compared with his piety!" Besides commentaries on Galen, Hippocrates, and Aristotle, he published several learned works, partly historical and philological, and partly medical. His death was universally lamented by the wise and good. D.

Religious Intelligence.

THE HISTORY OF THE MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.

(Continued from p. 36)

The Missionary concerns having closed in Albany, and a vote of thanks having been passed by Synod, in favour of the former committee: a new committee was organized in the city of New-York, who entered upon their duties in July, 1819. The first measures pursued by them, were to improve their finances: and to ascertain to what places their particular exertions ought to be directed. To increase their funds, recourse was had to annual collections; and to Female Cent Societies. And, although circulars for this purpose were sent to the congregations generally; yet their desires were never fully realized, nor did the system ever prevail to any great extent. Inquiry in regard to the latter, soon convinced

them, that the field of Missionary enterprise was sufficiently wide in the states of New-York, and New-Jersey, for all their present means and resources. Hence, we find the missions to Canada have not since been attempted; that, although the scope of their operations has been narrowed in its boundaries; yet the points within these have been more specific, and their labours more successful. Under them the Missionary spirit seems to have derived new life, and to have been marked by a decided, active, and intelligent zeal. Of the spirit which actuated them, the following extract from their first report, may be taken as a specimen. "Whilst other denominations have laboured with indefatigable industry, for the exten-

sion of their bounds; our Church has done nothing for the advancement of her particular interests.

"Your committee considers its operations on a large scale, as immediately blended, not only with the preservation and extension of the truth of God upon earth; but also with the future, and perhaps vital interests of our Theological Seminary. If one young man on leaving that Seminary, can be taken by the hand, employed by this committee, and intelligently directed to proper spheres of action; it will have no small tendency, when connected with other considerations, to attract students to your school. It will give an able and faithful ministry, to newly formed Churches; and will be calculated to excite, both in pastors and people, an affectionate attachment to your Churches and Seminary, followed by their most cordial support."

This spirit was promptly met by the General Synod, in their session in June, 1820; and their feelings upon the subject, expressed in the following language. "In this day, when Christians in every part of the world, are awake to the interests of the Church of God; when efforts so uncommon and successful are being made, to enlarge the Redeemer's kingdom; we feel, that we are too much behind our brethren in this good work; and that the cause of Zion is not so prosperous as it would be, were we more effectually stirred up to our duty." Every Classis was by their act, constituted an auxiliary to Synod, in the cause of missions, directed to prompt efforts; to make renewed appeals to the people; to collect and forward funds to the Treasurer of the Committee, as soon as possible; and to make a report annually to the Standing Committee, of their Missionary proceedings, and of the monies contributed by each Congregation. And the Committee was in like manner enjoined, to report the same to Synod. In their next report, the Committee complains, that, not-

withstanding the earnestness with which this subject was urged, it was not followed by that exertion on the part of the Churches, which might reasonably have been expected; and that their own efficiency, owing to this cause, and to the scarcity of Missionaries, was necessarily limited.

This Committee was continued for the space of three years; during which period, they had in their employ, eight Missionaries. And they succeeded so far, as to collect and organize four Churches: one at Spotswood in Middlesex County, New-Jersey; one at Oppenheim, one at Fayette, Seneca County, and one at Le Roy, Jefferson County, in the State of New-York. That spark of life which but lately glowed in the bosom of the Committee, was now kindled into a flame, which extended such a reviving influence, that in January, 1822, a number of pious individuals, at the suggestion of the Rev. Paschal N. Strong, associated and organized themselves into a Society, to be known and designated by the title of "THE MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH." This Society was recognised by the General Synod, in June, 1822. The following are the preamble and resolutions of Synod. "It is high time that the Church should awake from its guilty slumber, and wipe away the reproach of former years. Sinners are flocking in crowds, down the broad way to destruction, and no ambassador of Jesus is at hand to warn them. The period has arrived, when the sad complaint should cease, which has so often been made, '*Want of Missionaries—want of means.*' Your Committee hail with joy, the recent organization of a new Society in this city, and recommend for adoption, the following resolutions, namely: That hereafter the Board of Managers of the Missionary Society of the Reformed Dutch Church, be the Standing Committee of Missions. And that it be recommended to all

our Ministers and Consistories, to attempt the formation of Auxiliary Societies in their respective Congregations." The Board of Managers, from the first, seem to have adopted this principle, that they shall add most to the aggregate good of the kingdom of Christ, by replenishing the destitute within their own bounds, and increasing their numbers to the whole extent, that the field of opportunity now promises. Whenever their ability shall be adequate to do more than this, the same principle will doubtless urge them, to step forth in any enterprise, more noble and enlarged, which yet has the same grand and glorious end in view.

Their policy as to Missionaries, is to employ all, or so many of the young gentlemen annually licensed from our Seminary, as are willing to enter into the Missionary field. As to means, they design to form an Auxiliary Society, in every Congregation throughout the Church, as far as the same shall be practicable. From these, and from the collections at the monthly concerts for prayer, as from many small streams, the Board hope to gather a fountain, which shall return upon the Church in a river; bearing on its bosom, to the poor and the destitute, all the blessings of the Gospel of peace.

This Board has existed four years, and three of their annual reports have been published, and distributed to the Churches; from which it appears, that they have had in their employment during that period, twenty-six Missionaries, who have laboured in forty-five different places. Nineteen of these Missionaries, are now settled pastors. Four are still in their employ, and the remaining three are otherwise engaged. They have also assisted in supporting the Gospel in fourteen weak Congregations; and several of these Missionaries are now incumbents in these Churches. In pursuing the system of Auxiliary Societies, they have at different times

employed agents. One is now engaged in visiting the Churches, with a view to render their system of policy efficient and complete. They have not at present, that accurate geographical acquaintance with all the Missionary ground, which is necessary to give the Church a perfect view of the whole; but a summary view of the wide field, presents the following places as the most conspicuous: Argyle, Wilton, Chester, Cato, Sandbeach, Utica, Geneva, Cincinnati, Johnstown, and Union, Charlestown, Esquawk, Fords Bush, the country 20 miles south of the Little Falls of the Mohawk, the vicinity of Palatine, and Montville, New-Jersey.

The Board look forward with pleasing anticipations, to a class of twelve very promising young men, shortly to be licensed; the most of whom they trust they will be enabled to engage as Missionaries, and send forth—a rich blessing to the Church and the world.

Nothing is wanting to make this institution permanently, and extensively useful, but the ardent prayers, and the generous contributions of the Church. In connexion with the foregoing history, it is intended to give a brief abstract of the proceedings of the Board, under the general design of communicating every thing to the Church, that can prove either interesting or useful.

[*To be continued.*]

The number of Sabbath Schools in England is stated to be 7,731. The number of their teachers is 75,284: and the pupils 838,027.—*London paper.*

The London Missionary Register, gives a list of the Bible, Missionary, and Education Societies in America, and Britain; and the amount of their expenditures last year. We can from this statement, form an idea of the noble effects of Christian benevolence and its mighty efforts to diffuse know-

ledge, and truth, and science, and happiness over the world. The amount of the whole expenditure in the labours of Christian love, is two millions, one hundred and eight thousand, eight hundred and twenty-seven dollars. And in this the British and Foreign Bible Society is not reckoned. The income of that Society alone, is about four hundred and forty-four thousand dollars per annum. We point to this, and we ask the infidel, what he and his brethren, by far the most numerous class of men at present, have ever done to meliorate the condition of our species?

The London Tract Society has, in twenty-six years, issued upwards of one hundred millions of tracts. Last year it distributed ten millions and a half. And since the year 1808, it has published religious tracts in forty-two different languages.

In France the Protestant population is scattered along the four frontiers of the kingdom. But, excepting in the capital, few are to be found in the interior of France. A census has been taken, which gives their number at 722,329 souls. Of these 509,348 are Calvinists: and 212,981 are Lutherans. To these Calvinists, there are only 269 pastors: and to the Lutherans 219.—*Bost. Rec.*

The New-Haven Herald gives a melancholy account of the loss of a whole mission family by shipwreck. The entire number of this family amounted to thirteen souls. The shipwreck took place about the beginning of March last, near Antigua, one of the West India islands. These pious Missionaries were Methodists; and had been to St. Kitts, to attend the yearly meeting. They had embarked in a dull sailing schooner.—At Montserat, where the schooner had touched, the Missionaries were persuaded by their friends to leave the slow sailing schooner, and go in the mail boat Maria. Mysterious Providence! The schooner arrived in safety and in due time. The mail boat

was shipwrecked, and every one of the mission family, and every one of the crew perished—except Mrs. Jones, a delicate lady of twenty years of age, the wife of one of the Missionaries. She was taken off the wreck in a state of insensibility. Near her Capt. Whitney lay. He had been dead only about an hour when found. The afflicted lady, as soon as she had recovered her senses, and known the extent of her awful calamity, exclaimed in agony—"Oh! Capt. Whitney....Oh! why did he save me!"

American Tract Society.—The publishing committee have finished some time ago, the fifth volume of the select tracts. And the whole of the first four volumes are stereotyped.—And it is probable that by the time of the anniversary, six volumes will be completed. Each volume contains 400 pages. The expense of stereotyping the six volumes, and of printing 4000 copies of each, will amount to upwards of *seven thousand* dollars, exclusive of expense for agency and other items. We earnestly entreat the attention and liberality of the Christian public, in behalf of this noble institution. Surely they who daily pray "Thy kingdom come," and whose hearts love the prosperity of Zion, will not suffer the American Tract Society to languish for want of necessary funds.

Pope Leo XII. issued a bull dated the 25th of December last, in which he has denounced the books issued by all Bible and Religious Tract Societies, as impure, impious, and most pestilential books; which the infernal enemy of human nature has vomited forth on all sides, with an incredible inundation. And he calls with burning zeal, on all the priests to guard their flocks with anxiety, against the inundation of these pestilential books, viz: the Protestant Bible and religious Tracts. And he enjoins on them to imitate the holy zeal of the primitive Christians, *who cast into the fire* all the books which they could

meet with containing such pestilential doctrines.—*London N. M. Mag. for March.*

Accounts from the Sandwich Islands, have been received under date of June, 1825, by one of the editors of the Boston Recorder and Telegraph. These accounts are truly favourable. Christianity is there triumphing over Paganism; and the light of knowledge over heathenish darkness. These islands are looked to by every Christian in America and Europe with a holy joy and exultation. They exhibit one of the most brilliant triumphs of the Christian Missionaries in our days!

At Geneva, where Calvin sowed the pure seed of the word of God, and in the Canton of Vaud, there is now exhibited the most afflicting degeneracy. *Remonstrantism*, then Unitarianism, have sent their deadly influence over the Protestants there. And so unchristian and outrageous is the spirit of the men clothed with the office of the Ministry in these Churches, that they have been persecuting—literally persecuting the pious evangelical pastors, even unto death. The London Congregational Magazine, details the sufferings and death of the worthy and pious Minister, Mon. Juvet. He was seized by a mob, insulted, thrown into a cold and damp dungeon. His friends were not even allowed to bring him food, fire, or clothes. Finally he was banished. He ceased not to pray aloud for his persecutors and murderers. Mons. Malan, a pious brother in Christ, ministered to him in his last moments and closed his eyes. In an affecting detail he describes his happiness and triumph at the approach of death.—It is a new thing to hear of a martyr for Christ in these days in which we live!*

The state of religion in Germany among the great body of the people and the ministry, continues to be truly deplorable. The chief of her ministry and principal writers, following out the tenets of Arminius, soon found themselves in the mazes of Unitarianism. Following these tenets, in their most natural tendency, they became Deists. And Deism under the name of *rationalism*, is proclaimed from the pulpits in the country of Luther! Pastors and professors in the Universities, have ventured to teach youth and the multitude, that Jesus Christ was a well meaning man, but somewhat overzealous, and liable to errors! And a very late traveller has stated, in a letter published in "The Correspondence of the Continental Society," that in the University of H——, he beheld six hundred theological students preparing for the ministry. Of these youth, only two were truly pious.—All the rest were avowed infidels.—Avowed infidels studying for the ministry! And ready to pour a fresh deluge of error and misery over the once Protestant Germany! Popery has increased somewhat there. A certain prince and his wife (formerly, at least in name, Protestant,) lately made a public recantation, and embraced Popery. The same traveller states, that a member of the royal family in his zeal for conversions to Popery, actually has been known to go about with money in his hands to purchase proselytes!

But, blessed be the King of Zion! that country is not deserted. There is Dr. Leander Van Ess there; who, though a Catholic, labours most faithfully in the cause of his Master Christ. And there is a numerous and faithful band, who have been, and still are disseminating the pure word

* The names of those Ministers who are still suffering persecution, are Messrs. Malan, Gonties, Empeytaz, Gyt, Guiers, Gausen, and the zealous Bost. They are per-

secuted for preaching Christ's true deity, original sin, the atonement, &c. The violent leader of the Arian and Socinian "*venerable company*," is Mons. Chayniere.

of God, by labours "in season and out of season." And God is crowning with success, the labours of their pious hands.

From a letter written by Professor Tholuch, dated Berlin, November last, it appears that an unusual attention to the Christian religion had been excited among the Jews of Prussia. The labours of the Missionaries to them had been greatly blessed. Many professed to believe in Jesus the Messiah. At Posen, fifteen young men have given notice of their design to embrace Christianity. In Strelzno, all the Jews signed a paper, expressing their desires that the Christian Missionaries should preach to them in their own Synagogue.—The Missionaries accordingly did preach the Gospel to them in the Synagogue.

Some time ago a distinguished person in the South of France, abjured Catholic principles, and united himself to the Protestant Church. In a paper written with great force and eloquence, he assigned his reasons. The publication of this paper was forbidden by the French government. The effect of this prohibition was unquestionably a great demand for it, and an invincible curiosity to see and read it. Since that event, it is announced on good authority, that "upwards of five hundred Catholics at Lyons, in France, have recently abjured Popery, and have embraced the Protestant faith."

M. Paul Van Hemert of Amsterdam, Holland, has lately published a Pamphlet of 40 pp. octavo, on the state of the Jews in the 19th century.

The Hebrew tribes have among their men of talents, and men of prodigious wealth. These command respect in all countries where they choose to reside—except in the Russian dominions, and the Papal territories; in which, especially the last, they are held in abject debasement.

These leaders of the Hebrew tribes
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are undertaking to meliorate the condition of their brethren. Holland, even perhaps in preference to England, seems to be the favourite residence of the Jews. Their privileges are both numerous and great in that country. M. Van Hemert's pamphlet is designed to exhibit the result of the proceedings of the leading Hebrews, in their praiseworthy efforts to raise the character of their brethren in society; and to meliorate their general condition. This book is spoken of in very high terms by the London Monthly Review.

Death of Missionaries.—The lamented Missionary to Palestine, the Rev. Pliny Fisk, died at Bayroot, in Syria, on October 23d, 1825. He had made great progress in acquiring the Arabic, modern Greek, Italian, and other languages. And when to all human appearance, he was about to be eminently useful, his Master called him away from the harvest of souls—to his reward in Heaven. Last autumn also, the Rev. Edward Frost, Missionary of the American Board to Bombay, East Indies, was taken away by consumption.

Great fears are entertained for the safety of the Baptist Missionaries to the Burmese. Mr. Judson had been in close confinement, and was treated as an English prisoner. Mrs. Judson was allowed to visit him, and minister to his severe afflictions.—During the armistice, the prisoners were allowed some enlargement. They were placed in a garden. But since hostilities were renewed, they were ordered into the closest confinement by the inhuman king; and were in a state of great suffering for want of food and clothes.

A society was lately formed in Boston, entitled "The American Society, for the promotion of temperance." The two following resolutions will convey some idea of its intentions:

1. That it is expedient that more systematic and more vigorous efforts

be made by the Christian public to restrain and prevent the intemperate use of intoxicating liquors.

2. That an individual of acknowledged talents, piety, industry and sound judgment, should be selected and employed as a permanent agent, to spend his time and use his best exertions, for the suppression and prevention of the intemperate use of intoxicating liquors.

Mendicity in the Netherlands.—According to a report presented to the government in 1814, there were then nearly 700,000 paupers living scattered about, which, in a population of 5,500,000, is more than 12,100ths, or 1 in 3. At the end of 1823, there were, moreover, 34,000 paupers, between 700 and 800 poorhouses, at the charge of the government, and 42 workhouses, in which more than 7,000 are employed; but the system of colonization has succeeded so well that very soon there will be no more occasion for these workhouses.—There are already ten colonies, (we believe they have been planted on the waste lands which are found in the Netherlands,) of which eight are in the Northern Provinces, and two in the Southern. They contain 600 houses, and between 4,000 and 5,000 persons, who have already brought a great deal of land under cultivation.

In general these colonies have succeeded beyond expectation; they have both schools and churches, and present an appearance of contentment. The number of poor in the Netherlands leads to a remarkable conclusion. If among 100 individuals there are 12 paupers, the latter must be nourished by the remaining 88. But of these, not above 45 will be males: but supposing some of the females work, we must still deduct the children and the aged. But we must also deduct the members of the administration, with all the subalterns of government, the military, the clergy, &c. whence we may conjecture, that in 100 persons there are not 22 who work, and whose labour

suffices: such is the fertility of Europe, its industry, and the perfection of machinery.—*Eng. paper.*

The Pope and the Jews.—The Pope has lately issued an edict, of which the following is an extract:—"In order the better to spread the light of the Gospel amongst the Israelites, the measures taken during the time of Pope Clement VII. to compel Jews to attend Catholic sermons, and which only were interrupted by the recent political events to which Italy has been a prey, are re-established from the date of 1st of March last." The edict afterwards orders "three hundred Jews to attend sermon every Saturday evening. Each time when the Jew misses a sermon when it is his turn to attend, he shall pay a fine of five paoli; no excuse will be admitted; if the oldest Jews do not denounce the defaulters, they shall be fined thirty scudi. The Christians who insult the Jews when they are at Church, shall incur a penalty according as the circumstances are more or less aggravated."—*Amer. Jour.*

BRUSSELS, Feb. 20.—In the Reformed Church at Zalle Bommel, on the 5th of this month, eleven converted Jews, after having declared their belief in the Christian religion, received the communion for the first time; and the children belonging to them were baptized at the same time.

Urgent call for Ministers at home.—The following is an extract from "Wants of the South".—*New-York Observer.*

But if Ministers cannot be obtained from the North, how is the South to be supplied? Our territory is broader and our demand greater than many imagine. It embraces North and South Carolina, Georgia, Tennessee, Alabama, Mississippi, Louisiana, Florida, and Arkansas Territory. Here is a fertile and extensive country, and many parts of it, particularly to the south and west of Georgia, are almost entirely destitute of the Gospel ministry. Florida,

Alabama, and the states farther west, are rapidly filling up with a population whose prospects are gloomy indeed. There is hardly the most distant prospect, with all the diligence and energy that can be hoped from Christian benevolence, that these states will be supplied with religious instruction till they become old in ignorance and wickedness. Wealth they will obtain, and with it a love of forbidden pleasures, and a disrelish of the Bible with all its sacred principles, institutions, and practices.—That this will be their character without a Gospel ministry, may be foreseen with as much certainty as we foresee the increase of our country's wealth and population. O, there is a prospect before the opulent sons of our most southern borders, which makes the good man weep and pray in secret places!

But *something can and must be done*. Ministers can be obtained. There are pious young men in the South to be educated, if we had a suitable Institution.

The *Paris Bible Society*, we are happy to learn, experiences every year an increase in the number of its Auxiliaries, and consequently in its pecuniary resources. By the accession of 23 new Auxiliary and Branch Societies, during the past year, the total number has been augmented to 96, and the formation of several more is in contemplation.

These are happy indications of an increasing interest for religion.—*Rel. Chron.*

By the *Missionary Chronicle* for March, just received, we learn that another Madagascar youth, in England, was publicly baptized, at his own request, on the 8th of February, and has since been admitted as a member of the Church.

He was expected to embark for his native land, in the month of March, in company with a Missionary and several artisans, with their wives.

The number of Students in the *Baptist College at Serampore*, (In-

dia,) in January, 1825, was fifty-four, viz. ten native Hindoos, of whom eight are Brahmuns,—one Mussulman, three Garrow youths, and forty native Christians.

The *Edinburgh Scotsman*, has devoted a column and a half to a concise statistical view of the City of New-York. We quote the following paragraph, which follows an enumeration of our Churches:

"Thus New-York, with its 150,000 inhabitants has 100 Churches, which have been built, and provided with Preachers, without taking a single shilling by compulsion from the pockets of the people, in the shape of tithes or cess. Let us see how the case stands in our happy country, where Christianity comes in the likeness of a tax gatherer, and is buttressed by acts of Parliament.—Edinburgh and Leith are computed to have at this moment 153,000 inhabitants, and Glasgow, we believe, about 160,000. Here, then, are two towns rather exceeding New-York in population. Now, the Scottish capital, with its port, has, according to the Almanac, only 62 places of worship, and Glasgow according to Mr. Cleland, has only about 63 Congregations. Let the beneficed Parsons in this country, who affect to mourn over the state of Religion in America, take these facts home for rumination. Let them explain if they can, how the spontaneous zeal of the people in New-York has provided a much more ample supply of religious instruction, than exists in our own large towns with all the aids of an establishment, and parliamentary grant to boot. It is pure sophistry to talk of the small number of Churches in the country parts of America.—Where ten millions of people are scattered over a space six times as large as the British Isles, Churches cannot stand so thick as they do in England."

China.—Extract of a letter from the frontiers of China, printed in the Asiatic Courier at St. Petersburg.

The Russian Mission enjoys perfect tranquillity, and the countenance of the Chinese Government. It is proposed by them to build a Chapel in which Divine service may be performed in the Chinese language; and a translation of the Christian faith for that purpose. The Students who accompany the Mission, have made great progress in the acquisition of the Chinese and Manjora tongues.

Literary and Philosophical Notices.

A Discovery.—Mons. Mai has recently discovered ample extracts from Polybius, Diodorus, Diocassius, Daseppus, Ennasius, Menander the historian, and Persius, preserved in those hitherto lost volumes of Constantinus Porphyrogenitus, of which he found large remnants in the Vatican Library. "The extracts from Polybius, contain the details of the destruction of the Achæans and Corinth; those from Diodorus appear to give a circumstantial narration of the beginning, at least of the social war. The contents of the latter historians are quite new." These works will be published at Rome.—*Boston Rec. and Tel.*

A patent was taken out in England, last June, for the discovery of new materials from which paper is manufactured, viz. from *pine shavings alone*. A late Boston Palladium contains a statement from a correspondent, in which he declares that he saw the different specimens now in his possession, actually made out of pine shavings. He has specimens of brown wrapping paper, and also unbleached and bleached writing paper of these materials. The texture, he asserts, is firmer than that fabricated from rags.

Medical Graduates.—At the public Commencement in the University of Pennsylvania, one hundred and fourteen young gentlemen were admitted to the degree of Doctor in Medicine: in New-York Medical College, thirty-four were admitted: in the new Jefferson College of Philadelphia,

twenty: in the University of Maryland, seventy-five: in the Kentucky University, fifty-five: in the South Carolina College, twenty-six. We congratulate the sick on this liberal addition to the number of the enlightened ministers of health!

A new kind of spectacles for persons who are very short sighted; and for those who have been couched for the cataract, has been invented by M. Chevalier. By this kind of spectacles, those to whom Providence had nearly denied the power of vision, seem to recover almost perfect sight.

The Sponge.—Dr. Grant of Edinburgh has lately communicated to the Wernerian Society, the result of his researches into the *vital functions* of the sponge. He has shown that when living on its rock, it performs the functions of vitality: that there is a constant flow of water from the interior of the body, through the round apertures on its surface: that the water never enters by these apertures: that these streams carry off the excrementitious matter, which is deposited on the bottom of a confined vessel: that *ova*, of an opaque yellow colour are ejected by it; and that, in short, the sponge is actually a *marine animal*, and not a vegetable as it has hitherto been generally believed to be.

Dr. Carey the distinguished and learned Baptist Missionary, in the East Indies, has completed his Dictionary of the Bengalee language. It forms one large quarto of 2160 pa-

ges. This indefatigable Missionary was employed on it ten years.— May God preserve the life of this eminently useful man!

Sketch of Public Affairs.

GREAT BRITAIN.—By the British ship *Marmion*, London dates to the 20th of March, and Liverpool to the 22d, have been received. The Parliament was opened on February 2d, by commission. The King probably having been indisposed, (since that he has been dangerously ill.) The chief topic of the royal speech is the pecuniary embarrassments of Britain. These are stated “not to have arisen from any political events at home or abroad; or from any unexpected demands upon the public resources; or from the apprehension of any interruption to the general tranquillity.” “Some of the causes of this evil lie without the reach of direct parliamentary interposition.” “To a certain portion of this evil, corrective at least, if not effectual remedies may be applied; and his Majesty relies on the wisdom of Parliament, to devise such measures as may tend to protect both private and public interests against the like sudden and violent fluctuations, by placing on a more firm foundation, the currency and circulating credit of the country.” To effect this, the government has recommended the suppression of all bank notes under 5*l.*; and instead of small notes, they recommend a metallic currency throughout the Kingdoms. And instead of fixing the number of partners in country banks, at the rate of five in each, (as the charter of the Bank of England did hitherto require,) measures are taken to secure the credit of the country banking institutions, by placing them in the

hands of *wealthy and numerous* proprietors. The extent of sufferings from the failure of these banks alone, may be conceived in some measure, from the fact, that within the last ten years no less than 158 country banks in England alone have become bankrupt. The pressure of distress is yet considerable—but it is gradually decreasing. In an able discourse of Mr. Irvine of London, (extracts of which are copied in the *Religious Chronicle of New-York*;) we find that popular preacher telling the people, “we have for the last century been a mammon-worshipping people; idolaters of political wisdom, national wealth, and commercial prosperity. For a thousand other misdeeds of this people, the Lord is certainly very wroth with us....” In the Parliament it has been determined by very great majorities, to persist in the principles of free trade which the present ministry have firmly adopted. On February 18, the Chancellor of the Exchequer “proved by evidence which cannot be disputed, that within the last three years, taxes amounting to eight millions sterling annually had been remitted; and that during the last ten years, taxes had been repealed amounting to twenty-seven millions per annum, forming nearly one half of the whole burden which now presses on the nation.

Mr. Peel is making an attempt in Parliament, to get the statute laws relative to theft, consolidated and amended—that is, rendered less sanguinary. From all quarters of the kingdom petitions were pouring in,

beseeking Parliament to abolish slavery throughout all the colonies.—This interesting subject has been under discussion in Parliament.

PORTUGAL.—John VI. King of Portugal, died on the 9th of March, aged 50 years. The Queen being in disgrace, the Princess Isabella Maria, daughter of the King is acting as Regent. The infant (heir apparent,) Don Miguel, was at this time at Vienna. This death will not affect the peace of Europe, unless Don Pedro should insist on assuming the crown of Portugal with that of Brazil.—This Britain would not allow.

SPAIN.—Considerable uneasiness is felt by the government of Spain, at the movements of the Constitutionals and General Merino. General Mina had disappeared from Britain. The Spanish ministry made a peremptory demand of the British minister resident, what had become of Gen. Mina—whether he had come to Spain. The reply was, that he simply knew the fact; but had not learned whither the General had gone.—What will be the fate of this most oppressed and degraded nation none can conjecture. The population is too ignorant and too much under the influence of a superstitious and besotted priesthood, either to achieve, or to enjoy civil liberty. Some venture to predict, that it will become a province of France. But this the neighbouring nations never would allow. Late accounts state, that the French troops will be continued *three years longer—to guard it against the encroachments of light and liberty.*

ROME.—The Grand Jubilee had closed in January last. Pope Leo XII. had shown his zeal in a thundering bull against all Bible and Tract Societies; and yet the existence of two Protestant Churches in Rome, forms a kind of new era. However it indicates no growing charity in that city. They are English and German worshippers under the protection of their respective consulates.

RUSSIA.—We have no particular

nor important intelligence from this country. Every thing was quiet; and the Emperor Nicholas was conferring favours and rewards on those who had so successfully crushed the conspiracy against him. The funeral procession of the Emperor Alexander arrived at Moscow on the 9th of February. It was received by the merchants and citizens *on their knees!* There are many touching proofs given of the great love which the nation bore towards him.

GREECE.—After many reports unfavourable to the character and the success of the Greeks, had for some time created a kind of despondency in our minds, we have at last received very cheering intelligence.

On the 14th of January last, there was a severe engagement before Lepanto. The Turks were completely routed by the brave Greeks. Of the Turks, 3000 were slain; 900 taken prisoners; and 400 wounded. They sustained a heavy loss in officers, by the rifles of the Greeks. The Greeks lost only 800 men. Their whole number consisted of 7000—that of the Turks 10,000. January 23d, a still more severe battle was fought. The Pacha with 15,000 Turks, attacked the Greeks, who amounted to 9000. The battle raged with the greatest fury for *seven hours*; at last the Turks gave way and fled. They lost 4000 killed; 2000 prisoners; and 800 wounded. The Greeks lost 2000 killed; and 400 wounded. The Pacha was carried off the field wounded. The Greeks moreover gained a brilliant naval victory over the Turkish fleet on the 3d of February. They bore down on the Turkish fleet with 27 vessels. The brave Miaulis and Canaris succeeded in setting fire to 15 sail of Turkish vessels; among which were three of the largest ships of war. The Capt. Pacha, owed his safety to a steamboat which received him just as his frigate was blown up. The naval victory brought immediate relief to Missolonghi. In Negropont a gene-

ral insurrection had broken out against the Turks; and was supported by Col. Favier. A Flotilla with 2000 troops had been sent from Hydra to his aid. In reply to Mr. Stratford Canning, the government of Napoli di Romani had declared that the Greeks will accept of no overtures from the Grand Porte, which are not based on the absolute independence of Greece. This war is viewed with great pain by every Christian. It is revolting to see such sanguinary deeds. The Turks spare neither age nor sex. The Greeks, alas! have learned their ways. Their horrible massacres, and putting whole garrisons to the sword, will be more fatal to their cause, than the most potent hosts of Turks! For God is just.

AMERICA.—In the United States it is a time of general health and prosperity; and we owe gratitude to Almighty God, for our distinguished civil and religious enjoyments. From a view of the exports and imports, we may form some idea of our national prosperity. The merchandise imported into the U. S. in the year ending September 30, 1825, amounted to \$96,340,075.—Exports in the same year, were \$99,535,388.—Tonnage—Entries, 978,681 tons.—Departing, 1,055,441 tons.—Making in favour of our exports, \$3,195,313.—The net revenue from the Customs alone is more than 24 millions. The income from the public lands one million and a half. Net gain from the Post Office, \$45,000; and 8 millions of the public debt have been paid off.

In Congress, lengthened discussions—or rather speech-making—on the proposed amendments of the Constitution, and on the Panama mission has been persisted in, until the most of the members of Congress have been fairly worn out; and the reading part of the nation disgusted. It is, however, a subject of congratulation—(for it has just turned out as we conjectured in our former sketch,)—that the sound sense and

good policy of Congress have thus far prevailed and triumphed over the evil workings of party spirit.—We cordially unite with the venerable Editor of the Christian Advocate, in reprobating the profane allusions of some speakers on the floor of Congress. “We have been shocked and grieved to observe, that a certain coalition of three individuals connected, or supposed to be connected with the government, has been called a “*trinity in unity*.” and the whole Mosaic account of the temptation, and fall of our first parents, has been called, we think understandingly and intentionally, “*an apologue*”—and thus put on the same footing with a fable from Esop”. “There is religion and piety enough with the people to correct this. These eminent men ought to feel that they are sent to Congress by the people, to make wholesome laws, and to watch over the interests of the nation; not to amuse us with idle speeches—nor to preach Infidelity—nor to make silly jokes, or burlesques on the most holy doctrines of Christianity. And they should be made to hear the voice of the people in thunder, warning them to beware of wounding so wantonly the feelings of the nation; and of corrupting the morals of our youth, by setting before them the pestiferous example of the high officers of the Republic stooping to the shocking deed of deliberate murder—under the Gothic mask duelling!!

The Republics of South America are in a prosperous condition. We had some time ago, an account of the fall of the strong fortress of Callao, which set all Peru free from internal enemies; and opened the port of Lima. There remained then only one fort in the power of the Royalists. And by the intelligence received under date of February 15, we are informed that Chiloe has surrendered its stronghold. Thus, the Royalists have lost their last foot-hold; and the independence of the South American States is completely established by

their gallant sons. This progress of Republican principles is contemplated with pleasure by every lover of liberty and the rights of man. And Spain must, ere long, feel convinced of the utter hopelessness of any future attempt on her part, to fix her standards on the soil of freedom! There are nineteen separate states in the Southern confederation. Fourteen of these have completed, and put into successful operation, their particular Constitutions. The war is still carried on between Don Pedro, Emperor of Brazil, and the states to the southwest of him. The Republicans by late accounts, had chased the Emperor's fleet from their shores.—No signal advantage had been gained by land or sea. This enemy to civil liberty, Don Pedro I. will, in all probability, also, be the last crowned head on our Continent.

ASIA.—The Burman war has raged with fury; but with no appearance of success on the part of the Burmese. An immense tract of country, embracing it is said, four provinces, has submitted to the British arms. An armistice had taken place; and the British had offered conditions of peace to the Emperor. When the terms were laid before him, "he flew into a most violent passion, and issued orders to carry on the war with the most vigorous exertions." We have received intelligence to December 19. The war was at that time prosecuted with vigor. May

God in his holy Providence protect the Missionaries there: and may He pave the way through all calamities, for the extensive spread of the Gospel in that great empire!

AFRICA.—Interesting discoveries have been made in the interior of Africa, by Captain Clapperton and Major Denham. It now appears that the centre of Africa is far advanced in civilization; and that in proportion as the negro is removed from the baneful effects of the slave trade, he rises in the scale of being; and appears to be industrious, honest, and intelligent. On reaching the country of Saccatoo, they found a distinguished sovereign, the Sultan Bello, reigning over a civilized and industrious people. They have elegant plantations, tastefully fenced in: and they raise grain, cotton, and indigo. It would seem that these travellers have reduced it almost to a certainty, that the river Niger or Joliba, after running east, past Timbuctoo, turns to the south, then running west within a short distance of Saccatoo, empties into the Bight of Benin; and is really the great river Lagos, which empties into the north-eastern part of the Gulph of Guinea. If this be so, it will lead to important results. There will thence be an easy communication by sloops and steam boats into the interior of Africa. As these travellers have entered on their exploring tour, we expect to have some interesting intelligence.

Obituary.

Died in Philadelphia, on the 10th of April, after a few hours illness, the Rev. John Banks, D. D. Pastor of the Associate Church in that city. Dr. Banks was a native of Scotland, and a graduate of the University of Edinburgh. Before he emigrated to the United States, he had been for many years a popular and useful Minister in Edinburgh. He had exercised his ministry in Cambridge and at Florida, [New-York,] and in the city of Philadelphia. His mode of preaching was peculiarly evangelical and simple. He was known to the Christian public as one of the best of Hebrew scholars in the United

States. Few even in Britain could excel him in the knowledge of this ancient language. He had for a few years, discharged with great assiduity and success, the duties of Professor of Theology in the Seminary under the care of the Associate Synod of the U. S. He has left a widow and a numerous family to lament his death. The Editor solicits from some one of his brethren who has leisure and materials, a memoir of Dr. Banks.

Lately in Albany, the Rev. Dr. John M. Bradford, at one period of his life he was one of the brightest ornaments of the pulpit.

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[NO. 3

Religious Communications.

BRIEF DISCOURSES.

No. 3.

(Continued from p. 46.)

The duty and necessity of searching the Scriptures.

“Search the Scriptures.”—JOHN v. 7.

I proposed in the second place, to mention a few considerations calculated to enforce obedience to the exhortation of the text.

And, the first to which I would direct your attention is, that the Scriptures are the *Word of God*—and are given to us expressly that they may be understood and believed.

“Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” “All Scripture is given by inspiration of God.”

Works of taste and science, come recommended to us by the ascertained character and abilities of their authors. The writings of men of high and commanding intellect, and profound research, are prized and studied with the utmost assiduity: and shall we neglect the perusal of *that Book* which has for its author, God—the essential truth, in whom are all the treasures of wisdom and knowledge—*God, who created all the intellect of man!*

Vol. I.—10

When the *Almighty* uttereth His voice, shall not the creature whom He addresses hearken to His words!

“The words that I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.”

SECOND. The study of the Scriptures is enforced by a consideration of the *peculiar and exclusive richness and excellency of their matter*, and the infinite interest which we have in their contents.

The eternal counsels of the infinite mind, hidden from everlasting, are there unfolded! In its pages wisdom, mercy, power, are alike conspicuous. Other books, even the most profound and abstruse, are soon exhausted. The Bible is a *fountain* inexhaustible—the more we draw from it, the more will we perceive and admire its unfathomable depths, and perfect purity. It is a mine, the deeper we explore it, the richer it is found. It is like the food wherewith Christ refreshed the multitude—it increases and multiplies in the using.

This property indeed is not dis-

cerned by the mere cursory peruser of the word of God. The discovery is the recompense of investigation; and the intensest student of the Scriptures, has never in the longest life *exhausted* their contents. New truths and fresh beauties are ever springing up, and prompting to renewed search—the charm of *novelty* is never lost.

There is between the *Book of God*, and the *books of men*, a difference corresponding with that existing between the *Works of God*, and the works of men: all the powers and the beauties of the most complicated production of human art are soon perceived and understood. But, in the Works of God, the more minute, extensive, and exact the research, the richer and more exquisite will their beauties appear—and the more thoroughly will we be convinced that they *exceed all research*! The works and the word of God alike, seem as it were to be impressed with His own *infinity*. They bear inherent testimony that they are *His*. There is a principle of *life* and *growth* about them that belongs to nothing else.

Were the Bible nothing more than a sublime *speculation*, concerning the nature of God, the condition of man, and things spiritual and eternal—methinks curiosity alone might stimulate to its search.

But, the Bible is "*truth without mixture of error*,"—and truth in which we have an infinite *interest*. It is "*the word of life*"—and contains a system of truth which we are bound to know, embrace, and observe, at the peril of our souls. In this view, all other objects of research are comparatively insignificant and vain. No matter what else may be our attainments, if the *Bible* is a sealed book to us, all our wisdom is but folly—"wise unto salvation," we never will become. Other knowledge may serve to embellish, or enrich, or entertain us for the *present*. The Bible as a mirror, reflects back the beams of heavenly truth, into Heaven itself;

and, so far as human vision is concerned, it *illuminates eternity*! The knowledge it imparts, is of enduring worth—and will afford an endless recompense of the toil by which it is attained.

Shall then the little range of human science, be traversed with unwearied pains, and the ampler fields of revelation lie neglected! Especially, seeing that from these we must collect the very aliment by which alone our souls can live?

There is no condition in life, in which the practical influence of the Scriptures is not the most salutary. By their clear, pure light, they conduct men out of the perplexing mazes in which, by nature, they wander, place life and immortality full in prospect. They furnish the remedy for human weakness, pardon for sin; assurance to hope; support in affliction; comfort in sorrow; a defence against temptation. In a word, every thing that needy perishing sinners can expect or desire from the God of mercy—and that soul *doubly deserves* to perish, that refuses to *search* for *such* treasures.

Whether we regard the attainment of knowledge, or the sanctification of the soul, the Scriptures are an object, alike without a rival, and without a substitute.

The third consideration I would mention, is, the *supreme authority of the Scriptures*.

From them there is *no appeal*.—"Heaven and earth shall pass away, but *my word* (saith God) shall not pass away."

The Scriptures are the Word of God, who made us, to whom we owe our allegiance—upon whose favour we depend for every blessing. And, *they contain the rule by which we shall at last be judged*—stand or fall—be acquitted, or condemned eternally.

Who then is so indifferent, as not to search, that he may ascertain his destiny!

The Supreme authority, and infal-

lible imperishable truth of Scripture, are no way prejudiced, or counteracted by the sloth and ignorance of men.

Sinners may go on, with their eyes shut against the light, unapprehensive of danger; but their *ignorance* will neither save them from ruin, nor mitigate their final misery.—Nay, their ignorance is an *aggravation* of their guilt and their perdition. God requires us both to *know* and to *obey* his will. How deep then is their crime, who practically declare unto the Almighty, “Depart from us, for we desire not the knowledge of thy ways!” It is the insolence of contempt towards God himself, to neglect his word. We are responsible to God for what we *might* know. *Ignorance*, where the Scriptures are accessible, is no apology for neglect of duty.

FOURTH. *The great influence and authority of the teachers of religion*, renders the exhortation of the text *peculiarly* pressing upon them.

All are bound to search the Scriptures, as they prize the honour of God, and the salvation of their souls. But, the *different grades* of ecclesiastical society are under obligations to devote themselves to this exercise, with an exclusiveness corresponding with their respective stations.

Sinners should search the Scriptures, that they may become wise unto salvation. *Ordinary Christians*, that they may grow in grace, and in the knowledge of our Lord Jesus Christ. *The ministry*, that they, in addition to the support which they are to derive, for the maintenance and progress of their own spiritual life, may be qualified to teach and edify others. And *they who are called to train up the instructors of others*, most of all, as their influence is vast and commanding.

Brethren, it need not be disguised; the ministry of the word have an unrivalled influence upon the community. Under their control the minds of the young are trained and formed,

and their principles of action established. They have the chief superintendence of education in its various departments: they have access to the interior of society, and constant opportunity of the most powerful appeals to the understandings, the hearts and consciences of the people; and, by their regular ministrations in public and private, an aggregate result is produced, however gradual and imperceptible in its progress, that is immense. Add to all this, that God has thrown a reverence around ministerial character, and given to it a sacred importance, that almost requires an effort on the part of ministers themselves to cast off; so, that there is as much truth as holiness in the adage, “like priest, like people.”

If the ministry, therefore, be graceless or ignorant, the consequences to society, cannot but be tremendously fatal. They perish, with their own skirts stained with the blood of souls, and drawing multitudes in their train! “If the blind lead the blind, they will both fall into the ditch;” and *graceless, and ignorant, and blind, they will be who neglect the oracles of life*. How affecting the responsibility! And, if this is the case with respect to ministers generally, how much more is it so with respect to those whose province it is to instruct and train up the ambassadors of Christ! With them, ignorance, or error, or deficiency in any form, must spread its blighting, baneful influence over the whole face of society, without an antidote to *counteract* the influence.

The people are accustomed to respect their ministers, as men of superior opportunities and attainments in divine things, to confide to them their affections, and yield to their instructions—and, so also the youthful *student*, in reference to *his* instructors. O! how solicitous then should ministers and instructors be, to impart nothing but what is drawn from the

pure fountain of truth and of life; and, to make the necessary draughts, labour is indispensable.

Finally, another consideration calculated to induce the persevering investigation of the Scriptures is, the *individual improvement* in knowledge and grace, which results from this exercise.

The man whose mind is disciplined to the investigation of truth, and whose patient and assiduous research is directed to the Holy Scriptures, will assuredly experience an expansion and improvement of his own faculties; and, the progression is endless; for the improvement of which the human mind is susceptible, has no limits—and the Scriptures are inexhaustible. He has within his reach, *materials* that never can be spent; is furnished with the *implements* for accomplishing his work, and has acquired the *skill* in using them—and has attained the great end of all *education*; and, in the due use of these, his ministrations will be characterised by vigor, richness, and variety of matter; and never sink into a dull, monotonous, common-place sameness. Never did the human mind expand and aspire to greater dimensions, than at *the Reformation*; and never was it less trammelled by merely human authorities, or bent with all its energies, more directly and exclusively to *the search of the Scriptures* than then.

The sum of our whole discussion, is this, that of all the mighty system of means which God has ordained for saving sinners, his *Word* is the centre and substance. By it, especially his *ministry*, under his own efficacious blessing, exert their benign and gracious influence.

The ministry of Christ, are the commissioned messengers of his *word*—the heralds of his salvation—and have it in charge to preach his Gospel to every creature. A pious, well-instructed, and zealous ministry, therefore, is one of the richest blessings a people can enjoy; and, to

have for their spiritual guides, mere smatterers in Theology—the ignorant and negligent exercising the most sacred truth ever confided to mortals—can be regarded in no other light than a most especial curse upon any community.

Hence the exceeding importance of “the School of the Prophets”—the Seminaries of sacred learning; and, if I rightly apprehend the object of these institutions, it is simply this, *the thorough investigation of the Word of God*, with the view to propagate truth, and to defend it against error. To digest and mature *plans of study*—the best *modes* of investigating Scripture—and to illustrate these by exemplifying their application—to direct the minds of youth to the *source* of instruction—point out the best aids and facilities to enable them to use it, and to *discipline* their minds for their work—to *teach them to search the Word of God*—then, and only then, are they prepared to become “workmen that need not be ashamed, able rightly to divide the word of truth.”

And here permit me to admonish our beloved youth, that, (whilst no man is more deeply impressed with a sense of the value of public Theological Institutions than myself;) Theological Schools, and Theological Professors cannot *work miracles*.—They possess no *charm* to qualify the *negligent* student, for the high and sacred functions to which he looks forward. The hope of such to become duly qualified, is presumptuous and preposterous. Our youth *must investigate for themselves*, or be drones throughout life; and, instead of edifying the body of Christ, they will be little else than an incumbrance on it.

The Christian ministry must be prepared to do vastly more than to comprehend and retail the thoughts and feelings of any mere man, though the greatest and the best upon earth. They must ascertain *how* the instruction which they receive is derived from the

living word, and learn for *themselves*, to draw from the same blessed source. If they do not, they soon shall find that their stock is *spent*, and be painfully conscious of their own deficiency.

The *Scriptures alone* furnish variety and richness of matter, sufficient for the wants of men—and sufficient to employ the *variety of talent* which God has created, and consecrated to the edification of the Body of Christ.

Fathers and brethren, I am aware that I may have already trespassed upon your patience. I would not interfere with the province of my esteemed brother who is to succeed me on this occasion; and shall leave the farther application of the subject to your own meditations.

Much well directed study and labour are necessary to know what God has revealed; and infinite Wis-

dom has revealed nothing unnecessary to be known. If there is an object of human research irresistibly attractive, it is the *Bible*; and, if there is a class of men whose studies should be unremitted and unwearied, it is the ministry of Christ.

Brethren, be it our care to view the Scriptures of truth, not in shreds and patches, but, as one grand, sublime, harmonious whole; and to study them with reverence—with unqualified and universal subjection of understanding and heart—with deep humility and fervent supplication.—Let each of us attend to the heavenly expostulation—"Wherefore do ye spend money for that which is not bread; and your labour for that which satisfieth not? *Hearken diligently* unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Reviews and Criticisms.

Man is responsible for his Belief; Two Sermons occasioned by a passage in the Inaugural Discourse of Henry Brougham, Esq. M. P. on his Installation as Lord Rector of the University of Glasgow, April 6, 1825. By RALPH WARDLAW, D. D.

CAN A MAN HELP HIS BELIEF?

This is a question of infinite moment: for as a man's belief must be supposed to exert considerable influence over his character, if he cannot help this belief, the same fatality may also, for aught we know, attach to his conduct, and thus all the evils which exist in society may be traced to a cause for which man is as little responsible, as he is for the complexion of his countenance, or the organization of his animal frame. We have been naturally led to agitate this deeply interesting question, in religion and morals, from circumstances which have of late pressed them-

selves on the attention of the public. It is now quite a favourite theory with many men who are destined, by the force of their genius, to rule the human intellect, that a man's belief partakes neither of good nor evil, because he is driven to it by a fell necessity, which he cannot, in the slightest degree, influence or control. This was the opinion of many of the French and German philosophers, and it has of late years been avowed in our own country by individuals belonging to the *material* school, and by others of whom we had fondly hoped better things, and things that comported with reason and truth.

We flatter ourselves that we perceive the process by which some powerful intellects have been led to imbibe this unworthy sentiment; but we profess ourselves at a loss for one solid argument in its defence. That such a man as Mr. Brougham should have avowed it, when placed in a situation of great moral, as well as official trust, is, to us, and to many others, matter of deep regret. We sympathize with Mr. B. in all his attachments to the inalienable rights of conscience. We scruple not to triumph with him in the sentiment, "*that man shall no more render account to man for his belief*;" but differ, *toto celo*, from him, when he couples that declaration with the flimsy and unphilosophical expression, "*OVER WHICH HE HIMSELF HAS NO CONTROL*;"* because that expression seems to indicate, that man is as little accountable to his Maker as he is to his fellow creature—a sentiment than which nothing can be more pernicious to the best interests of the community. It evidently proceeds upon the principle, that the Father of lights has left man without an authoritative revelation of his will: for, surely, if he has given such a revelation, we must be bound to believe it, since that merciful Being could not have interposed so ineffectually as to leave us without the means of determining whether or not he has spoken to us. It is not in religion as it is in science. In the latter case, if simple ignorance can be overcome, belief is as certain as the evidence upon which it is founded; but in the former case, the moral bias of the heart will most materially affect a man's belief. But it stands to reason, that the great realities of divine truth are precisely the same, whatever doubts or obscurity may be thrown over them by the corrupt tendencies of a depraved spirit. God has placed every man, upon whom

the light of Christianity has shone, in a situation in which he may reach a firm and satisfactory belief; and if, under these circumstances, men rush headlong to destruction, they will find at last, that the favourite theory of modern philosophy will not screen them from merited condemnation.

We rejoice exceedingly to find, that Dr. Wardlaw has undertaken, and not merely undertaken, but effected, the exposure of this most pernicious dogma. Soon after Mr. Brougham delivered his inaugural speech, before the University of Glasgow, the learned Doctor, in a spirit truly worthy of the sacred office he fills, preached two public discourses, with a view to counteract the impression which could not fail to have been made upon the ardent feelings of youth, especially by a speech which contained so much that was calculated to draw forth the unqualified approbation of all enlightened and good minds. Dr. W. has since given the discourses in question to the public, and we think he has completely effected the purpose at which he aimed; we would hope Mr. Brougham does the same. We present one interesting extract to the attention of our readers, recommending the whole work to their attentive perusal:—

"Most heartily also do we concur with the eloquent orator in the full spirit of what he represents as the practical use of his principle, in regulating the reciprocal conduct of men, in the intercourse of social life: 'Henceforward, treating with entire respect those who conscientiously differ from ourselves, the only practical effect of the difference will be, to make us enlighten the ignorant, on the one side or the other, from which it springs—by instructing *them*, if it be theirs—*ourselves*, if it be our own; to the end, that the only kind of unanimity may be produced, which is desirable among rational beings, the agreement proceeding from full conviction, after free discussion.'"

* The hazardous expression was used by Mr. B. in his inaugural speech as Lord Rector of the University of Glasgow.

* Inaug. Disc. p. 45.

"But there is, what I conceive to be an error of no trivial magnitude, *lurking* (shall I say?) amidst these salutary truths. No: It does not lurk. Whether an error or not, it is not concealed. It is palpable, avowed, prominent: and the very accompaniments of truth, with which it is attended, serve to render it the more insinuating and dangerous. As persecution for conscience' sake is the subject of the entire passage in which the offensive sentences stand, we are warranted in conceiving that it is to *religious* opinions and belief that the speaker more especially, perhaps I might say exclusively, refers. Now the matter, as it appears to me, stands thus. If it be indeed true, as is here, without qualification, assumed and asserted, that 'coincidences and diversities of opinion are altogether accidental and involuntary,'—that 'over his belief a man has no control,' any more than he has over 'the hue of his skin, or the height of his stature,' and that 'for his belief, whatever it may be, a man is no more the proper subject of praise or of blame, than he is for a light or a dark complexion, or for the dimensions of his corporeal frame.' If, I say, these things be so, then it follows—not merely that man should not account to MAN for his belief, but also, and with equal certainty, that man has no account to render for his belief to God. There is no moral responsibility connected with it. We never think of associating any such responsibility with colour, or with stature; and if the two cases be really parallel, neither should we, in any circumstances associate it with opinions or belief.

"Now it is precisely here that we conceive the mischievous error to lie. We dare not hesitate to say, that between this sentiment and the most explicit statements and uniform assumptions of the Bible, there is a perfect contrariety. Our orator and the inspired penman are quite at is-

sue. It is impossible for any one to receive the doctrine now promulgated by the former, as the 'great truth that has' at length happily 'gone forth to all the ends of the earth,' without renouncing the authority of the latter, whose commission was to proclaim to all 'the ends of the earth' a message of a far different tenor. When the Apostles announced their testimony, in the name of the God of truth, they knew nothing of that philosophy which would now release men from the obligation to give it a believing reception, and exculpate them from all guilt in the refusal of it. When they 'went into all the world, and preached the Gospel to every creature,' they subjoined the authoritative assurance, 'He that believeth shall be saved, and he that believeth not shall be condemned.' According to *their* declarations, the difference between faith and unbelief was of no trivial import. It was all the difference between safety and destruction, between the blessing and the curse of God, between Heaven and hell. We do not find them saying to their hearers, 'We are aware that you have no control over your belief; that it is a thing altogether involuntary; that your believing or not believing what we testify can therefore have no influence whatsoever upon your prospects of retribution as accountable creatures—for it is as unconnected with your will, as is the hue of your skin or the height of your stature.—We recommend our testimony to you, knowing it to be from God, and persuaded of its beneficial tendency; but, if the evidence we set before you of its truth does not produce conviction in your minds, we are far from meaning to insinuate that on this account it will fare at all the worse with you in the end.' They proceeded, as you all know, on no such principles; but, in direct and unqualified terms, connected *salvation* with the *acceptance* of their message, and *perdition* with its *refusal*."—L. E. M.

NO. 3.

*Review of the argument in behalf of
the authenticity of the text of
the Heavenly Witnesses.*

"There are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one."

1 John, v. 7

MY DEAR BRETHREN.—In my last communication I examined the first part of the *external evidence*, brought by our opponents against our verse. I now beg your attention, in the *second place*, to another portion of their *external evidence*.

"No other ancient version, besides the Latin version contains this verse; and even in respect to that, it is wanting in the most ancient copies." This kind of argument to prove a negative, must share the same fate with that which has been reviewed. We have no sufficient data here given: Here is nothing more than *particular premises* assumed; and yet, as every one sees, from these *particular* premises, they draw a *general conclusion*. Need we say in this enlightened age, that from *particular premises*, it is unpardonable in any writer to draw a *general conclusion*?

In reference to the versions of Syria, and Ethiopia, and Armenia, and the Coptic versions of Lower Egypt; and the Sahidic of Upper Egypt; and sundry others; the researches of the learned have not been extensive enough to glean materials for any effective purpose. It seems, that the verse is omitted in the copies which have come to light. But before any satisfactory conclusion can be made, the history of these versions ought to be traced. How old are they? Through whose hands have they passed? Have they been mutilated? From what copies have they been taken? It is a distinct and evident fact of history, as I shall notice presently, that certain heretics did

corrupt their copies, by *expunging words and verses* which were obnoxious to their heresy. It was done at a very early period. Were these versions, or copies, here alluded to, not taken from any of these? Now, with these points of investigation not even settled—or noticed—and from one or two solitary versions, the history of which we cannot satisfactorily trace; it would be altogether unbecoming the learned to conclude, as some have thoughtlessly concluded, I fear, merely to favour a theory; that *this verse has never been found in these foreign versions; nor in any other version, except the Latin*.

To the same conclusion we have been led, as the result of our examination of their *conjecture*, which they seem to have advanced for an *argument*; that even in the Latin version, *the text is not found in the most ancient MSS.* If this is to be taken as explained by facts, it means the *most ancient copies which they have seen; or which are extant in libraries, so far as examined.* This narrows down this sweeping assertion, into a harmless and *particular premise*. No proof of any negative can be established in such a manner. Nothing of any value, to the great object can be gained, until *all* the copies known to exist are examined and collated. If there exists even a reasonable suspicion, that some MSS. remain unnoticed, what becomes of the shrewdest theory? Their arguments dwindle into conjectures. Griesbach, and Michaelis, and Marsh, may go on and fill volumes with accounts of MSS. We have only one short reply to all their imposing volumes. All this is no more than learned conjectures, got up with immense pains and show of argument. Your whole theory is left to the gratuitous conclusions of the good-natured reader. Besides all those MSS. which you have collated, can you assure your readers that *no other copies*, more ancient, and more perfect, *do exist*? And can you gravely say that no others can

exist? Have you passed through *all* the private and public libraries of Europe? Can you assure yourselves that the cloisters of the East, and the archives of the Greek Church contain no Latin or Greek MSS. more ancient and more perfect, to rise up and give testimony against you? Or that the labours of the learned will make no discoveries, who are now in the full bustle of successful exertion in Europe, to discover MSS. in this season of unusual opportunity which peace has given to them? In the list of Kettnerus of the last age, I think I see some quoted, which are not noticed by these learned men—nor by any of our opponents, so far as I have discovered. And since they made their dogmatical conclusions, Bishop Burgess has shown, that in the Library of Verona there are three MSS. more ancient, by 200 years, than what they have admitted to exist.* And, thus, as the learned pursue their investigations, fresh light will break in on the world, to put to flight the most ingenious conjectures and theories. And thus fresh proof will be added to that produced by Dr. Burgess, that “*though the 7th verse of 1 John, v. be wanting in some of the more ancient MSS; it is also true that it is found in some of the most ancient copies: it is found, for instance, in the Vauxcelles Bible, (Alcuin’s copy) of the eight century; and in three MSS. in the library at Verona, &c. &c.*”†

Another portion of the external evidence of our opponents, is this: “The Greek Fathers have never quoted this verse, not even in those places where we should most expect it; and the Protestant Reformers, have rejected it, or have marked it as dubious.”

Here there is a greater plausibility afforded of proving a negative. Be-

cause, generally speaking, the Greek Fathers are a definite and known body. I shall not take the advantage of supposing, that there may yet be discovered, new works of the Fathers; nor is there any thing wild or extravagant in the supposition. How long did the Epistle of Clemens Romanus, and of Barnabas lie hid, and unknown to the learned world? How long was the book of Lactantius “*De Persecutoribus*” concealed, and in a manner lost to the world?‡ Nor was this the fate of some of the Christian Fathers only. The celebrated decree of the Spartan Senate concerning Timotheus, the musician, lay hid, or at least obscure, for 1127 years. It was not noticed, nor quoted by the writers of history or of policy, during all that time. And it was first quoted and restored by Boethius.† Such, also, was the fate of the copy of the league made by the cities of Smyrna and Magnesia, with the king of Syria. It lay hid among the monuments of antiquity; and on the marble, unnoticed by any historian. But it was restored to light by modern researches; and the marble which contains a copy of it, is now in Oxford, England.‡

I will not take the advantage which such instances afford me; (though I shall make my use of these remarkable cases afterwards.) Nor does our cause need such aid. I shall, for the sake of argument, suppose that the assertion of our antagonists is correct; *that the Greek Fathers have really not quoted our text.* Our cause will lose nothing by this admission.

For, if the Greek Fathers have never quoted the clause, it will not thence follow, that it was not in their copies. There are other reasons equally supposable, as that reason of

* Kettnerus Hist. Johan. Dicti. p. 104.

* Burgess’s Vind. of 1 John, v. 7 p. p. xxvi. and 53, 54, second Edition: and Horne’s Int. iv. p. 441.

† Burgess’s do. p. 53, 54.

† The public is indebted for this fact to the learned Dr. Burgess. See his Vind. of the new Edit. of the Spartan Decree, &c. and Horne who quotes this, vol. iv. p. 459.

‡ Dr. Hales’s Chronol. p. 211. vol. 1. and Horne, iv. p. 459.

our opponents, viz. that the verse was not in their copies. It has been shown by all ecclesiastical historians; nay, it is a fact well known to all men of learning, that the Fathers were unhappily not agreed among themselves, on the precise meaning of the last clause, "these three are one;" that many understood it of the *unity*, or *unanimity* of sentiment of the three Heavenly witnesses. Hence, as candid writers who would never take advantage of any thing which their consciences did not approve, many of them declined to quote it while they had abundance of other proofs. But this is not all: If this argument of our antagonists prove any thing, it proves too much; and it is therefore a mere fallacy. It is well known to every scholar—and latterly Horne has exhibited the proofs of it*—that the most distinguished of the Fathers have never quoted some of the most striking texts in the sacred volume, to aid them in their controversy against the Sabellians and Arians. And to use the words of those who write against us, in reference to our text; *they have not quoted these texts in the very places, where we should the most expect them*. For instance, that text 1 Cor. xii. 4. 11, so decisive in proof of "*the trinity in unity*," was not quoted by one of the fathers, until it was adduced in the assembly of the Christian Bishops summoned in Africa, by Hunneric, in the year 484. It was never quoted by Tertullian; by Cyprian, Gregory Nazianzen, Basil, Augustine, Jerome.† Nor have the earlier Fathers even quoted that striking text in Matt. xxviii. 19. "In the name of the Father, and of the Son, and of the Holy Ghost."‡

Now, which of even our antago-

nists would infer from these historical facts, that, because these verses, so decisive on the very subject of their controversy, were not quoted in the very place in which we should the most expect them; therefore, they were not in their copies....and hence they must be spurious? Yet, this is the very edge and point of our opponents' argument. We present them the dilemma: let them dispose of it, before they advance any farther.

The silence of the Fathers, both Latins and Greeks, does indeed prove much against *them*. It may prove that *they* did not render justice to their argument: that they did not employ all the means and materials which God had put into their hands. But, surely, it never will prove that the materials which erring mortals had not the wisdom to use, were not in their possession, or in the Scriptures. Our opponents, some may admit, do make out a strong case against the wisdom and judgment of the Fathers. But it is really greatly out of the way; and, I must say absurd, to argue from this fact against our text. To regain their position, and to make this assume a real form of an argument, our opponents must first prove the perfection—the unerring perfection of the Fathers; and, that thence they *always used all their materials*: that they never omitted any. And hence, as they do not quote this verse, their *unerring perfection* makes it evident, that it was not in *their copies*. And, because it was not in *their few copies*, it did *never exist* as a passage of Scripture in any copy. Such is this extraordinary portion of argument used by these wise and learned men!

But I have not done with this. The assertion of our opponents, on which they have founded *their whole argument*, is really not correct. Griesbach, and Michaelis, and Marsh, are in error. "*The Greek Fathers*," say they "*never quoted this verse*." On the contrary, the Greek Fathers of

* In his Intro. vol. iv. p. 459, &c. See also Dr. Hales on the Trinity, vol. ii. p. 309, &c.

† Horne, vol. iv. p. 459.

‡ Matthei Profat. ad Epist. Cathol. p. lix. vol. viii. Crit. Edit. Nov. Test. as quoted by Horne, vol. iv. p. 459.

very ancient date, and those of the greatest respectability, have actually quoted it in some instances in direct terms, at other times they allude to it: nor has this been done merely by a solitary individual or two. At least *eight* have quoted it, directly or indirectly. Bishop Burgess, has, in his late work, given quotations at some length out of *eight of the Fathers*. These shall be exhibited when I arrive at the proof of the authenticity of our text.

I beg leave simply to state here, what every careful scholar, and student of this controversy *now knows*; that the quotation of the text under discussion by Tertullian, and by Cyprian, has been long before the Church, in the authentic and correct editions of their works. The former wrote about 80 or 90 years after St John's death. The latter (Cyprian.) wrote about a century later, or about 170 years after John. And we owe much to Dr. Burgess, who has lately gone over the field of controversy; has inspected several of the Fathers, and has presented us with quotations from Clemens Alexandrinus, who wrote in the close of the 2d century; Dionysius Alexandrinus, Basil, Athanasius the younger: Cyril Alexandrinus: Maximus, and the Greek Scholia, Euthemius Zigabenus. And, as it is justly observed by Horne, it affords us peculiar pleasure, that Cyril, whom our antagonists had rather prematurely claimed, has quoted our text, and given his testimony to its authenticity.*

In reply to the statement of facts, relative to the exclusion of our verse from their versions by the Reformers, such as Luther, &c. we beg leave simply to observe, that this proves no more than what is really admitted

by us. It proves that the verse was, unhappily, not in the copies from which they made their versions.—Had some of those "*most ancient copies*" which has the verse, fallen into their hands, instead of the "*more ancient copies*" which want it, then no man would for a moment hesitate in saying that in that case, their versions had been as perfect as ours. But they had not access to them, it seems; and they were too cautious and honest to give what was not in their MSS. however much they may have regretted it.

Whatever inference may be drawn from the fact, that Erasmus, after publishing two editions of his New Testament without this verse, did, in his *third* edition insert it, on the faith of the *codex Britannicus*—I shall at present take no advantage of it; but much is, I think, to be learned from the statement of his reason. "*It was to avoid calumny.*" From this I learn, in a very distinct manner, that in Erasmus's days, the current of opinion among the learned, and such as Erasmus cared for, ran powerfully in favour of the authenticity of our text. And I ought not to omit this fact, that, in a subsequent edition, I mean his *fourth* edition, published in A. D. 1527, he retains the text, without excusing himself as he did in the third edition. And he adds this weighty reason why he retained it: "*For the first time I have inspected the Complutensian code, in A. D. 1527.*"* His third Edition was published A. D. 1522.

Before I close this number, I must be allowed to say a word on the *corruption of those codes which want our text*. Michaelis has treated rather lightly, the ideas suggested respecting the corruption of some copies by heretics.† And he observes, "that this could not have occasioned it in

* See Bishop Burgess's Vind. p. xxxv. and p. p. 29—43 Horne, vol. iv. p. 443. If opportunities are offered to me, and if I can find room, I shall give these quotations out of the Fathers, when I arrive at the *third* part of my proof of the authenticity of this verse.

* See Fabricii Bibliothec. Græc. Tom. iv. p. 185. and Kettneri Hist. Joh. Dicti. p. 190.

† Michael. Works, vol. iv. p. 434. and Horne's Intro. vol. iv. p. 458.

all the ancient MSS. and versions." This expression displays the besetting sin of the writers in opposition. We can give no other answer to such sweeping and unguarded expressions than this: Neither the learned man nor we, ever have seen, or can see "*all the ancient MSS. and versions.*"

But, two things have struck us forcibly in this matter. *First*: We have unquestionable testimony, that the Artemonistæ, and other heretics, the violent opposers of the doctrine of the most Most Holy Trinity, did carefully "*expunge from their copies of the Scriptures, those words which were pernicious to their doctrines.*"* *Second*: Our opponents make a parade of the MSS. which have been collated, and which, (except three *only*,) want this verse. They number up, as we have seen in our former communication 156. Only three out of all these contain the verse! All the rest, say they, want it! Now, this assertion has a very imposing aspect. But the scholar knows how harmless it becomes, when we examine their 153 MSS. from *even their own documents*. Of all these, only two MSS. which want our text, are of great antiquity. I mean the Alexandrinus Codex, and the Vaticanus. But neither of these is older than the 4th, the 5th, or the 6th century. This is admitted by Griesbach, Michaelis, and Marsh. Hence they were written within that period of the Christian Church, when the Arians had the complete ascendancy; and were persecuting the orthodox Christians with unrelenting cruelty. In regard to the former of the two, the Alexandrinus Codex—which Kettnerus calls "*the most ancient codex of all Europe,*"—it must have been written after the Nicene council, because "*the Eusebian Canons are added to*

it;"* that is, it must have been written after the year 325. And it was written in Alexandria—for hence it takes its name: and every body knows, that in the 4th century the Arians had the entire ascendancy in Alexandria; therefore, we ought to look upon "*this most ancient code of all Europe,*" with extreme jealousy. And permit me to add, a notorious fact. The *internal* of this "*most ancient code,*" bears the melancholy traces of the hand of an enemy, carefully erasing words and passages which evidently bear on one great point. I shall set down from the most respectable source, a specimen. It omits Revelation, i. 8, first clause "I am Alpha and Omega, the beginning and the ending, saith the Lord." It omits the word "God," in Acts xx. 28. And instead of "*Church of God, which he hath purchased,*" it reads "*Church, which he hath, &c.*" It rejects also 1 Tim. iii. 16, first clause, "*God manifest in the flesh,*" &c. &c.† All these evidently bear on the great point in the Arian controversy. Who can help thinking that here are evident traces of design? All circumstances put together, it is, I must say, very evident that the pen of the writer of the Alexandrinus Codex, the "*most ancient code of all Europe,*" was directed by an Arian priest in Alexandria, the centre of Arian influence.

Finally—Of the other manuscripts in the number of 153, we shall speak in the words of Horne, (vol. iv. p. 437, and vol. ii. p. 66, &c.) "*the Codex Ephreimi is mutilated at our text: the Codex Beza D. the Laudian E. and the Coislinian F. do not contain the Catholic Epistles. They have not even these general Epistles—so imperfect are they! "And for the rest of those MSS. they are comparatively modern: none probably older than the ninth century, and many of them of a much later date."*

* See the proof in Euseb. Lib. v. Cap. 28. Socrat. Eccles. Hist. Lib. vii. Cap. 32. Kettneri Hist. p. p. 29, 198. Millii Prol. N. 640, 363. And see the remarks of Horne, [vol. iv. p. 438,] respecting this charge against the Arians.

* See Kettneri Hist. p. 187, 188, and Horne, iv. p. 438.

† See Millii. p. 600; and Prolegem. N. 1338, p. 143, and Kettneri Hist. p. 188.

Such, in brief, are the facts relative to the MSS. of our opponents. Such are the imperfect and unsatisfactory materials from which they rear their system. Never was there less reason for such confidence and assurance. I am unspeakably ashamed that any scholars of the nineteenth century should thus fight "*pedibus et unguibus*," against a passage "so indisputably" written by the sacred pen of St. John.

In my next, after noticing the manner of Griesbach, and the weak parts of his remarks, if I can find room for them, I shall proceed to the proof of the authenticity of our verse. And, I have proposed to myself—1st. To offer circumstantial evidence. 2d. Positive internal evidence. 3d. Positive external evidence.

I am, my Dear Brethren, with great respect, yours truly.

W. C. B.

A REVIEWER REVIEWED.

"*Judex damnatur, cum nocens absolvitur.*"

The Editor is indebted to some unknown—perhaps "*the great unknown*," for the printed sheets transmitted by mail, entitled "Review of Brownlee on Quakerism, first published in the *Christian Examiner*; and now republished with additional remarks; printed at the press of the North American Review, Boston," p. p. 31 octavo.

The Editor has read it with considerable attention: and also the *unique* review of the same volume, which appeared some time ago in the United States' Literary Gazette of Boston. After having made every allowance for want of courtesy, and the virulent personalities which men of *liberal* principles are privileged to make: and, moreover, after having made the necessary allowance for that vile jargon and cant which passes sometimes for wit in the Unitarian school, (whence these reviews proceeded—for no Quaker ever wrote

them,) he must say in justice to his book and its subject, that he has received very great satisfaction from the study of both these Reviews. And he recommends them accordingly to those who have looked into this controversy between Quakerism, and the received doctrines of the Reformed Churches.

Each of the Reviews exhibit the most satisfactory confirmation of the statements made by the Editor in the Historical Dissertation, and in the doctrinal discussions of his book. Each of them has proved, and in strong terms, that Penn and the *remnant* members of the ancient framers of the Friends' theory of doctrinal sentiments were, in the strictest sense, Sabellian and Unitarian: that they rejected the holy doctrine of the Trinity, and the *real* atonement of the *outward* Christ; and, that in the language of the last Reviewer, "*they have put in a fair claim for indulgence*," in rejecting from their system the solemn institutions of Jesus Christ; namely, Baptism and the Lord's Supper. Nay, the learned Unitarian Reviewer, when speaking of the opinions of the Friends, relative to the Holy Trinity, actually says—"we wish it were more evident than it is, that they held the obnoxious views imputed to them."*

Now, such is the state of the argument in the hands of these Reviewers. But I am not quite sure that their motives are marked by any thing like *perfectly disinterested benevolence*. Whether they were willing to *sacrifice* themselves in defence of pure love and truth I know not. But it is very evident, that their only apparent aim in writing this thing which they are pleased to call a *Review*—is to *offer us up, without charity or mercy, as a peace offering* to the benevolent Society of Friends. From the fulness of the heart the mouth will speak. Hence the revelation of the secret. The Unitarians have

* Review p.16.

long felt their bowels yearning with anxious longings and desires after a paternal union with the Friends.—Hence Mr. Sparks has identified their tenets with his, by embodying Penn's *Sandy Foundation* into his Tracts. Hence the fraternal caresses offered by the Reviewer, to what he calls the 'most respectable,' and 'the worthiest community in Christendom.*' "*Hinc illæ lacrymæ.*" Hence these vituperations, and these sturdy denunciations from the champions of "rationalism," against the heaven-daring attempt to investigate the Quaker tenets, and to prove their religious system to be really what their founders and leading men have declared it to be, Sabellean and Unitarian. Hence the manner and style in which these Reviewers hold out the hand of communion to the Quakers. You are, say they, sound Christians—the "worthiest in Christendom." You do reject the doctrine of the Trinity—you do put away from you the Calvinistic and Reformed Doctrine of the Atonement—so do we. You make the *light within* superior to the Bible—Verily, so do we. "*For there is a sense in which this light is superior to the Scriptures. Our consciences can do without the Bible—it can lead us to virtue and Heaven—but the Bible without conscience is a dead letter.*"—"There has been much cant on this subject. "The Bible! the Bible! it has been reiterated!"† Moreover, you deny the resurrection of the *same body* from the grave. So say we with you.‡ You have had resolution enough to exclude the Christian Sacraments from your system; "and you put in a fair claim for indulgence" in so doing. We applaud you, and cry you God's speed. You advocate female preachers, gifted like the Apostles, with divine inspirations.—"And truly we"—so says the learned Boston Unitarian—"we have

seen the time in the Sanctuary, when our ears would have been relieved, if not our our hearts, by the mild and gentle voice of a woman." And at the most, "you are guilty of an offence against *taste*—not against *principle*."* Come, then, and let us henceforth be one—Unitarians and Friends.

"Tros Tyrius que mihi nullo discrimine agetur."

The iron age of Calvinism and Orthodoxy is fast passing away. In this millennium—this golden age of *liberalism* and *rationalism*—why should brothers "*of the same parents born,*" stand any longer apart? *

None can more cordially say amen, than ourselves to all this. The union would be perfectly consistent. No one principle would be sacrificed on either side. And then, moreover, the Churches would know distinctly her relations to the united body.—Greeks would no longer meet Trojans under Grecian armour!

Nor is the attempt a new thing under the sun. This union of the two similar bodies was attempted at London in the days of W. Penn. We have elsewhere stated the reasons which prevented it at that day. It is warmly courted by one Reviewer in the *Christian Examiner*. It was solicited with all the novel zeal and warmth of a young convert by the United States' Literary Gazette's Review-writer; we mean the *man of letters* who was indebted to the gratuitous funds of the (Calvanist) Education Society of New-York, for his literary attainments; and whose new zeal now persecutes that cause which he once built up. And the union has gradually and successfully been maturing under the influence of the Editors of the *Berean* of Wilmington; and under the travels and labours of the well known Elias Hicks.

Feeling ourselves constrained to say this much of a defence which we

* Review p. 21.

† Review p. 15.

‡ Review p. 19.

* Review p. 20.

deemed it our duty to lay before the Christian public, some two years ago—a Defence not of *minor points*—not of subjects which any person can deem *non-essentials*—but of all the *essential* doctrines of the Gospel—we beg leave now to quote the following extract from a Review of the book above alluded to. It is taken from that distinguished Religious Journal, the New-Haven Christian Spectator for October, 1824; and we quote it, by request, into our Magazine, because very few of our subscribers have seen that Review.

A Careful and Free Inquiry into the nature and tendency of the Religious Principles of the Society of Friends, commonly called Quakers: In two parts. I. The History of their Opinions: the Rise and Progress of the Society. II. Dissertations on their Doctrinal Tenets, their Worship, Ministry, &c. By WILLIAM CRAIG BROWNLEE, A. M. Minister of the Gospel. Philadelphia, 1824.

“Few volumes issuing from the American press can urge higher claims, or make better appeals to the candour and intelligence of the Christian community, or perhaps better reward a studious perusal, than that whose title is affixed to this article. We have read it through with some care, much interest, and almost unqualified approbation. Faults it undoubtedly has—and these have already been culled, exhibited and denounced, as if there were no redeeming excellencies in the performance that could establish its worth in the minds of the impartial. In the brief remarks which we propose to make on Mr. B’s. volume, we design rather to recommend the work to our readers than to give an elaborate review of it, or to use the ordinary fault-finding prerogative of Reviewers.—And this we do on the ground that its faults, whether real or imaginary, have already been, and doubtless will continue to be sufficiently proclaimed by those who exert the energies of infidel literature in our own country;

and also on the ground that a truly and boldly *evangelical* performance will always meet with enemies enough in “this present evil world;” while on the same account it deserves the support and applause of all men and especially of all Christians.

The difficulty of the work is such as few can appreciate. To say nothing of the time and toil, the learning, talents and patient industry which must be employed in the preparation, and the obstacles to be surmounted before it comes forth a printed volume, its success was from its very nature entirely questionable or positively improbable. How few are willing to concede the possibility of *right motives* to the polemic; how many estimate his piety simply by a standard as false and wretched as that of perfect indifference to the truth of the Gospel, and indiscriminate charity for all manner of principles and for all the holders and vendors of anti-christian error in the world! How many, judging “after the appearance,” and ignorant of “righteous judgment,” fault not to affirm the exemplary Christianity of the Quakers, merely because of their exterior amiableness and reputed regularity of life. How many, holding with them the main principles of skeptical philosophy, would view the attack in the spirit of a common cause, and in the unity of unbelief enter the ranks, and even occupy the van of their defensive legions: and how many of the wise, in the somnolency that sometimes identifies them with the foolish virgins, are too lukewarm in religion or too much engrossed in other things not to neglect or disparage the daring onset of a spiritual chieftain, who is “set for the defence of the Gospel.” Added to this, there were many *circumstantial* impediments to overcome—impediments to which the author very happily alludes in his “Advertisement” which we insert.

"With diffidence I venture to lay this volume before the public. Whatever may be its defects or merits, it certainly owes nothing to the influence of learned ease, or the support of a patron. An American author is not favoured with either the one or the other. It was written under the unceasing pressure of my pastoral and academic labours: and the pleasure and amusement, which every author feels in arranging his materials, were resumed, from time to time, to beguile a sombre hour. I have been anxious to render it, in every respect, worthy of the notice of the public. But it is, perhaps, prudent to conceal how much pains have been taken, and how many years have been spent in collecting materials, in *the toon of that singulaire an' graitte mann Maister William Penn*, to render them worthy of patronage, until it be known whether that shall ever be bestowed on it."

By 'patronage,' Mr. B. does not mean pecuniary compensation as such—for, we are credibly informed that 'his printer took all the edition for printing the book.' Such is the state of literature in our country, that, ordinarily, if money be his end, a man is very unwise in the selection of his means, when he turns author to accomplish it: he might almost as well turn preacher, and grow gray as the victim of a common sin against the precept "thou shalt not muzzle the mouth of the ox that treadeth out the corn."

One reason of the peculiar gratulation with which we announce the present volume to our readers is—*the conviction which we have long entertained that it was much needed.* What are the principles of Friends?—Do they believe the Scriptures? What is their history?—are questions frequently asked, and their importance must be admitted by all parties—but who could answer them? *Our Clergy could not.* The Quakers have been an unknown people, rejoicing to "dwell alone and not to be reckoned

among the nations"—to use a Scriptural phrase which they love to accommodate to themselves. The world have ridiculed their oddness, but eulogized their piety; while the Church have merely suspected or doubted in respect to them. Many of their errors have been opposed—not as *theirs*, but under the forms of Sabellian, Socinian, and Arminian corruptions—while their imposing appearance before the public, the conceded purity of their morals, and their really laudable exertions for the melioration of human society in respect to war, slavery, drunkenness, gambling, vicious amusements, and almost all manner of iniquity *against the second table of the decalogue*, have easily obtained for them an honourable rank among the denominations of Christendom. Now, all this Mr. B. grants to them, while he leaves the ultimate question of their personal piety to the decision of God—and while he inveighs against their principles and practices *on the ground of Religion alone.* We refer to p. p. 287—8, for proof that he allows them all that he can allow them in consistency with the Catholic creed of the Church of Jesus Christ.

The moral man of the world, is not the moral man of the Bible; the virtues of the former are the virtues of its philosophy—those of the latter are produced by the Spirit, and regulated by the precepts of the Gospel. Those divine precepts are from the same throne whence issue the laws that govern nature. It would betray the act of a maniac to assume the liberty and power of changing the laws of nature. It does betray equal folly, and much more danger, to trench on the prerogatives of Deity, to dictate to Infinite Sovereignty, what actions should form the constituent parts of morality in the bosom and in the actions of his moral subjects. Christianity is at issue with the world on this point, and we shall not yield one inch of ground to the adversary; we shall not applaud that image, that phantom, which the world has set up in the place of morality. It is hollow; it is baseless; it is a body without a spirit. To set aside the peculiar doctrines of Christianity which exhibit the aids and the motives to obey its precepts, we do contend, is to take away the soul and spirit of sound morals.

The Friends have been distinguished by

the name of good moralist; whether justly or not, on the above principles, I shall not now inquire. I will admit the morality and sound policy usually ascribed to them; I will not detract one grain from their justice, their integrity, or their honesty. Their kind and amiable manners have secured them a right to the title of Friends: their females are distinguished for their prudence, their modesty, and elegance of manners: their attention to the wants of the poor, their deportment towards the Indian tribes, and their labours in behalf of bleeding Africa, call forth our applause. I will not detract aught from the laurels which have long and justly adorned the brows of some of their leaders. I revere the memory of Governor Barclay, as a man of letters, prudence and integrity. The name of Penn associates in my mind the ideas of wisdom and sound policy, built on strict national justice.—While the memory of Cortes and Pizarro floats along the stream of time, they will bear along with them the execration of mankind; but the memory of Penn as a politician, will be embalmed in the recollection of millions of freemen, who will guard the honour and laws of that fair state which bears the name of its illustrious founder.

But the Society of Friends do not come before the public merely as good moralist; they thank not the world for the negative virtues in which it has officiously clothed them; they stand forward with the highest claims of a Christian Society; they do claim Apostolical honours and an Apostolical commission to their ancient elders. In the ascent of reformation, they have left the Christian world far behind in the gloom of the dark ages; they tower aloft in air; they plant their proud standard on the highest battlement of Zion; they throw around them a cloud of glory and perfection; they look down with inimitable complacency on the bustling sects crawling far below, and frown defiance to the proudest of them, to approach their height. Not as moralists do they take their proud stand, but as a new sect bearing a new modification of Christianity. Christianity reformed even to sublimity—Christianity stript of its peculiar institutions!

The first part of Mr. B.'s book, containing "the history of their opinions: the rise and progress of the Society," is very valuable. He traces the origin of their principles to a higher antiquity than that of the age of Fox. He evinces their affinity to those of the ancient mystics and the Platonic dogmata of olden time; and shows their characteristic and simplifying adaptation to the interior

of the soul. In all their articles, sentiments and worship—it is all *within*: whether Christ is born, or suffers, or atones, or intercedes, or rises from the dead, or comes to judgment, or speaks, or reigns—it is all *within*! Baptism, the Lord's supper, the Sabbath, the Resurrection, Heaven, all knowledge and efficacy, are *within*, and nothing is *without*, save carnality, the dead letter, steeple houses, hireling priests, and the world's people.

The grand peculiarity of the creed of Friends is—that *there is in every man, by the goodness of his Creator, a certain "inward light," which is equally in all men of all ages and of all countries, by attention to the monitions of which, men come into a state of spirituality and salvation*; and "the only cause why some men are more benefitted by its beams than others, is this—that *some men pay more attention to it than others.*"* This they maintain as that without which there could be no accountability to God, and as the central doctrine and radiating point of their system; and this Mr. B. denounces as one of the worst errors that ever invaded nominal Christendom. *Its relation to the Scriptures is at once perceived*—they are to this light as the streams to the fountain, and are of course secondary, inferior, and comparatively of little or no importance. Many of their positions in regard to the Holy Scriptures, which they refuse to call *the Word of God*, are purely and perfectly Deistical. Their views of inspiration are loose and erratic. It is a corollary from their cardinal position, that no one without *their inward light* can take the meaning of the sacred text or is competent to expound the Scriptures—hence they have a summary and most convenient medium of refutation to all the arguments of

* Ad literam from Amicus, p. 243.—Why do some men pay more attention? Is it only one of the felicities of chance—is there no cause for it?

their opponents. An ordinary disputant, however accomplished, can do nothing with them. If he believes in the doctrine of the divine illumination by the Spirit of God *in subordination to the Scriptures*—this is worse than nothing to them; it is a mortal enemy to their inward light. They walk not by the less, but by the greater—not by the written word, but by the living spirit—not by the law, but by the lawgiver! Hence who can wonder at the collateral and dependent ramifications of their creed? for with all its indefiniteness, they have a creed. Who is surprised that they reject most decisively the doctrines of the Trinity; of the two natures in the one person of Jesus Christ; of the vicarious atonement of the Redeemer; of election, and discriminating grace—of the entire wickedness of the natural man; of the effectual operation of the Spirit; of the sanctity and perpetual obligation of the Sabbath; of the distinct order of the Christian ministry, and the exclusive right of men rather than women, to preach; of the divine authority and Scriptural validity of the Protestant Sacraments, Baptism, and the Lord's Supper; and of the resurrection of the body? These are a few only of the branches, though they are the main ones, of their tree; to the root of which Mr. B. has unsparingly applied the axe.

Whatever may be the event respecting Quakerism, the volume of Mr. B. must stand or fall on its own merits: and here we would prescribe two principles which have influenced our own judgment, and should influence, we suppose, the judgment of others in reference to his performance.

1. Its moral and religious character must be compared *with the Scriptures alone, and with the Scriptures as a whole*, and with the doctrinal parts of Scripture in particular, as the only criterion to which its claims to truth and righteousness will submit an appeal.

2. It is a literary performance, adapted to literary readers, especially the clergy, and not intended as a merely popular work, or as an address exclusively or primarily to the Society of Friends—as is evident among other proofs, from the Latin, Greek, Hebrew, and French quotations with which it abounds.

Many of the objections that have been urged against his book, have arisen from a neglect or contempt of the above principles. But it may be asked—Why, if Mr. B. wished to benefit the Friends, did he not address them? And why was not his book adapted to popular reading among them?

To this we reply, that merely to *benefit them* was not, nor should it be, his highest motive; that he wrote for the whole community of Christendom, and perhaps for unborn generations; that his professed aim was *to show THE DIFFERENCE BETWEEN QUAKERISM AND CHRISTIANITY for the good of mankind, and the glory of God*; and that, in his view, these ends could not be so well accomplished as by the indirectness of enlightening the literary and clerical world, and furnishing them with a magazine of facts, principles, and portraits, which they could fully study, and to which they might continually recur, for information as to a volume or authentic reference. There are other reasons which evince the propriety of his method—reasons drawn from the peculiar character of the Quakers, from their inaccessibleness, from the system of espionage which they practise in relation to the books read by their young people, and from the strong and incorrigible prepossession of their members in favour of their creed, and against any book whose aim is adverse to their principles. Mr. B. thus addresses his reader:

“The polemic is often viewed with distrust and jealousy. We live too remote from the impulse of a Reformation to feel a just interest in theological discussions. In this age of divisions, we have ceased to wonder.

even at daring innovations; and Mammon has breathed a withering blast over us, which chills the spirit of investigation. Each sectary urges the clamorous plea for charity; and, too often, around the most deformed systems, its mantle has been thrown by the hand of ignorance and religious indifference. The charity which "rejoices in the truth," blooms not in its wonted loveliness. It has been degraded by the crowd, into a wild and hackneyed thing, whose smiles are bestowed promiscuously, on error and on truth.

Religious inquiry, and even controversy, is perfectly consistent with the loveliest exercise of charity. It may be so gracefully conducted, as to be made to bear along with it the best proofs of its being the offspring of charity. The spirit that disgraced the polemic of ancient times is no longer countenanced. The religious public will soon frown into oblivion the volume which offers violence to the grace of brotherly love. It demands that politeness and courtesy should preside over religious debates. Polemics have been taught to distinguish between the principles and the man: to recognize the man as a brother, while they frankly expose his heresy. They have arrived at a higher distinction: they have set out on this ground—that the salvation of the soul is, with all its importance, something subordinate to the glory of God; and that, therefore, in choosing a system of religion, there is a higher motive to be kept in view than the attainment of salvation. To glorify the Deity is the first; to reach Heaven in safety is the second motive that gives the impulse. Hence, in fixing our religious system, the question is not "Who shall arrive in Heaven?" On that all Christians are agreed. "All who love our Lord Jesus Christ shall be saved infallibly." But the object of inquiry is this: In journeying to Heaven, by what religious system shall we promote, in the highest degree, the glory of Almighty God? Undoubtedly by that in which the perfect purity of Christ's doctrines, and the entire number of his ordinances, put forth their energies over the human mind.

The man who does rest on Jesus Christ as the only foundation, but who, unhappily, in the hour of temptation, builds on it inferior materials—"hay or stubble"—shall, indeed, be saved; but he shall "suffer loss," in the day of joy, when the *different degrees of glory* shall be assigned to each by the Great Judge of us all.

It is, therefore, charity in one of its loveliest movements, that prompts the Christian to raise his voice and to expose to his fellow men the dangers and the losses which necessarily arise out of error."

The aim of the author is indeed high, and his style nervous and commanding. He seems unconsciously

to say to us in the chapters of *his* book, with the Italian painter to the critic who derided the performance because he could not comprehend its scope—*alernitati pingo*—I am painting for eternity. The spirit of its pages is that of uncompromising and fearless attachment to the truth of the Bible; a spirit that deals in principles, with discrimination between the precious and the vile, while it leaves persons, with their present state and eternal destiny, to the arbitration of God; a spirit that subordinates learning to religion, and in the main sustains itself to the last of 362 octavo pages. It is a volume evincing much reading and research, as the production of an independent mind that sees through the subjects which it treats and has learned how to arrange them to the best advantage, and exhibit them in correct order. The book has produced a great sensation upon the public—we do not say upon the Society of Friends.—Their religious reading, especially of hostile treatises, is done too much *by proxy*, by the *procures* of the meeting, to warrant us in the anticipation of an *immediate* impression upon the Quaker population of our country. One fact is certain—that a second edition is now urgently demanded, and that one half of the copies had disappeared from the shelves of the bookseller in two weeks after their publication. This fact literally *speaks volumes* in favour of its popularity.

To conclude—we recommend Mr. B.'s volume to all our readers, and *especially to the clergy*, for whom it was peculiarly designed, and who will, we think, consult at once their duty, their entertainment, and their usefulness by exploring its contents. How many preachers of "the everlasting Gospel," commissioned from the Prince "on whose head are many crowns," to preach the Gospel to *every creature* in these sublunary dominions, seem to make the case of the Friends an exception to

the privilege and authority of the mandate, and though situated in the vicinity of their abodes, employ no measures to loose the fetters that bind them—we fear, to the doom “of them that obey not the Gospel of God.” They have prejudices, pride, and passion to be subdued—but *mighty* is his name who uses *the preaching of the cross* for the demo-

lition of “strong holds.” One reason (and a great one) of the inaction of the clergy in respect to *the Friends*, is the common ignorance of the profession as to their tenets and history: the book of Mr. B. meets the difficulty, and ought to repose, *not in neglected honour*, in the alcoves of our clerical libraries.”

Miscellaneous Articles, &c.

No. III.

Traits of Primitive Character.

“A wit’s a feather, and a chief’s a rod:
“An honest man’s the noblest work of God.”

Two strangers entered in company with the Dominie, who greeted Hans in his usual affectionate manner.—Hans returned the salutation—but there was an abstraction of mind on the part of Hans. His hand indeed clung to that of the Dominie, but his eyes were on the strangers—and he was scrutinizing their faces, with a keenness and a shyness very unusual for one of Hans’s hospitality and kindness. There was also on the part of the Dominie, an uncommon degree of solemnity; and no small appearance of sorrow which was distressing him; and which he was evidently trying to conceal. For he passed more quickly than usual from his kind inquiries after Hans’s health, and that of his family; to salute the children, who came up with smiling faces, and sparkling eyes to salute one whom they were always pleased to see entering their dwelling. In a few moments he had seated himself in a corner, with young Auletta hanging on his arm. And a sweet blooming yellow haired little girl, with

laughing blue eyes—a grand-daughter of Hans, was snugly seated on his knees, and was playing with the large twist buttons on his coat; while the little romping Dieterich, her young brother, had already mounted the Dominie’s cane, and was riding round the room as merrily, as if there was neither sin nor sorrow in the world!

For the mother, Maria Van Benschooten, had no sooner cast a searching look on the strangers, than she clasped her hands, and uttered in a piteous cry, “It is Richard Van Winkle!” “I had just concluded so too,” said Hans; “and it is even so, Maria. But I could scarcely believe mine eyes, that Richard Van Winkle would ever have darkened the door of Hans Van Benschooten,” he added, as he dashed a tear from his eye, and led his wife to a seat—“comest thou, Richard to my house in pursuit of fresh victims. I have not another son, surely, to be led into the broad way by thy false friendship, and murderous persuasions. My Jacob, *the beginning of my strength*, was the pride of his father’s soul; and the flower of the youth of this valley. But what boots it to name his name—“continued he, as he turned to sobbing his spouse—“or to repine over joys which never can be recalled.”

Jacob Van Benschooten was the eldest son of the family; but he was thought of only as one dead—or worse than dead. To lay a virtuous and pious son, the pride of our family, in the grave, creates not a pang of anguish and distress equal to that caused by the shocking disgrace and moral death of a brutish intemperate son! Jacob was no more named in the family before strangers—and he was named in the dear and hallowed circle of wife and children, only with a burst of anguish. And morning and evening in family worship, he was named with a most fervent aspiration to Heaven, and the yearning of a father's bowels—"O God, have mercy on our poor lost son!"

Of an easy temper and amiable disposition, Jacob had been too easily allured into the ways of sin. Richard Van Winkle had enticed him to a fair; thence to the tavern; thence to the race ground; and finally, to that hell in which the ruin of our youth is consummated—the table of the gambler—and the company of the wanton!

Jacob soon became a stranger, and an alien to his father's house. He honoured not his father, nor his mother. His depraved and hardened heart suffered him to smile at a mother's tears; and, what is more, the blooming wife of his youth had become a stranger to him—and an outcast from his presence; and his sweet babes were no longer named by a father's lips. Intemperance, and the infernal spirit of the gambler had robbed an amiable mind of the traits of humanity. "Thou seest before thee, Richard, the fruit of the works of thy hand"—said Hans, as he waived his hand to little Mary and Dieterich—"these are the orphans of Jacob Van Benschooten—and wo is me that I should have to say that to the son of thy father, my old friend."—His voice was choked; and the big tears fell like rain drops into his bosom. He ceased speaking; but he withdrew not his

steadfast eyes from the face of Richard, who turned from him, and wept bitterly. The good old man added, after a short pause; "But I bethink me. Hans Van Benschooten harbours not resentment against a human being. *Be ye angry and sin not* I have been very angry with thee, Richard; but my Heavenly Father has given a commandment—and the *sun shall not go down on my wrath*; no, not even on the seducer and destroyer of my son. May the God of mercy forgive thee, Richard Van Winkle, for all the evil thou hast brought on us, even as I do, from this heart, forgive thee." His beloved spouse, at this moment, rose hastily from her seat, and laying her arm around the neck of her husband, kissed his cheek, while her tears fell with his into his bosom. The children also clung to their parents' knees, and wept—they scarcely knew why. And a beautiful young woman added herself to the group, from an adjoining chamber; and kneeling down before Hans, grasped his hand, and bathed it with her tears. It was the wife of his poor prodigal son.

Annatje Brinkerhoff had been one of the prettiest and most accomplished maids of the valley. No expense had been spared on her education; and her lovely mind had at an early period, received the holy impressions of the religion of Jesus, which fails not to give an indescribable charm and glow of beauty to the female mind and countenance. She was an only child—and the heiress of a handsome estate, in one of the most fertile parts of the valley. And many were the blessings pronounced on her, on the day when in the charms of early youth, she gave her hand to her first and only love, Jacob Van Benschooten. And all the neighbours declared, that there was not a more handsome couple—nor a more happy, in all the valley where they lived. But O terrible infatuation! Most infamous and degrading,

vice of intemperance! Bane of families, and curse of our country! To this hellish Moloch, the unhappy Jacob had sacrificed all his earthly comforts, and happiness, and character, and his beautiful and accomplished wife, and his lovely children!

In the midst of this profound grief in which the Dominie deeply shared; Richard Van Winkle threw himself at the feet of the wife of the unhappy man whom he had led so far astray; and with difficulty he articulated, with gushing tears—"Forgive me, loveliest of women, the evil I have wrought against thee." She turned on him her beautiful and mild face—which grief had blanched, and her eyes full of tears; but which sent forth no reproaches, nor wrath. Sorrow was uppermost in her Christian bosom. "Speak no more to me of that," said she, rising up, and assuming a dignity in her manner—and drawing back gently from him; "but tell me, hast thou brought any tidings of the father of my children—of him whom I once called my own sweet husband?—speak."

Richard suddenly rose, and gave a signal to the Dominie to speak; and throwing himself into a seat, he gave way to a burst of unsubdued grief.

The Dominie with an air of parental affection led her to a seat; and placing himself by her side, he began to prepare her mind for what he was about to disclose.

"My lovely Annatje, thy husband is yet alive." "And is he yet alive? My Heavenly Father!"—she added with a solemn tone of awe and veneration—"I knew that thy goodness had not utterly forsaken me, and these little children! But go on my ever kind hearted Dominie." "He is, indeed, yet alive! And I take to myself no merit in saying, that from the day that he left thy house, and thy sweet babes; I was resolved never to lose sight of him, and I cannot say that I did. When I could not reach him in his wild wanderings, I continued to reach him by my friends, and by

written messages. And I bear testimony to the influence of the blessed Gospel of Jesus Christ, on one of the wildest and most thoughtless of men. Poor Jacob! How my bowels yearned over him. I knew the state of his mind. There is a conscience there which responded to the living truths of Jesus Christ. And a principle is there, which no profligacy of company—no deadly intoxicating draughts can extinguish."—And as he uttered this, he cast a glance of indignation, tempered by sorrow, on the unhappy Richard. "No, Annatje, for God has placed a conscience in thy Jacob's bosom, which rendered him miserable from the very hour in which he left thee. And I do fondly hope that a better principle—it may be the seed of divine grace; which, though for a season, buried under the weight of iniquity, will yet shine out; and it may yet send forth the blessed fruits of penitence, and bring treasures of joy to this family. But why need I make a long narrative? This unhappy man who led him first astray, has been the first to aid me in bringing him back within the reach of his home. Richard's conscience has long borne testimony against him; and the Spirit of God has not ceased to strive with him. Broken hearted and penitent—it is long since he has cast himself down at the foot of the cross of our Redeemer. He has, I trust, found pardon; and the fruits of this change are not of yesterday. I can testify that they have been that of an entire year's reformation of all his former vices. Receive him, Hans Van Benschooten—receive him.—And as his God, and thy God has forgiven him, so forgive thou him." "He has done it—he has done it already," said Richard with great emotion, as he stood up before him. "Come hither to me, Richard Van Winkle," said Hans, "I learned not before this moment that thou hast been brought in from thy wanderings and error, by the painstaking ministry

of our faithful and beloved Dominie. Now listen to me. Thus seal I the proof of my forgiveness of thee, who hast been the destroyer of my poor Jacob"—and he kissed Richard's cheek, who had thrown his arms around the good old man. "And if thou hast, in any measure, contributed under God's grace to bring back that poor wanderer to the fold of God, and the arms of his family; then thou hast recompensed us for the days and nights of sorrow, which, in their darkness, have passed over us. But my good Dominie, let us hasten to seek out the abode of the returning prodigal."

The family carriage was soon in a state of readiness to receive them. It was a huge unwieldy chariot; the materials of which, or the whole of which—like the bricks, and beams, and rafters of the first houses of New-York and Albany—had been imported from Holland! It had certainly belonged to Hans's grandfather. It had been splendid—it still was strong. On the pannel of each door, it had the national arms of his country blazoned; and some additions had been ventured by his worthy father, who had looked with some curiosity into heraldry. He had added two columns, surmounted by pyramids, each of which sustained a blazing star. And over the yellow ground which exhibited the shield and device of the house of Orange and Nassau, there was the figure of hope with its casque, its vizor barred, and crowned.

"That device," said the Dominie, as he placed himself in the carriage, by the side of the ladies, "I love to see it. And that motto of your father, *NISI DOMINUS FRUTRA*, unless the Lord prosper, every attempt is vain—Verily, I love to recite it.—"Ay!" said Hans smiling, "it was always on the lips of my father, who set his seal to that truth: and he added, moreover, to that testimony the rich Christian experience of

eighty and eight years, when he left us, ripe for glory."

"Nor had he less frequently on his lips the other motto—for your father, my worthy friend, was not content with *one motto*"—continued the Dominie, repeating the motto which is blazoned on the national arms of Holland, "*EENDRAGT MAAKT MAGT*; *unity makes strength*." "Yes," replied Hans, but he shook his head in silence; for the remembrance rose on his mind, that he had often repeated with earnestness, that motto, to his son Jacob, when he found that he was not *making might by drawing harmoniously* with his father, and his own beloved family.

A few hours' ride brought them within sight of the cottage, which the unhappy Jacob had reached with difficulty, in his last weary pilgrimage towards his once happy home. Here he was brought low by the complicated diseases, which always cut short the miserable life of the drunkard.

The Dominie had seen him frequently; and much had he laboured for the conversion of this unhappy man. Many an instructive admonition he had affectionately addressed to him; many a prayer had he offered with streaming tears, at his bedside, when Hans knew nothing of it.

On the way, the Dominie had attempted again and again, to prepare the family for the afflicting sight which they were soon to behold. But his heart failed him. He could not go on—even while he trembled at the probable consequence.

They alighted at the end of the lane—for he who had planned it had, in the humility of his anticipation, never contemplated that a carriage should drive up to his cabin—it was a narrow lane—a mere foot path. The cottage was small, but neat; and it had an air of taste and cleanliness: being whitewashed, it shone bright in the sun. The *stoup* was covered over with a wild luxuriance of untrained jessamine and honey-suckle. And on

each side of it, and under the small casements, a bush of double moss roses, mixed with white roses, sent forth a cloud of perfume.

They approached with a light and hesitating step. All was silent. As they reached the end of the cottage, they heard through the small half shut casement, a feeble and plaintive voice slowly uttering these lines, which Michael Bruce composed in his last illness:

"Now spring returns, but not to me returns,
The vernal joys, my better years have
known;
Dim in my breast life's dying taper burns,
And all the joy of life with health are
flown."

"Merciful Father! It is the voice of my husband," whispered the afflicted Annatje, in a stifled moan, as she leaned on the arm of the Dominie; and lingered near the casement whence the plaintive voice had issued. She sat down, scarcely knowing what she did—on the grassy seat which had been rudely constructed of turf—and which was strewed with some roses and wild flowers, withering in the sun; and for a moment gave herself up to despair. The kind hearted Dominie sat down beside her, and with parental tenderness ministered unto her the consolations of the Gospel; and anxiously laboured to fortify her mind for the approaching meeting.

Meantime the father and mother walked forward, and presented themselves near the couch of their son. The nurse was at that instant administering some medicine to the unhappy man. "It is all over with me, Nanette," said he in a soft whisper, as he was laid gently down, while he clasped his hands across his breast—and raised his eyes to Heaven. "Yet all is well," continued he—"Oh! my Heavenly Father, *thou hast chastised me, and I am chastised; like a bullock unaccustomed to the yoke; turn thou me, and I shall be turned, for thou art the Lord my God. I am ashamed, yea confounded*

because I do bear the reproach of my youth. In the midst of my days I am cut off—my sun goes down at noon; but less it is than what mine iniquities deserve. Blessed Jesus—"mighty to save"—oh sweet hope—"mighty to save"—My Saviour God—I place my soul and all my concerns into thine hands—into thine hands I commend my drooping, penitent, and most afflicted soul."

The parents were, the while, contemplating with many tears, what seemed to them the miserable shadow of their long lost son—once so beautiful and so manly. There was a hectic flush on the upper part of his lank cheeks; and his large blue eye had a glassy brightness. He uttered a faint kind of shriek, as his eye fell on his parents; and he held out to them his bleached and long skinny hand. The fountain of his tears was dried up. He could not weep. His voice was stifled; and it died away in accents partly like those of one crying, and partly like those of one laughing with sudden joy.

The mother flew forward and clasped him in her bosom—and kissed his cheeks and his brow; while she could only articulate, "My own dear Jacob."

"And my beloved father too"—whispered the son—"and are you come to tell your poor prodigal son, that you are reconciled to him?" He paused—his father wept aloud—"Here my father, seal my forgiveness, for I am forgiven of my God. Our Dominie....eternal blessings on his head; he has led me back. He has led my wandering soul back into the fold of Christ, by the precious Gospel of God. Yes, at the foot of the throne of mercy I got forgiveness. In my Saviour I have hope and sweet comfort; but I may not live. The Sovereign of my existence and destiny forbids it. He has forgiven the iniquity of my sin; but he leaves this body to be slain by my filthy intemperance. The house,

(as of olden times,) when wholly infected by leprosy, was no longer to be tenanted by man—no, it was pulled down and strewed in the dust. I die—this body must be strewed in dust.” He made a long pause for breath; and the hectic flush died away into a clayey paleness. Hans stood by the bed of his son and wept. His whole frame shook as the poor penitent thus moaned out his complaints: “I am cut off—Oh accursed lust of ardent spirits! Infamous company of fools and gamblers! See ye this victim? Cut off from life to which I was so strongly attached; cut off from my wronged and injured Annatje, and my sweet babes! But, unspeakable riches of free grace! Redeemed, and in yonder pure world—to which I feel—I see my Saviour beckoning me—I will sing of mercy and of judgment.”

Here his young spouse presented herself to his eye. The unexpected sight overwhelmed him. He could only murmur out a few broken words—“My love....and thou too art come at last—the load is now loosed from off my burdened heart—the night of misery has gone away—my sweet Annatje! and thou too hast forgiven me. Oh! Heavenly Father—receive my passing soul.”

He uttered these words, with great difficulty; and with a convulsive struggle he expired in her arms, as she kissed his pale cheek.

They all kneeled down around the death bed of the penitent—in deep silence—and in the fullness of the grief of their hearts. And, after a long pause, the Dominie, in a tone of voice broken with grief, with frequent sobs—offered a solemn prayer for the new made widow—the little orphans—the father and mother. And he added a solemn ascription of praise to God, who, he humbly indulged a hope—had glorified his grace in the salvation of this broken hearted, this humble penitent and believer in Jesus Christ.

On the fourth day the remains of Jacob Van Benschooten were car-

ried to the narrow house appointed for all living. It was the largest funeral which had ever been seen in the valley. Young and old pressed forward to testify their respect; and to mingle their sorrows with those of the much loved family.

The Dominie offered up a prayer, as he stood at the head of the coffin; and then delivered an impressive address to the mourning assembly; in which he made some touching allusions to the deceased—his fall—and his recovery. And he closed with these words, as he turned himself affectionately to the young men, the companions of the deceased. “*Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.*”

Richard Van Winkle sat at the foot of the coffin, bathed in tears. He had entreated that he and his companion might be allowed to lay the head of their deceased friend in the grave. It was granted to them. And their streaming tears, and trembling limbs, bore witness, that day, before the inhabitants of the valley, how deeply they lamented their past conduct; and how truly penitent they were before God, and his Church.

Hans stood with his weeping spouse, by the grave of his son. His grey head was uncovered, as he bowed down his soul before his God. He raised not his eyes from the grave; while the busy hands of his neighbours were filling it up. And when they had done their last office of kindness, in smoothing down both sides of the grave, all stood for a moment uncovered, and turned their eyes on the family. Hans raised his eyes, and pronounced in a deep tone of voice, “*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*” He wiped his tears away; then turning to the young men who had closed his son’s

grave, he added—"God reward you for your last act of love to the remains of my poor Jacob—farewell." He bowed to the surrounding multitude; then turned away and led the slow moving procession to the gates of the Church yard.

THE BUDGET.

Letters addressed to Mr. Alfred Anthropos.

LETTER II.

The House of Mourning.

September, 1822.

MY DEAR FRIEND,—To despise the voice of instruction is the beginning of folly, whose end is ruin. But to despise or even neglect the advice of age; wisdom and piety, is a mixture of ingratitude and crime, which I dare not perpetrate.

You will not be surprised, therefore, if the old man's words have made an impression upon my mind, which time and place do not remove. Thoughtless and wayward, to be amused and to please, have been my cheerful employments, because they fed my vanity. To sympathize with the afflicted, commiserate the wretched, relieve the needy, and rejoice with the child of prosperity, are easy virtues when interest does not oppose. But to turn our eyes inward, to strip the heart of its gaudy attire, to behold its naked deformity, is difficult—is painful. Did you ever look at your fingers through a microscope? Such are our hearts to the eye of reflection. How much coarser and filthier to the eye of purity? O my soul, what an immense distance between thee and thy God! Heretofore my years have sped smoothly away: youth succeeded childhood like a pleasant dream; but now I feel as if first conscious of existence. Called upon to review the past, to estimate the present, to adopt a settled and determinate principle. These baffle the judgment of youth: demand the voice of experience. Venerable man, I thank thee. But why designate with so much emphasis, the Bible? I have ever been taught to revere it as the book of God. There was a peculiar stress in his brief instruction, which leads me to deeper thought. Decision of character becomes the intelligent man. Preparation for death a mortal man; but the immortal soul demands still higher considerations. Doubtless it was in reference to these he spoke. What are the most common principles that guide the actions of men? This question makes a requisition upon all my knowledge, both by reading and observation. As far as I have yet discovered, they may be reduced to three: PUBLIC OPINION, REASON, AND RE-

VELATION. My intention is to investigate them, to ascertain their comparative merits; and thus discern the propriety of that advice, which has given me a singular disquietude. You sir, shall be the depositary of my reflections also. Be pleased to bear the increased burthen with patience.—But I am growing prolix, and may fatigue. Permit me now to invite your attention to the following narration

This day strolling beyond my accustomed limits, my attention had all along been taken by a beautifully meandering brook; the grounds on either side were not level, nor yet rugged; but covered with a luxuriant growth of timber. At length, following the stream, it suddenly swept around a point of land almost doubling itself, and forming a peninsula. Here my admiration was increased to rapture. This point contained from two to three acres perfectly level and green. There the oak struck deep his root; its trunk swelled to an enormous size, and the sweeping top towered above his fellows. There the beech extended his wide spreading branches, or with the Sycamore rose; and by their interwoven boughs, formed the vaulted dome or fantastic arch. No shrubs mingled among these masters of the wood. They stood in ample space, and grasping the soil, wrung out its virtue with its vigorous roots. A living silence prevailed; yet the soft moving breeze almost articulated—'The trees of the forest declare the grandeur of God.' Curiosity awakened me from this reverie, by the appearance of something like an opening in the distance: pursuing a winding path, it soon conducted to a farm cleared at right angles, or rather an oblong square, containing about 150 acres. From the disappearance of stumps, and a general state of improvement; it was, perhaps, one of the first purchases in this country. In its various compartments were seen the ripe grass, tall and waving with the wind. Here the corn grew rank and green. There the large and spreading clover-field filled the air with its fragrance. Now appeared the grazing herd; and now the bleating flock. Here the scythemen, with measured pace and steady hand, bent their eager way along the falling swath: and there the busy hay-makers toiled under the heavy harvest. The capacious barn spread wide its doors, and the lazy ox marched gravely round his yard, as if conscious of future plenty. Now a hundred fruit trees bent beneath their golden store; and now a hundred more struggled with the increasing load. In the midst of these a cluster of towering elms marked the proprietor's cottage; low, yet not confined; capacious, yet not magnificent: clean and convenient: it was a picture of rural simplicity. Looking upward, I almost exclaimed aloud with the Psalmist, "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilder-

ness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Here man ought to be happy, for this is none other than the smile of God. In the midst of these reflections I found myself at the threshold, and a gentle tap gained admittance into this inviting retreat. But all was silent; not a whisper moved, and the maid walked with a slow soft step before me to an inner room considerably darkened. Alas! it was the *house of mourning*. Having recovered my sight, I saw a man apparently forty-five years of age, extended on a bed of sickness. His emaciated features discovered what was once a rugged manly countenance. Pensive and lonely, near his pillow, sat the wife of his bosom; and three small children hung along the edge of his bed. The swelling tear trembled in her eye, and trickled from those of the children. I suppose the father had just addressed to them some assurances that his parting hour was near; that death would ere long silence forever the voice of sympathy and love. Upon approaching him, I perceived his rugged brow unbent; the struggle between disease and health had subsided, and he was rapidly sinking to the grave. A seat was placed for me; and having gently taken his hand, I addressed him—"My friend! Can I administer to your necessities; or in any way render more easy the pillow of sickness, perhaps of death? I am a stranger, but not the less a man: and although it be impossible to remove the burthen of grief, yet it may be divided. I am not a herald of the cross, nor can I from experience describe the sweet consolations that flow from God through our redeemer; yet I may learn from you to prepare for sickness and for death." The last words seemed to awaken his attention. "Kind stranger," he replied, "you cannot relieve me; but my present situation, with a few remarks, may teach you to be more wise. Uninterrupted health has hitherto given vigor to my arm, and sweetened the enjoyments of life. Industry and economy, patiently pursued, have crowned my days with plenty. Exulting in the prospect before me, I thought myself happy, till arrested by a fever a few weeks since. Now I realize the certain approach of death. Surrounded as you perceive by a small, but affectionate family: to part with them forever, is indeed poignant; and perhaps had I been less prosperous, the sting might now have been less severe. But I feel an unutterable anguish from another source. It is a deep conviction that I have lived in vain. I cannot indeed charge myself with either immorality or dishonesty; but I discover that the world has beguiled me from my best interests, from the true end of being. Instead of glorifying God, preparing to enter eter-

ty, and to stand before my Judge without dismay, I have sought the world, and have been instrumental in leading these dearest ties of life into the same path of folly. Now I have neither space for repentance, nor knowledge to instruct them. Oh! God of mercy....Here his voice faltered, his strength failed, his eyes streamed. "My dear sir," I replied "perhaps you are taking too gloomy a view of your case, and charging yourself unjustly. God is merciful, nor can I perceive in the brief review of your life, any uncommon crime; I think the Lord will be gracious if you trust in him." Having recovered a little he answered, "Ah! that idea has deceived me. I find that it is not as we think; because we think it is as we desire it shall be; and we desire according to our own ways, not according to God's will; he will be gracious to us in his own way, not in ours. I remember some years since to have heard a Minister make two spirited remarks in the course of his discourse. They came fresh into my recollection a few hours since, and have awakened all my fears. 'This volume,' said he—placing his hand with energy upon the Bible.—'This volume is the statute of the Lord, the measuring rod of the characters and actions of men; the rule of procedure for the day of judgment: and be assured, my hearers, no man will be justified at that tribunal, who does not partake by faith, of the imputed righteousness of Christ, which is herein revealed and proffered.' Yonder," he said, pointing to a shelf, "lies that awful statute; and how many things are written therein against me, God only knows; for my little reading of it has been with a wandering or absent mind; and what is meant by the imputed righteousness of Christ, I do not understand. The forebodings of an awakened conscience, make me dread the justice of God; and tremble at the thought, that, perhaps in a few hours"—he sighed deeply—"perhaps in a few moments, my naked soul will pass beneath the scrutiny of his all-piercing eye. Oh! wo is me!"—Then turning on me his fiery blood shot eye, he added—"Learn, stranger, that health is the time to prepare for death. Oh! could I escape! Could my days be prolonged! Oh! could I have one hour—one minute more!" Here his voice choked—a deadly paleness passed over his face—he sighed deeply; and it died away in a hollow moan. I placed my fingers on his pulse—they were few. The last one rolled feebly up—and then—the immortal spirit fled. O! I thought—he is this moment alone before Jehovah, at the foot of his awful tribunal. This moment he hears the sentence which fixes his destiny forever. Farewell, my dear friend, may God prepare you and me for a happier death.

A STRANGER.

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A DISCUSSION

of the Question, What is the best plan of Meliorating the Condition of the Jews.

The following is the first part of an interesting Essay written by the late venerable Dr. Livingston. It exhibits the Doctor's views on the best manner of meliorating the condition of the Jews. The Essay is in the form of a Letter, addressed to Peter Wilson, L. L. D. President of the Society, for Meliorating the Condition of the Jews. It was written soon after the Constitution of that Society was adopted. The venerable and learned Doctor, was, from the first, opposed to the plan of a Colony. Now, that a new plan is about to be tried by the said Society; it is deemed truly seasonable to lay this before the Christian public at this time. And we do it with a firm conviction, that, as every Christian heart feels deeply interested in the discussion of every thing which relates to the descendants of God's ancient people—which are *beloved for the Father's sake*—so it is the duty of every man to bring forward into the discussion, whatever may throw light on the subject, or contribute aught—be it ever so small—to the general stock of information; that in due time something decisive may be done harmoniously by the Churches in this most weighty and all-important matter.—Ed.

To Peter Wilson, L. L. D.

MY DEAR SIR,—The Israelites are a peculiar and dignified people. To them pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises. The Fathers are theirs; and of them, as concerning the flesh, Christ came, who is over all, God blessed forever. Their alternate prosperity and adversity while under the theocracy; their excommunication and dispersion after crucifying the Lord of glory; and the high destiny to which they are still reserved, exhibit astonishing interpositions of Divine Providence, and confirm the truth and authority of the sacred Scriptures. Every portion of their history partakes of the marvellous.

Christians love the Jews, and are deeply interested in all that concerns

them. Through their fall, salvation has come to the Gentiles; and the receiving of them will be life from the dead. God is able to graff them in again, and his promise engages that all Israel shall be saved. When they shall turn to the Lord, and the veil is taken away; then he that "is feeble among them shall be as David," and their conversion will prove the signal of approaching deliverance, and triumph to the Church. As salvation was at first, so it will be ultimately, of the Jews. Their repentance, faith and zeal will arouse the public mind, and give new life and energy to the cause of Christ throughout the whole world. From them, as heretofore, the word will proceed with power; and it is reserved for them to be the prominent and honoured instruments of ushering in the happiness and glory of the millennial period. They are still beloved for the Father's sake, and the gifts and calling of God are without repentance. As He has punished them severely for their enormous transgressions, and cast them off for a long time, so He will assuredly restore them again; He will save, and rejoice over them with joy. Blessings, consolations, and honours, are in store for Israel.

With such views, and under these impressions, when a few years ago we received intelligence, that a spirit of inquiry had commenced, and was prevailing among the Jews in Europe; that many expressed an ardent desire to be instructed in the doctrines of the Gospel; and some had already professed the Christian religion, and were baptised; it was impossible for us to be indifferent or unmoved. But when we were informed of the discouragements and dangers to which they were exposed; that by their own people they were abandoned, and persecuted, and by the mass of nominal Christians shunned and abhorred; our sympathy and sensibility were instantly excited. With-

out previous deliberation, or entering into any minute investigation of the mode to be pursued for their relief; we immediately declared ourselves willing to adopt any plan which might be deemed proper to promote their conversion, and afford them protection from insult and injury. With the ardour and rapidity which characterize our public spirit, a Society was soon formed, a legal incorporation obtained, and preliminary measures arranged for reaching an object which presented itself to our view as completely practicable and vast in its consequences.

The information we afterwards received from Europe, of the spirited interference of many celebrated Christians in behalf of the Jews, and especially of the noble and extensive exertions of the excellent and pious Count Von Der Recke, communicated by his agent, the distinguished young convert Mr. Jadownicky, animated our hopes and raised our zeal to a higher degree than was felt before.

The correspondence of all our European friends terminated in expressions of their fervent and unanimous wishes, that we would immediately exert ourselves to favour and assist the suffering Israelites; and they recommended in general terms, the mode they preferred, and supposed we could and ought to adopt for that purpose. Count Von Der Recke suggested an establishment somewhat similar to that of the Moravian Brethren; while others, in more decisive language, judged a separate colony, should be organized and urged us to create an asylum for the Jews, where they might live in safety, comfort and peace; be instructed in the doctrines of the Gospel, and profess the Christian religion without interruption, insult or injury.

The object of our foreign correspondents was certainly good and dignified; but the mode they recommend for its accomplishment, appears, upon mature consideration, de-

fective and improper. Their error must be referred alone to their ignorance of our situation, and the character and habits which prevail in America. They are themselves, unhappily, in a great degree, destitute of civil and religious liberty; and can form no idea of our privileges, and the benign influence of the blessings we enjoy. Nor do they know that the disdain and enmity towards the Jews—which, during the gloomy ages of Papal persecution prevailed, and are not yet extirpated throughout the kingdoms of Europe—are never felt, nor indulged, nor practised here.

The Jews with us, for the most part, are very respectable. They always rank indiscriminately with other citizens, and are treated with all the civilities and friendships which a polished state of society produces; and in many instances are raised to high and responsible offices. There is no antipathy or hatred against them upon our part; but rather tender compassion and pointed attention. With them, indeed, an enmity against the anointed King Messiah remains, which produces a degree of alienation towards Christians; but, abstracted from this, their intercourse is correct, and they are never questioned nor insulted. The spirit of religious liberty has moulded us all into affectionate forbearance and mutual friendship.

What therefore wise and good men, with the views and principles of Europeans have suggested as a proper plan for meliorating the condition of the Jews, may be prudent and desirable with them; but with us in America altogether unnecessary, and even pernicious. An asylum, it is said, must be provided for the converted Jews; a sanctuary—a place of refuge—an asylum! From what? what danger—what insult—what opposition—what injury has a believing Jew to fear in America! Who will threaten—who will molest him? The infidel Jews dare not, and Christians will not. Must a sequestered place,

a colony, a lonely habitation, be located for his protection? Surely not.—The very term, when applied to us, is a reproach, and is disgraceful. An asylum! The whole United States—our whole nation is an asylum for the Jew. Every foot of ground within our boundaries is consecrated to liberty; every part is equally sacred to the honest emigrant, whoever he may be, Jew or Gentile. The moment he lands upon our blessed shores he is safe. A broad and impenetrable shield covers him. Every portion of our beloved country, our cities, towns, villages, and neighbourhoods, are all before him; in all, in every place, he is equally protected; he is amply comforted. Without any distinction of race, of tongue, or religion, he is every where welcome, and always

secure; none will injure him, nor any presume to make him afraid. But if a sequestered colony be not requisite for safety, can it possibly be the most proper plan for affording the Jews that instruction, comfort, and establishment in the faith, with the worship and communion of Christians, which they desire, and for which alone they wish to emigrate? Will they learn more in the woods and mountains, than in the bosom of our society? A little serious reflection upon the nature and inseparable consequences of such a situation, will perhaps alarm the apprehension of those who, without due examination have adopted the colonization scheme. To exhibit this is my present object.

[To be continued.]

Religious Intelligence.

THE HISTORY OF THE MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.

(Continued from p. 62.)

At a meeting of the Board of Superintendents, in April last, the following young gentlemen, composing the Senior Class, in the Theological Seminary, sustained an examination highly satisfactory to the Board; and were furnished with the usual certificates, recommending them to their respective Classes for licensure, viz: David Abeel, Ira C. Boice, Abraham Henry Dumont, John Garretson, Henry Heermance, Abraham I. Labagh, Isaac P. Labagh, Christian Z. Paulison, Cornelius Van Cleef, John H. Van Wagenen, Benjamin B. Westfall, and Charles Whitehead. All of whom have since been re-examined by their Classes, and licensed.

It is with no small pleasure, therefore, that we embrace the present

opportunity to introduce them to the Church, as candidates for the holy ministry; and to say, that their labours and trials have been such, as to warrant an unwavering confidence in their piety and talents; and to encourage a lively hope of their future and extensive usefulness.

Four of them have already entered into the field of Christian labour under the direction of this Board. Mr. Dumont, in the Churches of Union and Salem; Mr. Heermance, at Oysterbay and North Hempstead, on Long Island; Mr. Van Cleef co-operates with the Rev. Mr. Van Olinda, in the vicinity of Palatine, N. Y. and Mr. Westfall has gone to Sandbeach, near Auburn. In addition to the above, Mr. David Abeel

was appointed at the last meeting of the Board, to labour among the people of Athens. The remaining seven have as yet not made any application for employment, and are doubtless otherwise profitably engaged.

Other Missionaries who have previously been, and now are in their employ, are five in number. Mr. James H. Teller, is located in the city of New-York, in Ludlow, between Broome and Grand Streets. He commenced his labours in March last, with pleasing success, and pursues them with the most animating prospects. Mr. John G. Tarbell has received an appointment to Montville, N. J. The Rev. Isaac Labagh has consented to labour for two months at Shelby, N. Y. The Rev. David Devoe has also consented to labour for one month at Leray; the two last gentlemen will fulfil their appointments at intervals convenient for themselves, during the present summer. The Board has succeeded in obtaining in part, the

services of the Rev. Gustavus Abeel, in the village of Hoboken; who very generously contributes the whole amount of his compensation for the same, towards the erection of a place of worship for that people. They are not far from his own congregation; and should his charitable efforts meet with corresponding exertions on the part of other Christians; many souls might be rescued from the strong grasp of Satan, and a new Church spring up from the midst of a moral waste, grateful to the eye, and cheering to the soul.

The above are all the Missionaries now employed by the Board. Here we will conclude our history, merely observing, that our fourth anniversary will be celebrated on the evening of the 8th of June; after which, the report, containing a more detailed information will be gratuitously distributed.

Our future notices will be found under the head of "Proceedings of the Board of Managers of the Missionary Society of the Reformed Dutch Church."

Literary and Philosophical Notices.

Fonda on the Sacraments.—This volume is from the pen of the Rev. Jesse Fonda, A. M. It is got up with some degree of neatness: the style is plain: the argument clear; and there is an interesting spirit of piety breathed throughout the whole. It has been recommended in very high terms by our late venerable President Livingston, by Dr. Milledoler, and by Dr. Dewitt—names of the greatest weight in recommendation of theological works. It is a cheap book, and every family of the Dutch Church ought to possess a copy of it.

The *London Quarterly Review*, it is said by the London papers, is to be edited by Mr. Lockhart, son of Dr. Lockhart of Glasgow, and son-in-law to Sir Walter Scott. A sad declension of that distinguished Review, is indicated by its having thus fallen into the hands of one so much a stranger to profound investigation, and so imaginative. We may expect, henceforth, as much *Balaam* in this Review, as there used to be in the *Blackwood's Magazine*!

Dr. Miller of Princetown, published some time ago, a letter on the case

of Mr. Duncan of Baltimore, and Mr. M'Lean, who lately seceded from the Presbyterian Church, on the ground that they deemed it an insufferable grievance to be subjected to constitutions, creeds, and confessions—not as Bibles, but as tests of orthodoxy, &c. These two brethren—and we believe them honest in their intentions—have taken their stand by themselves; and the bond of their union, or their constitution, or what we may call their creed, is to abjure and oppose all creeds and confessions. The *Doctor's letter* is in all

respects worthy of that eminent writer. We would earnestly recommend it, together with his *Lecture on the use of creeds and confessions*, to all our brethren. And in order to see and feel the force of these able productions, let them read carefully the book of Mr. Duncan against creeds and confessions. We believe that the body of the clergy of every denomination, after mature deliberation, will pronounce the latter—I mean Mr. D.'s book—as complete a failure as ever befel a poor wight of an author!

Sketch of Public Affairs.

GREAT BRITAIN.—The public distress is generally alleviated. Some of the Banks which had suspended payments, had again resumed business. Mr. Rothschild had made arrangements to import gold into England, to the amount of 250,000*l.* weekly. The health of the king is improving daily. Our minister, Mr. King, near the British Court, has resigned on account of bad health; and Mr. Gallatin has, with the consent of the Senate, been appointed in his place. The English government has sent out a special ambassador to Buenos Ayres, to try to reconcile the Emperor of

Brazil and the Republicans. That war, it seems, does seriously affect their commerce. For a hundred years the British government had allowed a sum of money annually, to be paid as stipends to the Pastors of the Waldenses, called the Vandois, in the valleys of Piedmont, &c. This sum had been suspended in the year 1807.

On a late representation and petition of the London committee for their relief; the government generously agreed that the support should be renewed to the Pastors of that ancient and venerable body of Christians.

Obituary.

A considerable sensation has been created in the literary world, by the death of Mr. John Bell. This took place at Glasgow, the first of January last. His acquaintance with modern languages, rendered him the boast of his country, and the wonder of his age. When it is known that before he reached his thirty-second year, he understood the Latin, Greek, Hebrew, French, German, Spanish, Italian, Dutch, Saxon, Teutonic, Gothic, Icelandic, Portuguese, Arabic, Persic, Chaldaic, Sanscrit, Hindostanee, Bengalee, and several other languages: And when it is farther stated, that he possessed such a correct knowledge of many of these languages,

as not only to relish their beauties, but also to enter into the merits of those critics who professed a thorough acquaintance with them; it will not be doubted that his decease is a great loss to the republic of letters. The Glasgow Chronicle of 7th January, states also, “that Mr. Bell was a candidate for the Gospel ministry: that his piety was fervent and sincere: that the hope of a glorious immortality seemed to be his treasure while he was on the earth; and we trust, he is enjoying that rest which is laid up for the just, where sickness and sorrow are alike unknown.”—*Lond. Even. Magazine for Feb.*

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[NO. 4

Religious Communications.

The following Sermon was delivered at the opening of the General Synod of the Reformed Dutch Church, at Albany, on June 1, 1825, by the REV. MR. THOMAS DEWITT.

BRIEF DISCOURSES.

No. IV.

“Speaking the truth in love.”—Eph. iv. 15.

The connexion of the text refers to the ministry which Christ, as the ascended Head of the Church, has given for its edification in the unity of knowledge and love. Under an enlightened, faithful, and affectionate ministry, believers are no longer “tossed to and fro, and carried about with every wind of doctrine;” but “grow up in all things to Him who is the head.” The application of the words in our text, “Speaking the truth in love,” whether to Ministers, or Christians in general, is in the translation doubtful. But the original, and the whole context, make the application to the ministerial office just and appropriate.

In this view, the words place before us the *work of the Gospel ministry*, and the *spirit in which it should be discharged*. Called upon to address my brethren, assembled as the highest judicatory of our Church, my design is to stir up my own, and their remembrance of the arduous, precious, and eventful duties which

devolve upon us. May the Holy Spirit be given to us, that even now the truth may be spoken and received in love.

I. *The work of the Gospel ministry*—“Speaking the truth.” The term in the original is more expressive, and comprehensive, *ἀληθευοντες* exhibiting, commending, enforcing the truth by all wise, proper, and faithful means; by private conversation and pastoral watchfulness, as well as pulpit instruction; by temper and conduct, as well as doctrine. “The truth” is that revelation, which, of “old, came at sundry times, and in divers manners;” but which is now completed in the books of the Old and New Testaments. These are the Scriptures, which are “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” This is “the word of salvation which is sent to us.” “Thy word is truth.” He has committed this truth to those raised from the common ruin, to be witnesses and heralds thereof, “to preach the Gospel unto every creature.” The treasure is committed unto earthen vessels, that the excellency of the power may be of God. This truth in its faithful and affectionate minis-

try, is the appointed means of salvation from the first communication of spiritual life, in its whole progress unto eternal felicity. Our whole message is found in, and must be derived from the Bible. We must preach the preaching which God "hath bidden us." Hence we should read, and analyze, and investigate, and compare this blessed book as a whole, and in all its parts. We should return to it often, study it carefully, and inwardly digest it with humble and fervent prayer. All other means, secondary and auxiliary to this, and designed for a clearer and more accurate understanding of its contents should lead us more directly, and attach us more closely to this blessed book. "These were more noble than those of Thessalonica, in that they searched the Scriptures, whether these things are so." May this nobleness of character in the sight of God always be diffused through the Christian Church, and especially be found in the Christian ministry. Let every article of faith, every statement of doctrine, every precept of morality, every application of Gospel promises, be brought to the rigid scrutiny of "the law and the testimony," that every one may profess, and preach in faith. A person may become learned in Scriptural truth, and yet not be learned in the Scriptures. He may, from various sources, have obtained a clear and accurate acquaintance with the system of Scriptural truth, may be qualified to explain it correctly, and eloquently, and to defend it successfully; and yet he may have failed in seeking habitually, and earnestly to gain a thorough and intimate acquaintance with the Bible itself, in the simplicity, variety, harmony, and unction of its contents. Such an acquaintance has a most powerful influence on our work, "Speaking the truth in love." "His delight is on the law of the Lord, and in his law doth he meditate both day and night." If such are the characteristic temper and em-

ployment of every Christian, how much more should they be of every Christian Minister.

But it may be asked, (in the common reference which is made to the Scriptures, various and discordant statements of the truth are made; amidst these,) where must we look and resort for the truth? We would again emphatically say, to *the Bible*; the humble and prayerful study of the Bible is the best, and sure preparative for the knowledge and improvement of it. "If any man will do my will, he shall know whether the doctrine be of God." The light may shine ever so clearly; yet where the eyes are wilfully closed, or where a lodgement is made in a tenement of opaque materials, the covering of darkness must still remain, and the beautiful and precious objects which the light discovers, will be unseen or refused. The sincere prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," is connected with the drawing of Heavenly light in the increase thereof. "The meek will he teach his way, and the meek will he guide in judgment." The pride of intellect in its mightiest efforts, and the acquisitions of human love in all their extent, will still leave the professor thereof, removed from the love and knowledge of the "truth as it is in Jesus."—The grand doctrines of the Gospel, which shine as the sun-beam therein, humble the pride, and oppose the selfishness and corruption of men; which, unless subdued, will rise up in opposition to them; and, if respect be had to the sacred word, it will be only to prevent and distort in subservience to themselves.

In the great points of fundamental truth, viz. man's fallen estate in guilt and sin, and consequent misery and helplessness; salvation through the atoning merits of a Divine Saviour; justification by faith alone; the influence of the Holy Spirit in regeneration, and sanctification, as well as spiritual guidance and comfort; and

the nature and necessity of holiness of heart, and of life; in these truths all who are taught of God, substantially and heartily unite. From those who deny these truths, there must be an entire and wide separation, as it respects the faith and fellowship of the Gospel. But among those who build on the foundation laid in Zion; and who together, rear the main pillars of the fabric of faith and holiness, a difference may still exist as to less important points of truth, the smaller braces and ornaments of the edifice. This is incidental to a state in which the best see, as through a glass darkly, and is consistent with the free exercise of Christian love, and cordial co-operation in Christian labour. But it naturally gives rise to a distinction in name, and outward connexion among those who differ in the same precise views of Gospel truth and order. Formulas, or creeds, or confessions of faith, containing the articles of the same united faith, are introduced and made known. They express a unity of faith, where they are embraced and made known, and prove a bond of peace in their just and proper influence. Surely the representations of creeds, as "lording it over conscience," can hardly have proceeded from the sober convictions of calm reflection.—Where is the Protestant who could think, or say so? The Bible is the only Lord of a Christian conscience. Creeds are bonds of special union in the faith, and order therein specified; and to which conscience, enlightened by the Bible, gives its full and voluntary assent, and this assent is received in entire confidence. The utility and value of creeds receive a testimony from the history and experience of the Church, which should make us more than hesitate in undervaluing them. The standards of our Church, as the fruit of the wisdom and piety of our fathers, should be conscientiously embraced, and faithfully adhered to. In their literal and unequivocal sense, they should

be sacredly guarded as the bond of union; but in matters which are at best, merely viewed as deductions and inferences, we should extend the freedom of calm disquisition in brotherly affection.

With these remarks we proceed to consider what is required of us, in order to speak the truth. We must speak the truth—

By publicly preaching it.

By pastoral care and inspection.

By our conduct and example.

We "speak the truth" by publicly preaching it. The preaching of the word in the commission of, and in every apostolic exhortation, is placed prominent in the work of the ministry. Wisdom and fidelity are therefore here most desirable and requisite.

1. In order to preach the truth, *we must have a correct and adequate acquaintance with it.* In human and earthly sciences, how important is it for an instructor to have a ripe and intimate acquaintance with the sciences which he teaches, lest he should prove a shame to himself, and a sport to others. If necessary in human sciences, how much more necessary in that divine science which forms the wisdom which is profitable to direct for this world, and to prepare for the world to come. It requires an understanding stored with divine truth, a mind intent upon increasing acquisitions, and disciplined to investigation and discussion, as well as a heart softened by love, and warmed by zeal. The "spirit of a sound mind, (in native intellect and enlarged knowledge,) as well as the spirit of love" is requisite. Under the Old Testament it was said, "For the priests lips should keep knowledge, and they should seek the law at his mouth, for he is the Messenger of the Lord of Hosts." Under the New Testament it is said by the Great Shepherd himself, "Every Scribe which is instructed into the kingdom of Heaven, is like a wise man that is an householder that bringeth forth

out of his treasure, things new and old." What need of toilsome and continued preparation with prayer to the Father of lights, for laying up such treasures. He who drinks most deeply of divine truth, will be most sensible of the wide field of investigation which lies before him, as well as the sphere of arduous and important labour which he occupies. There is need of a full course and ample means of preparation to our young men entering on the ministry. When engaged in the work, the care of souls will furnish diversified occupations; the pastoral and ministerial labours faithfully rendered in a congregation, will fully employ their time and talent, their hearts and hands. And unless their minds have received a tone of deep and enlarged thought, and have become well stored with knowledge, there is danger lest they may decline instead of advance in mental preparation, and consequently their ministry become unsavoury and unprofitable. Let our theological schools, and Education Societies be cherished and supported. Let suitable labourers be multiplied. By the labours of men gifted, and sanctified, and blessed from on high, religion, morality, and science, will go hand in hand, and scatter their blessings all around.

2. In "speaking the truth," we *should minister to instruction*; that is, we should so preach the truth, that it may be readily apprehended and easily understood by all who hear. To this end, simplicity and plainness are highly requisite. These are consistent with, yea, even constituents of the most highly cultivated and finished style. Let the truth be presented in the most attractive form, but still so as to render the truth itself the prominent object of attention and interest. Every one cherishing the love of Scriptural truth, however little he may be favoured as to his circumstances and opportunities, should be enabled to apprehend and pursue the subject.

"I seek divine simplicity in him,
"Who handles things divine."

A mind having clear views of the truth, and intent upon the ministry of it, will be disposed and enabled to speak it unto understanding. Amidst decorations of style, graces of manner, charms of voice, and novelty of discussion, while the truth is dimly, if at all placed in view. One may gain passing popularity from the *many*. But is his work wrought? Is he the instrument of blessing? And does his idol, popular applause, profit him? May we, my brethren, heartily pray, and diligently labour, that we, servants for his sake, may be kept out of view; and that Jesus our Master may be placed in full view, that his glory may be displayed before the eyes, and his grace brought near to the hearts of all who hear us.—It is related of Dr. Manton, who "being dead," yet "speaketh" in his valuable works, that at a time he preached on a public occasion of some note. On his return home, he was met by a plain pious acquaintance, who remarked to him—Doctor, you doubtless preached a great sermon to day; but you was beyond me, you did not instruct and feed me as usual. The excellent and humble Doctor replied, "Well, my friend, if I have not preached for you to-day, you have preached to me what I hope I never shall forget."

3. In preaching the truth, *we must declare the whole counsel of God, and that in its proportion and connexion*. "I have not failed to declare unto you the whole counsel of God," was the declaration which Paul was privileged to make in the rejoicing testimony of a good conscience, amidst that touching and affecting scene, when he took his departure from the Ephesian Church. Such a testimony every faithful minister of Jesus Christ should seek to be enabled to make his own. We should preach all the truth of God's word in all their extent, mutual dependence, rela-

tive importance, and suitable application, and that with distinctness and without reserve. The law of God must be unfolded in all its spirituality and extent, so that it may become a discernor of the thoughts, and intents of the heart." Every argument and motive to repentance must be urged.

The deceitfulness of the human heart must be exposed in its various workings. The wisdom and grace of the device of man's salvation in the eternal council of peace must be exalted. The glory of the Lord Jesus, in his Meditorial office and work as "God manifest in the flesh," bringing in redemption, and now ascended on high, head over all things to the Church must be shown forth. The threatenings and promises of the Gospel, must be brought home "as in a sure place." The graces of the Holy Spirit, expressive of Christian character, must be delineated. The privileges and prospects of believers must be exhibited to edification and to comfort. Every precept of duty must be plainly illustrated and applied. The doctrinal, preceptive, devotional, historical and prophetic parts of Scripture, all claim our attention, and all furnish matter for improvement in rich variety. The practice in our Church of delivering a regular course of Sermons on the Heidelberg Catechism, has the commendation of calling forth a regular and connected discussion of Scriptural truth as comprised in that admirable Manual. A series of lectures on select portions or particular books of the Bible, possesses alike excellence. It is not the mere enunciation of truth which constitutes "declaring the whole council of God;" we may preach about the truth, and yet not preach the truth itself. The truth of Scripture must be exhibited in their just proportion, adherence, and harmony. If some truths are magnified, and others diminished to the hearers regard, by being displayed not in a Scriptural form, and in the undefiled

simplicity of Scriptural language; but through the dimness of our own intellect and phraseology—if truths be compressed or unfolded, lightly touched, or deeply coloured; not according to their place in the scale of importance, but as they may agree, or not with our favourite hypothesis; in this case the Gospel is not fully or ingenuously preached. In our exposition of revealed truth, we should give the form colour and magnitude to all its elements, which they severally obtain in the word of God. How often do we hear the wrath of God severely and boldly, (would that we could add affectionately) denounced against sinners, whilst the law of God is not in the least unfolded in its spirituality and extent, and brought to bear upon the conscience. How often do we hear the name of Christ repeated, grace insisted on, while the whole process of the sinners salvation is kept in the dark, and the extent of the wisdom manifest in Heavenly places, is by them narrowed and reduced to one special favourite tenet; and in it we discover an insulated spot, a disordered link, a dismembered joint. We should skilfully "divide the word of truth," not by a violent dismemberment, but by a luminous description of the harmonious process by which the salvation of the soul is accomplished. Whatever be the topic of discussion in the rich variety of subjects, every discourse should be so fraught with evangelical matter, and so imbued with an evangelical spirit, that it might with safety and propriety be inscribed on it, "We preach Christ crucified."

4. The truth must be preached *with discrimination*. "By manifestation of the truth, commanding ourselves to every man's conscience in the sight of God." In this consists the excellence of preaching; that while all personalities are avoided, the truth is brought home with an enlightening and convincing influence, so that it possesses an individuality

of appeal. There is, alas, too common a mode of representing the truths of the Gospel, so vaguely and indistinctly, or so coldly and indiscriminately, which only furnishes matter for speculation, or the gratification of fancy; while the conscience is unawakened, and the heart unimpressed and unsubdued. Thus sinners, "at ease in Zion," remain secure; or if alarmed and grieved, have their hurt healed slightly. We should endeavour under God's blessing, to realise the character of his word in preaching it. "It is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart." To this end, while we exhibit the truth fully and unreservedly; it is of high importance to observe times, and circumstances, and to regard the varied characters, and exercises of our hearers, in order to find an avenue for the truth to their consciences and hearts. In this work how much do we need the combination of wisdom, prudence, affection, zeal, fortitude, patience, and prayerfulness.

We "speak the truth," by *pastoral care and inspection*. Such care and inspection are necessary, in order to enable us to preach with discrimination; "rightly to divide the word of truth." Wandering souls are to be recovered, unstable ones are to be settled, secure sinners are to be alarmed, the weary and heavy laden are to be supported; the tempted are to be succoured; and they that mourn in Zion are to be comforted. If a Minister is not diligent, and careful in examining the state of his flock, however ably he may preach, he cannot preach suitably, or profitably. We should seek to imitate the character of the Great Shepherd, who, as the angel of the covenant, was with the children of Israel, in their journey through the wilderness to the Promised Land;

and of whom, it was said, in relation to them, "In all their afflictions he was afflicted, and his presence guided them." Let us seek grace, that as representatives of the Great Shepherd, we may have his tenderness, love, and care, in visiting our flock; inquiring into their spiritual state, their knowledge, conversation, and holiness. Let us like him, bear their names, their doubts, their temptations before the throne. By frequent interviews we obtain an avenue to their hearts, and derive opportunities not otherwise possessed of—"Speaking the truth in love" effectually. By conversation with, and prayer for them, we may edify our own souls, while we are instrumental to instruct and comfort theirs. In such pastoral employments, there is an individuality in the tenderness and faithfulness of appeal, which the instructions of the pulpit can never possess. In such pastoral labours we may be greatly useful, as "peace makers" in uniting and edifying the body of Christ, in eradicating the first roots of bitterness, ere they grow up and bear fruit; and thus preventing and healing, what might otherwise have produced open dissensions and grievous wounds. Much wisdom, fidelity, and affection, are required in the exercise of discipline when called for. We can only just refer to the important duties of Ministers, which devolve upon them as members of various ecclesiastical judicatories; and in advancing those measures which are designed to spread the light of truth, and the blessings of salvation throughout the world.

We should "speak the truth," by *our life and example*. These should reflect as in a mirror, the truth which we preach. We should seek to be privileged, and enabled to join issue with Paul, in his testimony and appeal. Speaking to the Corinthian Church, and referring to his ministerial labours and conduct among them, he says—"For our rejoicing is this; the testimony of a good con-

science, that in simplicity and godly sincerity; not with fleshly wisdom, but by the grace of God we have had our conversation, and more abundantly to you-ward." Speaking to the Thessalonian Church, he says, "Ye are witnesses, and God also; how boldly, and justly, and unblamably we behaved ourselves among you that believe." To the Ephesian Church, "Be ye followers of me, as I am of Christ." We should be examples to believers, "in word, in conversation, in charity, in spirit, in faith, in purity. Many who place themselves beyond the reach of public or private instruction, may yet be won by our unblameable conversation in Christ Jesus, and "seeing our good works, will glorify our Father who is in Heaven." Are we "the salt of the earth? Then let not its savour be lost. Are we the appointed lights of the world? "Then should we be burning and shining lights," glowing with the reflected beams of the Sun of righteousness. Our path should not be like that of the meteor, now attracting by its splendour, and now lost in darkness; nor like that of the comet, remarked for the eccentricity of its orbit; but steady and undeviating, like the shining light of the firmament, which shineth more and more unto the perfect day." Says Dr. Owen, "a pastor's life must be a vocal one: sermons must be practised as well as preached. Though Noah's workman built the ark, yet they themselves were drowned. God will not accept of the tongue, where the devil has the soul. If a man teach uprightly, and walk crookedly, more will stumble in the night of his life, than be built up in the day of his doctrine."

We proceed to consider

II. The spirit in which the work of the ministry should be discharged—"in love." Love is the principle of our renewed nature which the Holy Spirit implants and increases here, and perfects hereafter in heavenly

bliss. It is beautifully and strikingly delineated in the 13th chapter of the 2d Epistle to the Corinthians, "All else without charity profiteth nothing. Charity suffereth long, and is kind. Charity envieth not: Charity vaunteth not itself; behaveth not unseemly, seeketh not her own, is not easily provoked; thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never fadeth." Love is the consecration of the heart, and consequently of the life, to the glory of God, and the welfare of our fellow creatures. "It is the fulfilling of the law." This holy love filling the heart, and governing the life, constitutes the reality, the beauty, and the fruitfulness of the Christian character. If it is so essential in forming the Christian character in all circumstances; of how much higher requirement is it in those who are "Ambassadors for Christ." The incident which took place at the meeting of the Saviour and Peter, after the resurrection, is most affecting and instructive. Our Saviour, with a very gentle reference to the fall of Peter, which he with the deepest contrition remembered asks, "Lovest thou me?" To this Peter in the humility and sincerity of his soul answers, "Lord, thou knowest all things, thou knowest that I love thee." Notwithstanding the greatness of my fall, and my utter villainess, I feel conscious of cherishing love to thee; and I humbly and sincerely appeal to thine omniscience. To this our Lord in gracious acknowledgement of his appeal, replies, "Feed my sheep." Love prompts the desire to, and forms the most valuable preparation for this work. Love to Jesus, and his truth, and love to the souls of men, flow in harmonious exercise, and naturally quicken and strengthen each other. Of what importance and necessity is deep experimental personal piety in order to "speak the truth in love."

Surely *he* will lay open the deformity and deceitfulness of sin with the most convincing power, who has had the deepest views of his own sinfulness: *He* will display the extent and spirituality of God's law most effectually, who has seen most clearly its condemning force: *He* will exalt the cross of Christ most devotedly, who has felt most strongly the value of the atoning sacrifice: *He* will place the power of Divine Grace in the most encouraging and consolatory point of view, who has drunk most deeply of its refreshing streams: *He* will place the glory that will be revealed in the most alluring light, who has a "lively hope of being a partaker thereof:" *He* will speak "the truth in love" most effectually, who bears his message written on his heart, and has imbibed the true spirit of love as its only source. If there is a character on earth to be pitied and abhorred; if there is a doom to be feared and dreaded, it is that of a graceless Minister, who "runs and is not sent; who, uninfluenced by the love of Jesus, and of souls, engages in the arduous, high, and eventful work of "winning souls" from secular motives, or from self deception. Let all those who look forward to this office, do it tremblingly, anxiously, and prayerfully. Let them remember that the place whereon they seek to stand, is "very holy ground." Let them carefully and candidly, by all means examine and weigh their native endowments, mark the leadings of providence, and try their Christian experience. At the same time let them keep distinctly in view, the nature, the arduousness, the discouragements, and the consequences of the ministerial work, and then derive their encouragement alone, from the sufficiency of God set forth in the promise. And, my brethren, let us, after all our experience and attainments, fear "lest a promise being left us of entering into his rest, any of us should seem to come short of it." The daily prayerful trial of our-

selves will deepen our piety, and quicken our love. The very nature and employments of the ministerial office, would seem to furnish very peculiar privileges and means for the cultivation of piety. Our studies and occupations directly refer to spiritual and eternal things. We are called continually by the duties of our office, to the exercises of devotion. Our care respects souls—our labours have respect to eternity. It would therefore, be presumed, that such an office must be admirably calculated to promote eminence in personal religion; and that those who occupy it, stand distinguished for spirituality of mind, for all the graces of Christian character, as well as all the vigor and fidelity of exertion. But in all this there may be a latent danger, and snare. Unless we be most watchful and prayerful, there may be great danger, lest we "settle on our lees" in the mere official discharge of our duties. We are called upon continually to read our Bibles, to meditate much on spiritual things, to pray and preach, and often to converse on matters of piety. Hence arises a great danger lest we do it all *ex officio*, or merely as the work of our ministerial calling, without feeling our own interest in it. Says an able writer, "By the original constitution of our nature, habit, which strengthens our active principles, weakens all passive impression. The more frequently we consider motives to virtue, without being really excited to virtue, the feebleness will be their influence upon us. This is an alarming truth to all men; but to ministers of the Gospel more alarming than to others. We must revolve and preach the doctrine of the Gospel so frequently, that if they do not early and fully influence us to sincere and steadfast virtue, they must soon lose their power. Religious consideration must pass so continually through our minds, that in a very short time they will make no impression on us." Here then we should

take special heed. Let us make it our daily prayer, and diligent endeavour to feel the importance of those truths which we have long believed, and those doctrines which we now preach. Let us often inquire at the mouth of conscience, what we experience of their reproving, sanctifying and comforting influence. And when in the course of our ministry, we find it impracticable to enter into the true spirit of God's word, without finding ourselves condemned by it; in such cases we should fall under the conviction secretly before God, and pray over it with undissembled contrition. Let us be watchful unto prayer, that we may be preserved and quickened in the exercise of holy love to Christ, and the souls of men in the discharge of our ministry. Love has an expression, and produces an influence peculiarly its own. Its language cannot be readily or successfully counterfeited. There is a responsive sympathy from soul to soul in the communion of spirit, which no act or effort can truly or permanently produce. It was remarked, by one who was a judge of human nature—that the peculiar and commanding excellence of Whitfield's preaching, consisted in this; that every one who heard him was brought under the full, cordial persuasion, that he believed and felt every word he uttered. The warm and full flow of love tends, if not immediately, yet surely and gradually to remove prejudice, to draw attention, to soften the spirit, and to commend our message and work. Sinners, if ever, will receive the truth, when they believe that it is spoken in love. The power of love in our hearts, will give a character of tenderness to every part of our work. In delivering the most awful part of our message, in "persuading men by the terrors of the Lord," it will impart an anxious and affectionate sympathy, bursting forth in the streaming tears of sorrow, and the faltering voice of kindness. How

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different from the loud and clamorous denunciation, which we sometimes hear uttered from the sacred desk—"Of whom I have often told you; and tell you even now, weeping, that they are the enemies of the cross of Christ." At the same time love will animate our exhortations, breathe through our invitations, and brighten the evidences of conviction. It will make us ready to "spend, and be spent" for our people, and for the cause of Christ. It will enable us to bear the hardships and difficulties we may meet with. What difficulties have been encountered! What dangers have been braved by the love of fame, the love of riches, and the love of science! And shall not this nobler, this better principle do vastly more? It was this principle that animated Paul, and taught him to look upon dangers and death with a generous contempt; and led him to say, "None of these things move me, neither count I my life dear unto me, that I may finish my course with joy, and the ministry I have received from the Lord Jesus Christ."

The spirit of love has a most happy influence, in enabling us to vindicate and defend the truth. It is the best preparative for investigating and understanding the Sacred Scriptures; and for explaining and illustrating and defending its precious contents. It will communicate to controversy a new character, disarming it of that bitterness which, in the strength of prejudice, and the power of passion, has too generally been its characteristic. "All wrath, and guile, and malice, will be done away." Calmness, candour, ingenuousness, kindness, and tenderness will, under the influence of love, inspire and regulate our zeal for, and devotion to the truth. Under its influence, every argument would be carefully and faithfully weighed; every motive would be duly and kindly appreciated; and the most tender regard to the persons and interests of our opponents would always animate us,

and be unequivocally exhibited by us. This would be the case, even where we have reason to apprehend a wide and irreconcilable difference in the fellowship of the faith of the Gospel; and where the "truth, as it is in Jesus," is opposed. "The servant of the Lord must be gentle, and not strive, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure will give them repentance unto the acknowledging of the truth." Alas! the cause of God, and truth, has often been injured by the unhallowed manner in which we have sought to touch the ark; not "in love," but in self-confidence, and bitterness.—Surely, "the wrath of man" can never "work the righteousness of God."

Not by such end, nor by such aid, nor by such defenders. Here let us "learn of Jesus, who was meek and lowly of heart." His errand was one of compassion, his spirit was that of love. While he ministered his lessons of wisdom, and did his works of mercy, he continually met with the contradiction of sinners. This contradiction, which wearies our patience, and irritates our spirits, left the mind of our Lord perfectly unmoved, calm, and gentle. He faithfully preached the truth, but it was in love. He boldly opposed sin and error, but it was with an affectionate regard to the souls of men. Let us imbibe his spirit and copy his example.

[To be continued.]

Reviews and Criticisms.

No. IV.

Review of the argument in behalf of the authenticity of the text of the Heavenly Witnesses.

"There are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one."

1 JOHN, v. 7.

"Satis inde patet quod innumeros gravissimosque errores in his commissos codicibus quos cæteroqui magni facio."

Griesbach.

MY DEAR BRETHREN,—In the preceding numbers I have examined the arguments of our opponents, that have been drawn from the silence of MSS. and versions, and the Fathers. And I leave your readers to judge whether *their mode* of argument is not at war with the first principles of logic. Their radical error, to which I have all along endeavour-

ed to draw the public attention, is this: They set themselves to prove a *negative*: and from a few *detached materials*, and *particular premises*, they draw *general conclusions* against us.

I now beg leave to proceed to show that the *materials*, out of which they have drawn those arguments, have proceeded from a source utterly corrupted. Those MSS. from the silence of which they have ventured to condemn our text, are, in general primary or secondary copies from the corrupted and mutilated codes of Eusebius, Bishop of Cæsarea.

This, I presume, will appear from the following detail of facts. To get rid of the various readings of the Sacred volume, and to arrive at the genuine text, various schemes of classing MSS. have been proposed. Bently and Mills brought forward their plans. They proposed to make the Vulgate, as corrected by St. Je-

rome, their basis, and to class their MSS. by that.*

But Griesbach, of the German school, proposed a different basis. He selected Origen, who wrote in the 3d century. His authority he preferred, because he had directed his attention more than any other to Bible criticism; and his unparalleled zeal and success had carried him before all the ancient Fathers, on this field of science. Griesbach began by a most careful search of Origen's works, to ascertain from his quotations, what copy of the Holy Scriptures he had used. And having, as he supposed, ascertained this—he lays it down as his basis.—“Hoc exemplar nobis instar est fragmentorum ipsius codicis quem Origenes usurpavit.”†

He then proceeds to show that there are three classes of MS. texts of the sacred volume. And out of these three he undertakes to determine, by the above mentioned basis of Origen, in what MSS. is to be found the genuine and correct text transmitted from the inspired penman. He finds that the fragments scattered over the pages of Origen, correspond, in a remarkable degree, with the text of the Alexandrine MS. which had been brought from Alexandria in Egypt. He then determines the various MSS. which may be arranged under this first class. And he calls it the Alexandrine class. The second contains those MSS. which had been brought from Constantinople into the different European schools. These he calls the Byzantine class. The third embraces all those which differ from these two, in certain particulars: which have been found chiefly in Europe; and which harmonize with the Latin versions.‡

* Bent. Works, p. 237. Nolan's Inquiry into the Integrity of the Greek Vulgate: Lond. edit. p. 3.

† Griesbach Symb. Crit. Tom. i. p. lxvii.

‡ Griesbach Proleg. in Nov. Test. p. lxxii. &c.

The learned German critic gives a decided preference to the MSS. of the Alexandrine class. And he does not hesitate to pronounce the authority of these to be so great, that they “*outweigh a multitude of the Byzantine class.*” These readings of the Alexandrine class, he supports by some appeals to the Fathers; but mainly by the authority of the “*fragments*” of Origen. The readings thus sustained, he considers to be the true and genuine text. And venturously introducing them into the sacred page, he forms what he has called *his corrected text of the New Testament*. And this is that work which is the admiration of every scholar; and which is a stupendous monument of genius and learning; but which has a false foundation, and involves dangerous principles.*

This theory, with all its mistakes and want of proof to sustain it, is followed by Michaelis and Marsh; and, unless I be greatly in error, by all our opponents. The following is the sentiment of Marsh, in which he adopts this corrupt standard. “A reading, therefore, supported by the connected authority of the Syriac, the Coptic, and the Latin versions, by a *quotation from Origen*, and the ancient Greek MSS. of the Alexandrine and Western editions, is not only of great importance, but may, in general, be regarded as genuine.”† Hence, while they hold up these MSS. as containing innate marks of a high original; they feel themselves justified in rejecting from their pages every text, or clause of a text, which is not found in their *standard MSS. and versions*!

* See Nolan's Inquiry, p. p. 5, 6, 7. 13. 319. Dr. Lawrence, in his Essay on the Classification of MSS. by Griesbach; and also that *best Greek scholar of his age*, Matthai, have rejected Griesbach's classification; and “*his decisions as worthless.*” And the learned Professor Stuart of Andover is of the same judgment. Letters to Channing p. 95. edit. 3.

† Intro. to the New Testament, by Dr. Marsh, vol. ii. p. 28.

But many reasons may be adduced to show why we ought to view these standards with jealousy and distrust. It is well known to every scholar, in what manner St Jerome, in the days of the Pope Damasus—and after him, about the middle of the sixth century, Cassiodorus—corrected the old Italic MSS. according to the reading of the Vulgate, and some Greek copies. The latter gave instructions to the monks whom he employed in this service, *carefully to erase the former words, and to substitute his corrections in words, and in ink to resemble the old.* “*That they may be considered the execution of ancient writers:*” “*Ut potius ab antiquariis scriptæ fuisse judicentur.*”^{*} Hence, as Nolan remarks, “those MSS. which were considered as containing the marks of a high original, and ascending to the Apostolical days, can really claim no higher authority than that of the illiterate monks of a barbarous age.”[†]

But this injury was little, compared with the mischief done by Eusebius, Bishop of Cæsarea. For, to say the least, he seems to have originated all this venturous work of *correcting MSS.* and versions. He had certainly a *disposition* to do it. If he was not an Arian, or strongly inclined to that heresy, he did assuredly err by going into an extreme directly the reverse of Sabellianism. In the Council of Nice, on the discussion of the doctrine of *One Substance* in the Holy Trinity, Eusebius prevaricated in a scandalous manner. He first excepted against it in positive terms: afterwards he actually subscribed to it. Then he wrote to his people at Cæsarea, an epistle, in which he made a recantation of his former expressions.[‡] As he had

the *disposition* to make these changes; so he also had the *opportunity* and the *power*.

The Emperor Constantine the Great, addressed a letter to him, in which he instructed him to cause fifty copies of the Scriptures to be prepared. In his epistle he uses this expression: “*Ἐν ὅλῳ κ. τ. λ.*” “*Of the Holy Scriptures, whereof chiefly, you know the preparation,*” (“*τὴν ἐκτίκεν*,”[§]) *and the use, to be necessary to the doctrine of the Church.**

Now this clothed him with more power than what any one man should have had in such matters. Besides these powers conveyed to him, he had, as a scholar, the most extensive influence. Add to this, that, in consequence of the destruction of MSS. of the Scriptures, throughout the Churches, during the persecutions of the preceding emperors, copies of the sacred volume were very scarce. All these combined to give the codices of Eusebius an extensive circulation and influence.

Now these codices were, according to his *will* and his *power*, carefully *suit*ed to the *views of the Arians*. I do not say that he wished thereby to oblige that sect. It was most probably on account of his hatred to the term “*ἁποσυνεῖον*,” “*one substance*,” which the last clause of our text supports. But whatever may have been his reasons, he caused 1 John, v. and 7, to be expunged from the fifty codices: and also the word “*God*,” out of Acts xx. 28. and the first clause

lib. i. cap. viii; and Theodor. His. Eccles. lib. i. cap. vii. These are the words of Theodoret. “*πρῶτον μὲν συντρεχόν τη Ἀρειανῇ ἁρεσει ὑπερὸν ἐπογραφῆς τῇ ἐν Νίκαια Συνόδῳ. κ. τ. λ.*” First, he went along with the Arian heresy; but, at last, having subscribed in the Nicene Synod, &c. &c. See Euseb. Epist. in Socr. Eccl. Hist. ut sup. p. 24. lib. i. cap. viii.

* See the Epis. of Const. in Euseb. Vit. Const. lib. iv. cap. 36.. Also Nolan’s Inq. p. 26.

* Cassiod. de Div. Lec. cap. 14, 15; and Nolan’s Inq. p. 17, &c.

† See Simon’s His. des Vers. chap. v. p. 92—95.

‡ See this stated in Socr. Eccles. His.

of Tim. iii. 16.* And the influence of the Arians having been carried to its height at the death of Constantine, they reigned and triumphed during forty years. And during this long period every facility was given to the fifty codices of Eusebius to extend their influence. "Mille corruptis codicibus," says Kettnerus, "ansam dare potuerunt."—And they did exert an extensive influence during these times. The history of it is traced by several writers; but by none, perhaps, more carefully than by Nolan. He has shown that the influence of Eusebius is strongly marked on the versions of the east; and even in the Greek text itself, in many instances. The Coptic version, on which Dr. Marsh lays much stress, is evidently made to follow this. The evidence must strike every one. It wants those texts which he expunged out of the fifty codices; and it has the changes which he made on other verses. It has also—"τους τιτλους και τα κεφαλαια"—the titles and chapters which Eusebius adopted. The same remarks extend to the Syriac versions: also to the Ethiopic, (which Du Pin and others deduce from the Syriac;) also to the Arminian, and the Arabic, and the Persian versions.† It is also to be observed, that this influence found its way into the Vulgate. For the copies of the Vulgate used in France and England, have the sacred text with the alterations, the titles, and divisions of Eusebius. And from the Vulgate this influence passed into those copies of the old Italic codices, which were under the control of the Roman see.‡ The Gothic, the Saxon, and some of the Scalayonic

versions, which the zeal of our opponents has somehow or other dragged into this controversy, are also to be set aside as equally irrelevant in this inquiry. The first was made under the influence of Arianism.—For it is a fact well authenticated, that the Goths, out of compliment to the Emperor Valens, accepted the form of Christianity modelled for them by that Arian prince.*

That this work of mutilating, or *correcting*, if you will, was practised without secrecy, and without blushing, is well known to every scholar. "The facilities of correcting this text, (the Palestine,) from Origen's works," says Nolan, "and the blind reverence in which that ancient father was held in the school of Cæsarea, seem to have rendered the corruption of the text unavoidable. Short annotations, or scholia, were inserted by Origen on the margin of his copies of the Scriptures." "A comparison between the text and the comment, constantly pointed out variations in the reading; and Origen's authority being definitive on subjects of sacred criticism, the inspired text was amended by the comment."—"This point is placed beyond conjecture by unquestionable documents. In some MSS. containing the Palestine text, it is recorded, that they were transcribed from copies, the originals of which had been *corrected* by Eusebius." In proof of this, the following are the words quoted from a part of Eusebius's edition, and found in the Codex Marchalianus, Παμφίλος και Ευσέβιος ἐδιωρθωσαντο.† "In this Codex Marchalianus," continues Nolan, "the whole process observed in correcting the text, is

* See Kettneri His. Dic. Joh. p. 85.; and Nolan's Inquiry, p. 28 and 41. These writers give the fullest and most satisfactory evidence of this.

† See Nolan, p. 31.

‡ It will be an object of our future inquiry to ascertain, if possible, whether there be not actually extant the genuine ancient version of the old Italic, in the translation of the Waldenses, the lineal descendants of

the Italic Church, who sustained their independence against the attacks of the Roman see, and who held the uninterrupted and free use of the Scriptures. This version must be worth "a multitude" of Griesbach's MSS.

* Socr. Eccl. Hist. lib. 4. cap. 1. And Nolan's Inq. p. 323.

† Quoted from the Codex March. in Montfaucon, by Nolan, p. 508.

openly avowed. The reviser there candidly states, that having procured the explanatory tomes of Origen, he accurately investigated the sense in which he explained every word—and *corrected every thing ambiguous, according to his notion.*”* “And as the Palestine text has been thus corrupted from the same source with the Egyptian text, the joint testimony of such witnesses cannot be entitled to the smallest respect, when opposed in consent to the Byzantine edition.”†

The influence of Origen and Eusebius, having thus corrupted the two grand classes of MSS. the Alexandrine and the Palestine; it is supposed, with reason, that it found its injurious way into many of the original Greek copies. Transcripts from these exist in very great numbers. And on an examination of those, the learned find the texts above mentioned all wanting.‡ And they discover the other minute changes existing in other texts, which he caused to be made in the fifty codices. They find also the “*titles and divisions*” of Eusebius. These proofs lying before the learned on the pages of our opponents’ MSS. indicate very clearly, the corrupted source whence they have proceeded.

But this is not all. Griesbach, the author of our opponents’ theory of the German classification, has afforded us the most full and satisfactory evidence against these very MSS. out of which they profess to condemn our verse. And, first; in regard to Origen, whose text he has quoted as the authority and standard, in his classification—notwithstanding the unbounded confidence which, at first, he placed in it—by his own confession, it turns out, that that father is not worthy of the least confidence touching a single quotation: that is;

when strict *verbal* accuracy is looked for. It was the case with Origen, as with many more of the Fathers, that when he quoted a passage out of Holy Writ, he generally quoted from memory—and often the meaning, and sometimes his *impression, or idea* of it—instead of a correct verbal quotation. Hence Origen may, *per accidens*, be correct. Oftener he is not. Even Griesbach declares this—that “no reliance can be placed on the edition of his works now in print; and his transcribers have used unwarrantable liberties with him. They were careless in writing out, or in reviewing places cited from the Holy Scriptures; and they interpolated from *newer codes*. ‘*Librarii—negligentiores fuerunt in describendis aut recensendis locis e sacris scripturis citatis: eosque e codicibus junioribus interpolaverunt.*’”* And again, ‘*exemplar Originis non ab omni labe immune fuisset.*’ And, ‘*Originis exemplar interpolatum jam esset.*’”† “The text of Origen is not free from corruptness;” say, “it is now interpolated.”

And what is more to my point; such is the character of the MSS. on which Griesbach, (and with him the rest of those on his side,) have founded their whole argument against our verse—that Griesbach himself—remarkable for his learning and candour—is constrained to speak of them in very severe terms. It appears to his reader, that he sometimes is wholly out of humour with his own materials. He feels like one disappointed and betrayed by them. He is constrained to say that he did not discover one of that class of MSS. (to which his theory gives the preference,) which preserved his favourite *recension*, unless in a *very corrupted state*. “*Manifestum est jam,*” says he, “*nullum superesse codicem qui ubique unam ac eandem recensionem ita exprimat, ut lec-*

* Quoted from the Cod. March. by Nolan, p. 509.

† See Nolan’s Inq. p. 509.

‡ Such as the close of Mark’s Gospel; John. viii. 1—11; 1 John v. 7, &c.

* Griesb. Symb. Crit. Tom. i. p. cix.; and Nolan’s Inq. p. 320.

† Griesb. ut supra, p. cxxxii.

tiones ex aliis recensionibus admixtas habeant nullas!"*

Nay, to crown the climax—and what will our opponents after Griesbach say to this?—Griesbach himself, with one indignant sweep, *overturns the whole authority of that class of MSS.* He avows—and openly proclaims to the discomfiture of his whole theory—that the very best of them, even those in which he had the greatest confidence, he discovers to be so overrun with errors and interpolations, arising from the marginal scholia, and comments of the fathers, “that they are fouled in every page with gross corruptions.” “Satis inde patet”—says the candid critic—“quod innumeros gravissimosque errores in iis commissos codicibus, quos cateroqui magni facio.” “*Nulum codicem quamvis vetustum, ab interpretamentis, et glossematibus immunem esse largior.*”†

This is a specimen of the candid avowal of their leading and most estimable critic. And the gentlemen on the other side, are bound to dispose of these serious charges against that class of MSS. from which the whole of their leading argument has been taken—before they can offer another exception against the authenticity of our text—“Physician heal thyself.”

Now, to use the words of Nolan, “Let the most prejudiced of the German method of classing the Greek MSS. according to the coincidences of their respective texts, take a retrospective view of their descent, as it has been traced from the edition of Eusebius. Let him compare the alterations which have been recently made, on their authority, in the text of Scripture, with his peculiar opinions. Let him then answer how far their collective authority ought to decide against the truth of any doctrine; or the authenticity of

any verse which is at variance with the peculiar opinions of him, by whom it was revised and published.”

“In this impeachment of the original reviser of that edition of the Scriptures, from which there is more than a presumption that all MSS. of that character have, in some measure, descended; its last feeble support seems to be withdrawn from the German system of classification.”*

Our opponents may ask, how then can you account for those affinities existing between these manuscripts? I answer, it is evident from the conclusions to which we have been led. They all are traced to the corrupted text of Eusebius; and, with the learned Nolan,† we deny in the most explicit terms, “that the classification by these affinities, acquires any support from the authority of Origen: that it receives any from the original testimony of the Eastern and Western versions: that it derives any from the best and most ancient MSS. or is countenanced in its important deviations from the received text, by any which have not been altered from the times of Eusebius.”

It may again be objected—According to your conclusion then, no reliance is to be placed on MSS. And if so, what will be the consequence if we carry out this principle into its full operation? Will you impeach the integrity of the Scriptures?

There might be some force in this objection, if *only one class of MSS. had existed.* But we have brought our objections thus far only against a *certain class* of MSS.; and the inference and objection of opponents are fair, if applied to the legitimate object. For indeed no reliance, in this question, is to be placed on those MSS. which are traced to the corrupted codices of Eusebius; and which derive their affinities to each other from their descent from his edition.

* Griesb. Symb. ut sup. p. cix. cxi. and cxxviii.

† Griesb. Proleg. in Nov. Test. sect. iii. p. lxiv. edit. 2. mihi.

* Nolan's Inq. p. 41, 42.

† Do.—p. 42.

I beg leave to draw the attention of the learned to the third section of Nolan's Inquiry. By a mass of evidence the most satisfactory, I conceive, which can be wished for, he establishes his position, that the Byzantine text contains the genuine edition of the Scriptures. He shows this from ecclesiastical tradition, the proper test of the integrity of the text. The Byzantine text is entitled to the preference from the place where it was found. It was found, he shows, in the region where the *holy writings were deposited*. It is the text retained by the Greek Church. It has existed, with the evidence of an unbroken tradition, for 1400 years. The Eastern Church gives its clearest testimony in favour of this text. It is supported by the number and prevalence of copies, and the antiquity of MSS. The Alexandrine and Palestine texts (whom our opponents follow,) want this testimony. The tradition of these is broken in two places. *First*, by the text of St. Athanasius: and *second*, by Hesychius and Eusebius. Moreover, the Western Church gives her testimony to the Byzantine text as the genuine edition.

This is a point strongly established; and, I presume, the learned will admit it. Now give us MSS. from this source; give us versions from the genuine Byzantine source—and you will soon settle this question. From genuine MSS. and versions of this class, we are willing to accept a decision which our opponents will draw from them. But for the peace of the Church, and for the honour of Bible criticism, let us hear no more of the classification of the German school; nor of the Alexandrine and Palestine MSS. or the versions drawn from this corrupted source. No Eusebius—no Arian—shall be permitted by us, to sit in judgment on the Holy Scriptures, and to expunge and alter texts according to "*their own notion*."*

* This is their own phrase, used in the avowal quoted above. "ποὺς τῆς ἐννοίας"

I shall, in my next, enter on the defensive part of my subject—according to the divisions mentioned in my last number.

Yours, with affectionate respect,
W. C. B.

From the London Evangelical Magazine, for April.

THE STATE

Of the Protestant Religion, in Germany; in a Series of Discourses preached before the University of Cambridge. By Rev. H. J. ROSE, M. A. Rivingtons. 8vo. pp. 200.

"This work brings before the public a mass of very important but melancholy information. It is entitled to much attention, as an exhibition of the lengths of inconsistency, absurdity, and impiety, to which men may go, under the cover of a vast load of philological learning. We have long known that the most audacious infidelity has been, during the last thirty years, openly taught by the press, in the chair of theological professorships, and from parish pulpits, by great numbers of the scholars and clergy of Germany. Various striking particulars, on the principles and interpretations of that class of divines occur in different parts of Smith's *Scripture Testimony to the Messiah*. The author of this volume makes a very candid and honourable mention of that work, though it was written by a Dissenter; and he adds confirmation and much enlargement to the statements which it contains.

We cannot indeed agree with the author in his ideas of the causes or of the remedies of the frightful evil; and we are sorry to observe appearances of haste and inaccuracy, which a little more time and pains might have removed; but we earnestly recommend the volume to Biblical students. It will suggest some highly

ἐδωρθασαμεν." I corrected "them," [the inspired writings,] "according to his notion." See Nolan, p. 509.

necessary cautions in the use of Schleusner's two valuable Lexicons, which have been reprinted, and are very extensively used in our own country; and still more in relation to Gesenius, the younger Rosenmüller, (the author of the Scholia upon the Old Testament) and Schleiermacher, whose writings have obtained, or are obtaining currency among us. The principle of this disgusting system, is the masked denial of any supernatural revelation; and the details of it represent the Hebrew historians as the national fabulists, the prophets as mere poets, and Jesus as a man, wise and good, far above his contemporaries, and employing a variety of artifices and accommodations (all of the nature of fraud, or countenancing fraud!) in order to procure acceptance to his improved moral doctrine among a superstitious and prejudiced people.

Mr. Rose, in these four sermons, enlarges upon the occasions, the instruments, the diversified operations, and the effects of this monstrous system, artfully and deservedly denominated Rational; and he has annexed a body of notes in justification of his general remarks. He lays down, as the chief cause of the evil, the want of a restrictive authority, or a power of control, over the speculations of men, by means of creeds, articles, and other instruments of ecclesiastical authority. We fear that a still deeper and more powerful cause lies in the practice, which has been so unhappily prevalent in almost all Christian countries, of regarding the ministry as a genteel and literary profession, and training up young men to it who were destitute of real, vital, practical religion. We are grieved to find Mr. R. expressing himself in terms of disapprobation bordering upon contempt, on the position which he attributes to Spener—"that only a *converted* or *regenerated* theologian could attain any true knowledge of his science." (p 36.) We do not doubt that Spener and

his followers did much harm by the mixture of enthusiasm and quietism with their orthodoxy and piety, and by a very injudicious phraseology in stating and defending the Gospel. But the sentiment, that none but a *real* and *experimental* Christian can be a *sincere* Scriptural theologian, is, in fact, no more than Mr. R.'s own description implies, when he requires, in "the Ministers of God, a heart raised above the ordinary thoughts of ordinary life, hallowed, sanctified, and spiritualized." (p. 111.) He speaks of the religious tracts circulated by the English and the Bâle Societies, as "trash" and "enthusiastic." We hope that he has taken up his opinion upon hearsay; for indeed the principles maintained in those tracts are the sincere doctrines of the Reformers, and of the Church of England, and their prevalence has been ever found the only efficient instrument of repelling dangerous error, and leading men to their only Redeemer, and to that "holiness without which no man can see the Lord." It is remarkable, that the learned author does not point out the distinction between the elder Rosenmüller, (who compiled from Grotius, and others, his Scholia on the New Testament) and his far more objectionable son, the Arabic professor at Leipsig. A still more serious oversight is, the total silence concerning Dathe's valuable Metaphrase of the Old Testament, and concerning the venerable, learned, and pious Dr. Knapp, of Halle. His *Scripta Varii Argumenti*, (2 vols. 1805,) are not only written in very masterly Latin, but they support the great essentials of the pure Christian faith in the most amiable spirit, and with solid reasons. It would have been also well, if, to his excellent detail of the daring innovations, the rash and impious assertions, the wild and mischievous invention of Semler, Mr. Rose had added some account of his tergiversation and time-serving, when Frederick William II. issued his edict

against the Neologists, in 1788. In that celebrated instrument, the king declared his regret that "many of the clergy are not ashamed to serve up again the wretched and often refuted errors of Socinians, Naturalists, Deists, and other sects; and, with much boldness and impudence, to spread them among the people, under the extremely abused name of *enlightening*; to depreciate the authority of the Bible as the revealed will of God; to corrupt, explain away, or utterly reject, the sacred records; to represent faith in mysteries, and particularly in the Redeemer's atonement, as ill-founded or superfluous, and thus to reproach our common Christianity." His late Prussian majesty, therefore, and very consistently, as the head of a national establishment, prohibited the professors and clergy from disseminating these errors, under the penalties of deprivation, and other punishments. It would have been happy if the king's personal character had been in harmony with these professions of concern for the spiritual interests of his subjects. Little substantial good, we fear, proceeded from the royal lesson; but it afforded Semler the opportunity of showing how foreign to his principles and feelings was the integrity of a confessor. Oh, what a contrast did he exhibit to the hon-

esty and heroism of Apostles, Martyrs, and Reformers!

The picture which Protestant Germany presents is most truly adapted to rouse our deepest feelings of indignation at the dishonesty of men dressed and decorated as Christian divines, but who are *avowedly* as really infidels as Hume or Paine. But let us rather turn our emotions into commiseration and prayer. This is our duty from every principle of charity and of hope; for fervent and persevering prayer, joined with the use of Scriptural methods of argument and exhortation, will be found connected with the blessing of the Almighty Spirit. We have some reasons for our hope that a salutary revulsion has taken place. The increased diffusion of the Scriptures has had apparently an arousing and purifying effect. The flagrancy of Antisupernaturalism, so usurpingly called Rationalism, is manifest to any upright mind; and we have been informed, that good sense and piety are arraying themselves against it in various parts of Germany and Switzerland. Soon may the triumph of truth and holiness, by the only arms worthy of them, appeal to the conscience, and to the word of God, become complete! This volume is, in many respects, an interesting monument of the state of religion in Germany."

Miscellaneous Articles, &c.

THE BUDGET.

Letters addressed to Mr. Alfred Anthropolos.

LETTER III.

"There is no vice so simple, but assumes
Some mark of virtue on his outward parts;
The seeming truth which cunning times put
on,
To entrap the wisest." *Shakspeare.*

October, 1822.

MY DEAR FRIEND,—I said in my last that public opinion, reason and revelation were the principles which most commonly guided the actions of men. Will you permit me now to examine the first of these, and see how far it may be acted upon with propriety and safety to ourselves and benefit to others? To render this subject more interesting it shall be treated by way of illustration, using the short histories of some among my former acquaintances.

Sylvester was a young man of amiable disposition, pleasing manners, and intelligent mind. His urbanity soon made him the favourite of all classes; nor did he fail to preserve, by a cautious prudence, what was gained by voluntary favour. The theme of applause in every circle, he paid a cheerful deference to all, and ever avoided that subject which was likely to give offence to any. From the rich treasures of his mind he could please by an easy collocation when the charms of flattery failed, and the arts of dissimulation were vain. And in those tedious moments, when others could not amuse, it was his peculiar talent to surprise, delight, and instruct. Decision of character was a frequent theme; yet he never dared to counteract public opinion. Warm and lively in his sensibilities, it needed no uncommon occurrence to awaken reflection or lead to self-examination. Such was the gentleman, who, happy in the affections of all around him had arisen to the summit of applause; and whose actions, when known, were always crowned with universal approbation. Yet he shared at times in those disquietudes which are incident to all. In one of these seasons he began, as follows, to investigate his heart:—Notwithstanding the high sentiment of esteem among my friends, and the general applause bestowed on my conduct; yet a secret consciousness tells me, that I have often given a tacit assent to things that were wrong, rather than incur the displeasure of those present. I have never made an effort to check the growth of an evil principle. I have heard the tongue of slander defame the virtuous, without adding one word to prove myself the friend of the innocent. I have lent the smile of approbation rather than offend. In one word, my character has been formed by others, not by myself. I have followed their precepts without the exercise of judgment. I have yielded to their caprices, rather than be influenced by my own decision. And my discretion has been the mere dictate of selfishness. My heart has deceived me with folly, while it promised truth. It has led me to cherish pride, vanity, and a weak ambition, instead of doing any positive good to others, or obtaining any actual benefit to myself; and yet society approves! Certainly opinion will never guide to virtue; nor can universal approbation be a mark of rectitude. These may be purified by the progress of truth, and then become a salutary restraint upon our actions: but to reform the heart is to live above the world.

Adolphus, the favourite of an intelligent father, and the darling of his mother, was educated in one of those delightful country retreats, where a sanctified life has room to exert its influence on young and tender minds,

undisturbed by the bustling din of avarice, and undismayed by the pollutions of city fashions and city vices. There the morning breeze was innocence; the day was industry, and life a treasure. The affection of his parents was not improperly bestowed, for he rendered to them obedience and honour. Religious instruction was blessed to him even in infancy. Under these favourable auspices he passed through the different stages of preparatory instruction, and finally chose the sacred profession. With talents above mediocrity, an interesting person, and engaging manners, the eyes of his classmates were fixed upon him, as one who would fill his calling with dignity, and command a deserved respect. They were not disappointed. Ushered into the Church and the world with unusual encomiums, his thronging audiences listened with rapture, and loaded him with praises. Finally, located among an enlightened and opulent people, though not remarkable for piety, his sermons continued to be of the popular kind, the fruit of industry and care.—Those doctrines usually termed the decrees of God, were studiously avoided, or any approach to them which might give offence. He sometimes attempted a compromise between them and the natural ability of man; thereby to allay all objections and sooth the disquieted. A firm advocate for truth, he would censure from the sacred desk, those who dared to mould the word of God, so as to please a sinful world. All was concord and tranquility. His sermons, never disturbing the conscience, received, without opposition, the palm of critical opinion.—Without being conscious of any change, the people had in reality formed his character to suit their taste, instead of being conformed through him to the standard of God's word.

Surprised one day at the following sentences, as they were successively presented on the sacred page—"I send you forth as sheep in the midst of wolves." "I came not to send peace, but a sword." "All that will live godly in Christ Jesus, shall suffer persecution"—He suddenly exclaimed, "Truth is hostile to the world, and the world to truth. To propagate truth is to oppose the maxims and opinions of the world.—The flattering applause of the ungodly is the worst of compliments to a christian minister. The approbation of the righteous, and the disapprobation of the wicked, are praises equally desirable, if I would have my hopes confirmed by the word of God. Those efforts of the pulpit which neither stimulate the saint, nor alarm the sinner, but are suited to the admiration of all, are weak, dangerous, and disgraceful. In such a herald Christ finds a mean advocate, Satan a dupe, and the community a public plaything."

"The Pastor, either vain
By nature, or by flatt'ry made so, taught
To gaze at his own splendour, and 't' exalt—
Absurdity, not his office, but himself;
Or unenlightened, and too proud to learn;
Or vicious, and not therefore apt to teach;
Pervverting often by the dress of lewd
And loose example, whom he should in-
struct—

Exposes, and holds up to broad disgrace
The noblest function, and discredits much
The brightest truths that man has ever seen!
For ghostly counsel—if it either fall
Below the exigence, or be not backed
With show of love, at least with hopeful
proof

Of some sincerity on the giver's part—
Drops from the lips a disregarded thing.
The weak perhaps are moved, but are not
taught;

While prejudice, in men of stronger minds,
Takes deeper root, confirmed by what
they see." COWPER.

But, a bold and firm declaration of THE GOSPEL marks the noble soldier. While it receives the persecuting clamour of the adversary, it does honour to his understanding, speaks the purity of his heart, obtains the smiles of the righteous, and proclaims him a blessing to the world." The concluding words of this soliloquy were—"The true praises of a minister will ever be spoken by the actions of his people compared with the Bible. They are a mirror which always reflects the man. I will henceforth preach THE GOSPEL, and abide the consequences." What has been the sequel I am unable say. From these, and other instances which might be named, it would seem that public opinion may sanction truth when its warfare is over. That it should never be used however as an exclusive guide either to sound morality or eternal happiness. And that its greatest purity is only to be found where grace predominates. O! that I could feel the power of that grace! I am now at what is called the Glades, behind the highest ridge of the Alleganey mountains; the fields are stripped; the leaves falling, and the surly blast already sweeps along this summit. How different the scene from that which mine eyes beheld when I last wrote you. It fills my mind with gloomy associations, and I begin to think the proper business of life is to prepare for death. We must soon fall, like the leaf, soon mingle with the dust; and this same unconscious blast will howl over our graves! But, the immortal part! the soul! whither will it fly? I realize this moment the feelings of an orphan, whose home is the world; his companions, the storms;—from whose eyes trickle down the tears of sorrow, while his heart is breaking within! May this find you the subject of happier feelings.—Farewell!

A STRANGER.

THE JEWISH THEOCRACY.

*Translated from the Oration of Dr.
Herman Witsius.*

The kingdom which God established among the ancient Jews, was called a *Theocracy*. We shall explain its nature, and give an account of it, from its *commencement* to its *close*.

I. That God is King, the inanimate creation is sensible—brutes declare—the devils, though they have abjured allegiance to him, wailing and gnashing their teeth do acknowledge; and even *Atheists* closely allied to them—and the teachers of that wisdom which foolishly opposes God, unwillingly experience the proof by the secret convictions of their own minds.

II. This is the universal government of God—to this the sun, with the planetary system, are in subjection, and the sea with its waves—and the winds with the violence of their blasts—the year, and the seasons, with their many changes—and the alternate return of day and night. To this also all the empires of the earth are in subjection. This all the heavenly beings obey. Its commands, the fiercest devils—though rebellious—do execute. Besides this universal government of God, extending to all beings, and all things, and commonly called his kingdom of nature, God formed for himself another kingdom—by choosing a people for the special purpose of being their King. He chose Abraham: he called him out of Syria, and loaded him with many promises; but the performance of which being long deferred, proved a severe trial to his unshaken faith. For when he was a hundred years old, without any offspring—married to a woman beautiful indeed, but barren—and who had passed the age of child-bearing—being more than ninety years of age—he at length obtained his only son Isaac, the heir of all the

promises. His descendants from Israel, seventy in number, a famine compelled to go down into Egypt. At the commencement, indeed, of their sojourning, they were pleasantly situated: but shortly, by the injustice of the most cruel tyrants, their situation was such, that the condition of the most miserable slaves was enviable compared with theirs. Yet these were the individuals of whom God designed to make a people for himself. Having delivered them by a mighty arm, and by miracles almost incredible, out of their cruel servitude he claimed them as his own. Pharaoh, humbled at first, and forced to let them go; but soon pursuing them, was overwhelmed with all his forces, by the waters of the Red Sea—so that not a soul could return to Memphis, to declare the tidings of his defeat. And—wonderful to tell—the waters of the same sea, dividing hither and thither, when the rod of Moses, God's servant, was extended, God commanded to remain fixed like a wall—so that a dry passage was afforded for the bands of the Israelites to pass over. The account of this miracle is handed down to us by the sacred writers. And it was also preserved for many years by tradition, by those bordering on the Arabian gulf, though very barbarous, and particulars of it, not unimportant, may be found in the Commentaries of Diodorus Siculus.

III. Can any one doubt that that God whose dominion extends absolutely over all creation, its inhabitants and ranks, had the *right* to choose, and to establish his government over a people, on whom he had conferred such signal benefits? But with what mildness and clemency did he proceed! He was unwilling to exercise all his absolute *right* as Lord in this matter. In his matchless condescension did he determine to be chosen by the suffrages and wishes of the people, rather than oblige them, with unwilling and opposing minds, to receive him as their King.

And, therefore, after the manner of men seeking some favour of the people, (with reverence be it spoken of the Divine Majesty,) he recalls to their remembrance, those manifestations of his wisdom and goodness, which he had so recently made to them; that so it might appear, that there was no one among their own number; nay, that no one could be conceived, who would sustain the office of King, either with more dignity, or greater benefit to the people. Moreover, he condescended to give his sacred promise to them, that he would receive them under his care and protection; that from their servile condition, he would raise them to the dignity of a nation of priests; that he would place them in a fertile country, which they should possess by hereditary right from him—and that he would preserve them with special care, as being the most precious of all his possessions—if they would only obey him, and perform whatever he commanded them. These things he ordered to be communicated to them by Moses, the bearer of this message of condescending sovereignty. With one voice they unanimously chose him for their King, and promised never to abjure him. Exodus, xix. 3, 4.

IV. Soon after this, He began to act as King—for He called the people to the foot of Mount Sinai: and while around its top the lightnings flashed, and the thunder rolled, and the winds roared—while there was most awful darkness—and while the earth was quaking at the presence of the Deity—He gave, in a voice from its summit, those sacred laws, which have received universal praise. Who *ever* heard of a nation under Heaven that God honoured with such familiar, yet awful conversations! And when the people, unable to bear the glory of so much majesty—earnestly requested never again to hear God speaking in this manner—he delivered his instructions to Moses, concerning the building of a

tabernacle for his royal residence; and concerning laws to be enacted for regulating the state and religion. Exodus, xix, 16. xx. 1. Deut. iv. 32, v. 24.

V. Before giving to Moses his most perfect system of law, by certain covenant rites, he bound himself to the people, and the people to him. The ancient manner of covenanting was to sacrifice a victim without a blemish; to sprinkle its blood upon the parties, and then to eat it. In the confirmation of his covenant with the Jews, God omitted none of these ceremonies. For after Moses had written God's promises and precepts; and after the people had a second time given their assent to them; Moses, having slain a victim, sprinkled part of the blood upon the altar, which represented the place and presence of God—and another part he sprinkled upon the people—adding, "*This is the blood of the covenant which Jehovah hath made with you, concerning all these words.*" Moses and Aaron, Nadab and Abihu, and the seventy elders, who represented the body of the people, then ascended the Mount; and after beholding, by special favour, as far as mortal men can bear the vision—the glory of the Deity, *having a pavement of sapphire under his feet*—they approached the sacred Yeast, and did eat and drink.—Exod. xxiv.

VI. The covenant being confirmed in this manner, God ordered every thing to be prepared with the usual pomp of royal magnificence, even in the deserts of Arabia. The *tabernacle* was constructed after the pattern which God had shown to Moses in the Mount. In its construction much cedar was used, as also gold; and it was magnificently adorned with vessels, precious alike, on account of the materials of which they were made, and the art with which they were constructed. The tabernacle was divided into various compartments. The external area was for all the people; but who were to be

polluted with no uncleanness. There they appeared to render their homage, and offer their prayers to their King. In the interior apartment stood the Priests clothed in purple, being Ministers of the King—and admitted to nearer approach than the people.—*There* was the golden candlestick having seven branches, and wrought with much art: *there* the golden table, on which was the shew-bread; and *there* the golden altar of precious incense. But in the most secret recess, which was closed with a veil curiously and splendidly wrought by art—and which was called the holy of holies—there stood the throne of the Divine glory, in which no mortal foot might enter, save that of the high priest, and his only once a year. Then upon the propitiatory covering of the golden ark, which was constructed by the hand of the inspired artist, and which had the golden cherubims—beings of stupendous form, with their faces turned downward toward the covering, as if looking into it; while their wings covered it; a wonderful symbol of his glorious presence—there on his mercy seat God sat.—There, being consulted, he returned answers to them—there he heard their prayers, and accepted their vows. Thence, as from his secret place, he made himself glorious in the sight of the people. "*Jehovah is King—let the people tremble. He sitteth on the cherubims, let the earth be moved.*"—Psalm, xcix. 1.

[To be continued.]

ON PUNCTUALITY.

For the Magazine of the Reformed Dutch Church.

The following exhibits so much good sense and sound religious tact, that the devout mind will very readily overlook any little want of connexion and order in it.

EDITOR.

"Method is the very hinge of business; and there is no method without punctuality. Punctuality is im-

portant, because it subserves the peace and good temper of a family: the want of it not only infringes on necessary duty, but sometimes excludes this duty. Punctuality is important as it gains time; it is like packing things in a box. A good packer will get in half as much more as a bad one. The calmness of mind which it produces, is another advantage of punctuality: a disorderly man is always in a hurry; he has no time to speak with you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. It was a wise maxim of the duke of Newcastle—"I do one thing at a time." Punctuality gives weight to character. "Such a man has made an appointment—then I know he will keep it:" and this generates punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual, where their leader is so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you; and have no right to throw away your time, if I do my own."—*Mrs. Hannah More.*

Moral reflections on the above, by a plain Layman.

"Order is the first law of nature." The term "punctuality," signifies exactness—nicety—doing things in order, and in due time. This is our duty to God—to our fellow man—to our own souls. And he that disregards it, is a waster of time; he imposes on the public—he is a trifier with truth—and such a one is always full of hurry, disorder, confusion! And nothing is ever done right. Let us then apply "*punctuality*" to the purposes of life, and we shall be sensible of its very high importance.

1. Is there a fixed time for a parish to begin the public worship of God in his house on the Sabbath day? Then let the Minister commence this solemn duty, and each

one of his engagements precisely at the time appointed; even though there should be but very few hearers present. A few attempts of this kind, though it may be displeasing to some people who are slow, and perhaps the very last in coming to the house of God; yet it will beget punctuality in some of them, and be highly pleasing to the most judicious part of the congregation. The reverse of this assuredly betrays great irreverence to God and his holy worship: it disturbs, in a painful manner, the serious and devout; it perplexes and embarrasses the Minister; and ought, therefore, to be discountenanced, and treated with the highest contempt by the Christian public. And where there is a Church bell, nothing can be more easily effected, than due order in this particular; but a Minister cannot do these things alone. No! he must have "Aarons and Hurs to stay up his hands." Let then the officers in the Church second his attempt in this business, and the thing will be easily accomplished. Moreover, where it is the custom of Church officers to meet on the Sabbath mornings, before public worship, for the receiving of applicants for baptism; and for making necessary inquiries concerning Church matters, (as is the laudable and useful practice of the Dutch Church,) let this be done in due time, so as not to interfere with the punctual commencement of divine service. And surely, a congregation thus trained by the example and practice of their pastor and Church officers, with the blessing of God on their endeavours, can hardly fail of becoming punctual in all their concerns of life, whether secular or religious.

But if Ministers, and professedly pious men, be not punctual to fulfil their several engagements, whether sacred or secular; they may be sure, that not only the profane, but even the more seriously inclined, will copy after their example. And so true is

it, that "evil communications," by example as well as by words, "corrupt good manners;" that if those who are reputed good men be careless of the sanctification of the Sabbath in the above particular; or of a due reverence for God's holy name and worship, by neglecting to join God's people promptly at the appointed hour; or if they be negligent in the punctual fulfilment of all their engagements, both sacred and secular; they may rest assured that they will have followers enough; and it is utterly impossible to say how much, within the sphere of their influence, the multitude may be contaminated by their evil example; how much the Divine Saviour may be "wounded in the house of his friends," by their unholy walk and conversation. O! thou Father in Heaven! give to parents and governors of families—give to thy professing people understanding hearts"—that they may know how to go in and out before their families, and before the Church of God: that they may have wisdom, and a holy resolution, so to manage their households as may redound to thy great glory, and their best good, for Christ's sake. Amen.

(To be continued.)

A DISCUSSION

of the Question, *What is the best plan of Meliorating the Condition of the Jews, by the late Dr. Livingston.*

(Continued from p. 102.)

You know me too well to entertain a doubt of my ardent zeal for the conversion of the Jews; or to call in question my sincere wishes, and ready co-operation for a happy issue to our exertions in their behalf. I have read with great interest, the excellent report of your worthy directors, with the annexed impressive addresses and pious communications. My heart is warmed, my hopes are raised, and I unite with

rapture in the anticipation of the sublime prospects and consolations which the submission of Israel to the Divine Redeemer affords. I heartily hold communion with my dear brethren, and join in all their sentiments which relate to the great and important *end* we have in view. But, unhappily, I dissent from them, with respect to the *means* they have adopted for attaining that end; and am so far from uniting with them in that article, that I protest against it, and am fully convinced, unless some other plan be devised, our most strenuous efforts will assuredly fail; we shall stumble at the threshold, and the Temple we hope to dedicate will never be completed. You will, therefore, excuse me when I expressly and candidly declare that I am opposed to the idea of forming a Colony for the Jews, and cannot consent to banish them into a lonely desert, instead of receiving and treating them with that generous hospitality they have a right to expect; and which, if we mean to instruct and comfort them, it is our duty to afford.

I was willing to be among the foremost in the good work, and am still equally inclined to promote it. I cordially recommend it to the public, and was happy it obtained immediate and universal approbation; and after a Society was incorporated for that express purpose, I felt satisfied. I was confident the business was vested in the hands of good and enlightened men, and would assuredly prosper under their direction. I therefore quietly and implicitly hoped for success. But after a long, and, as I supposed, unnecessary delay; after the frequent and continued repetition of a *Colony* for the Jews; and especially after a late publication, my attention and fears were aroused, and it began to be to me in the highest degree alarming. This must be my apology for troubling you now. It is only within a few days past, that I turned my attention to the subject; when it soon opened to my view with

such perspicuity, evidence and conviction, that I immediately anticipated your consent and approbation; and deemed it my duty to communicate the result without delay. If you kindly receive it, with the same affection and forbearance which influenced me; I shall not regret this unexpected correspondence. Should I be mistaken in my sentiment, or expose myself to blame for differing from my brethren, my motive must plead an excuse. I wish to give no offence, and request my objections may be ascribed to the purest and most disinterested intention. Whatever may be the judgment of others, I could not exonerate my conscience, in the present view I have of the business, were I to remain a silent spectator of what, to my apprehension, will, if persisted in, prove the total overthrow of all our wishes; a cruel disappointment to public charity, and certain death to the hope of meliorating the condition of the Jews.

Our good directors, after remaining long under the cloud of uncertainty, in regard to the best mode of procedure in this delicate and serious service, confess that "the magnitude, the novelty, and peculiarities of the enterprise, with the obstacles which apathy, ignorance, and prejudices produce, have occasioned the lapse of more than three years, spent, not wasted, in the incipency of their preparations." But now, after many perplexing doubts and tedious calculations, they at last, explicitly and fully announce their deliverance from all remaining fears, and unequivocally express their "approbation of the plan for establishing a Colony, as a place of refuge for those who embrace the Christian faith." And they add, that the board consider it also a collateral proof in Providence of the correctness of their positions, that the scheme of Colonization is so generally approved by the most enlightened and humane of our countrymen." Whether indeed this is "the

way to comfort the people of God, and win them to Christianity;" and whether it continues still to be "approved by the most enlightened and humane of our countrymen," we must be permitted seriously to inquire.

Were it not for the deference due to the judgment and sentiment of others whom we respect and honour, we might be prompted to waive every argument upon a subject so lucid and imposing, and content ourselves with positively and peremptorily asserting—that the term *colony*, however construed or modified in the connexion it is here employed, is so vague, indeterminate, and unintelligible; and when attempted to be delineated and reduced to practice, so complex, ramified, and entangled, that those who have adopted the visionary scheme, will be often obliged to hesitate, and at every step find themselves involved in a labyrinth of serious and inextricable difficulties—that we must purchase no tract. We need no land. There is no necessity for a colony for believing Jews in America. It is altogether an Utopian scheme. That our friends in Europe, under their prejudices, and measuring us by themselves, might innocently recommend a sequestered establishment; but here, in the United States, if it were practicable, yet, circumstanced as we are, it would be preposterous and pernicious.

But the cause is too delicate and serious to be dismissed by general assertions; nor may it be sacrificed to the feelings of friendship, or any personal interests; and those also who have adopted a different opinion are too respectable to be neglected. Let me solicit, therefore, your patience when, after introducing some collateral observations, which may perhaps tend to illustrate the subject; I briefly detail the objections against a colony for the Jews, which to me appear unanswerable.

(To be continued.)

Religious Intelligence.

Installation.—The Rev. Jacob Broadhead, D. D. was installed the Pastor of the Church in Broome-street in New-York, on the 14th ult. The inaugural discourse was delivered by the Rev. Eli Baldwin, from Romans, x. 15. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Charge to the pastor and people, was given by the Rev. Gerardus A. Kuypers, D. D. In the afternoon the pastor elect, delivered a discourse in reply to his charge, from 2 Thess. iii. 1. "Brethren, pray for us, that the word of the Lord may have free course and be glorified." He declared his cordial belief, that the canons of the Reformed Dutch Church were fairly and legitimately drawn from the revealed word of God, and contained a just summary of its doctrines. That these doctrines furnished to the believer a plain and delightful pathway between the extremes of Arminianism or Hopkinsianism on the one hand, and Antinomianism on the other; and yet preserved in the hand of the Christian pilgrim, "the word of the Lord," to be a lamp to his feet and a light to his path. That they clearly embraced the true spirit of the Gospel, and presented motives to the sinner in exact coincidence with the dealings of God in the regeneration of his children. And that they also presented a rational and clear view of the economy of God, in the salvation of man as definite and complete in all its parts to the exclusion of all contingency, resting upon Jesus Christ as the chief corner stone, and reaching to the sinner by a divine imputation. Having distinctly announced this to be his understanding of "the word of the Lord," a most impassioned and affectionate appeal was then made

for their continued and fervent prayers. We love to greet such honest, faithful heralds of the cross who, forsaking the new fangled notions of hairbrained theorists, stick to *the good old way*. Our heart was warmed—and we think our city has been highly favoured by the renewal of those labours among us, that were formerly owned and blessed of God.

Tract Societies.—The Paris Religious Tract Society, had, during the last year, circulated 80,000 religious tracts: making a total of 220,000. The Religious Tract Society of the Netherlands, circulated last year, many thousand tracts. "Our Society" says the Secretary, "goes on prosperously; and we have many reasons to look forward to better things. The efforts of the Society have been beneficial for the conversion of sinners." In Germany, Dr. Leander Van Ess has been actively engaged in circulating his tracts, in support of the universal dissemination of the word of God. He had in consequence of aid from the London Tract Society, published 5000 copies of his small book entitled—"The Holy Chrysosthom, or the voice of the Catholic Church, concerning the useful and edifying method of reading the Bible." This eminent and pious Catholic priest thus writes:—"In a period like the present, when Rome and the Romanists are making all their power and influence subservient to the pernicious works of darkness, both by words and writings, it is our duty to do all in our power to counteract their efforts; persuaded that the Lord will not suffer his true Christian Church, of all confessions to be overthrown."—The Hamburg Tract Society, has during the past year, greatly increased its operations. The issues exceed 38,000 tracts. The Evangelical Society of

Stockholm, (Sweden,) circulated last year about 65,000; making a total of two millions since the year 1800. From Poland a Missionary writes: "Your tracts have been instrumental in stirring up many to a sense of true religion; and where the tracts have been distributed, they have manifested earnest longings after the preaching of the Gospel." In Spain a vast field of usefulness is opened. A letter from Gibraltar states, that "it is an important fact, that many of the Spaniards begin to suspect that they have been misled; and this has naturally resulted from their reading the word of God, and the tracts distributed among them." He adds, "I am acquainted with a Spanish priest, who begins to enjoy divine truth through the reading of some tracts; and he has translated several of them into Spanish.

Vaudois Churches in the valleys of Piedmont.—We rejoice to see among the miscellaneous items of the proceedings of the British "Society for the propagation of the Gospel," a statement of their benevolent agency for the Vaudois clergy. In the year 1768, the king of England granted special permission to these Protestants to solicit donations in Britain, with the view of forming a fund to "enable these Protestants to maintain the Ministers, Churches, schools and poor which they were not able to support in any tolerable manner."—This fund was placed in the hands of the "Society for propagating the Gospel." It was invested in government securities, and the interest is religiously appropriated to the support of the Gospel in the valleys of Piedmont. The capital stock is 10,000*l.* sterling, 3 per cent bank annuities. The interest is 292*l.* per annum sterling. This is paid in small stipends to thirteen pastors; and also some assistance is generously given to the widows of the deceased Ministers.—*Christian Observer.*

Poor pious Clergy Society of London.—In the splendid establishment

of the Episcopal Church of England, we perceive in ecclesiastical rule and authority, the same class of evils which strike and pain the eyes of a traveller in the monarchical forms of government of Europe. There is an improper and unequal distribution of power and of funds. Christianity in that country comes to every man's door—not in the angel form assumed by it generally in the United States, or Scotland—but in the shape of a dunning tax gatherer, and by the collector; who, by the strong hand of law, wrings from the unwilling purses of the rich, and from the pittance of the poor, the lordly sums of an ecclesiastical revenue. On one side you behold a lord bishop in his splendid robes and gilded chariot, and rich livery moving on in state; and caring perhaps as little for the thousand flocks of his diocese as he cares for the mob shouting at his chariot wheels. Others, wallowing in riches, frequenting theatres, and assemblies, and Renelagh, and the circus, and the race grounds; while they seek a thousand schemes of luxury to disperse their boundless riches, ministered to them by their unwilling flocks. There is another priest of a lower order in the *grade ecclesiastic*, combining deanships, and rectories, and cures; and from these *pluralities* deriving a revenue greater than that of the archbishop of Canterbury, or of York—or even the enormous ecclesiastical revenues of oppressed Ireland. Simpson, in his *Plea for Religion*, mentions a certain eminent gambling, jockeying, and fox hunting priest in England, who contrived from his many *pluralities* to derive a revenue of 32,000*l.* sterling per annum.

All these appear to us plain republicans, and plain Episcopalians, Dutchmen, and Presbyterians, to be such enormous evils that no Christian people, that in fact no people of spirit, like the English could endure them. But it turns our astonishment into disgust when we look over

a file of English papers, or over a list of advertisements on the covers of our file of religious magazines; and see in prominent letters, a *curacy for sale, a rectory with a good living for sale—or exchange for another living* in another part of the kingdom!!

In this vast establishment, the efficient services and parochial duties are performed by a well educated, pious, and laborious class of men—the curates and vicars. Some of them passing rich on 70*l.* a year; some starving on the pittance of 20 or 30 or 50*l.* bestowed as a kind of charity from the hands of the rector, or other *grade* in office, who holds the presentation, derives, it may be, two, or four, or five hundred a year, from it and renders all the services by this miserably paid and laborious proxy.

The design of the above Society is to aid these poor and pious vicars and curates, by additions to their

stipends, raised by the voluntary contributions of those who choose to become members. In reviewing all this, how forcibly does the anecdote of Lord Bolinbroke strike us! A certain clergyman of very profligate habits, visited Bolinbroke one day.—

“You have caught me reading Calvin’s Institutes,” said Lord B. rising and taking him by the hand, “how beautifully he treats the *doctrines of grace*!” “The doctrines of grace,” said the profligate clergymen, “they have set the world by the ears.” “I am astonished to hear *you* say so,” said Lord B. “If I believed in the Bible, I certainly would believe in the doctrines of grace, for the Bible teaches them clearly. But,” added Lord B. with a cutting sneer, “the greatest of all the *miracles*, and that which puzzles me the most is, that Christianity exists, and such profligates as *you* are its *Ministers*!

Literary and Philosophical Notices.

Rutgers College.—A very large and valuable reflecting telescope made by Dr. Herschell, and lately imported, has been added to the philosophical apparatus of Rutgers College. The cost was nearly \$800. It is said to magnify six hundred times. Professor Adrain has promised us a description of this elegant instrument and its powers, for our next number. It is said to be the largest in the United States.

New Publications.—The Rev. Dr. Morse, of New-Haven, is about to publish in several volumes, an American Clerical Biography. And Dr. Thatcher of Plymouth, an American Medical Biography. We wish them much success.

An interesting work on the policy, customs, government, &c. of Algiers,

from the able pen of Mr. Shaler, has lately been published.

The life of Lord Chatham, the distinguished British statesman, is about to be published under the auspices of the noble family descended from him. The work will appear in three volumes, *qua o.*

In the *Christian Observer* for January, the life of Bonaparte had been announced. The author is said to be Sir Walter Scott. This is only conjecture. Sir Walter, in putting in his claims as creditor in a late failure, said on oath, that he was *proprietor*:—he did not swear that he was the *author* of the Waverly Novels. It is stated to us by a gentleman just from Scotland, that the loss of Sir Walter, amounts to 70,000*l.* sterling or \$300,800. The conse-

quence was his bankruptcy. But so much is he beloved, that upon his misfortune being known, it was resolved at a private meeting of the nobility and gentry in Edinburgh, at the instance of Duke of Buccleugh, to present him an amount equal to his loss. It is also stated, that he has accepted it *in trust* on honourable conditions. The first volume of the life of Napoleon, *by the author of Waverley*, was published in London on the 3d of February.

Taste.—The taste for Poetry, and Belles Lettres, is seldom combined in the same mind with a taste for metaphysics or mathematics. Nay, a taste for the former is often very far removed from that of the latter. A profound mathematical genius often shows strong feelings of disgust at the *lightness* of poetry; and a poetical genius is absolutely disgusted with mathematical abstractions. The eminent Maclaurin used to say, "I never could discover any thing sublime in Milton's *Paradise lost*. But I could never read the queries at the close of Newton's *Optics*, without actually feeling my hair stand on end!"

Colossal Organ.—The Count of Glenhorn, who holds the most extensive possessions in Silisia, (Prussia,) has caused to be built in the forest of Rumeperst, a colossal organ. Its smallest pipes are three feet and a half in diameter. It is played by steam; and the airs played by it may be heard 15 miles in every direction.

Milton.—Of this great man considered as a poet, there is only one opinion among the learned. He is above all praise. Of his theology, there can also be one opinion. Viewed as a whole, every sect will condemn him. The attentive student of the *Paradise lost*, had indeed long ago viewed him as an Arian. But his *Treatise on Christian Doctrine*, discovered in manuscript among the state papers in the office at Whitehall, and lately published—a book about which every body is speaking

and every reviewer is writing—has come forth to tell the world that Milton's system is worse than what any one sect could have conceived it. In the words of the *Ecclectic Review* for January, "Milton's system of theology has been characterised as a combination of Arianism, Anabaptism, Latitudinarianism, Quakerism; and (in reference to his opinions on polygamy,) Mahomedism. No existing sect can claim the honour, or the shame of having engendered the theological monster, upon which is entailed the fate of all Hybrids—it will perpetuate no new variety."—p. 4.

A Society of Ancient Northern Literature has been formed at Copenhagen. It intends to publish in the original language, but with a Latin translation, a number of very old Icelandic manuscripts, which is expected will throw great light on the ancient history of the North.

Tea Tree.—By the last accounts from Calcutta it appears, that the British resident at Nepal has discovered the tea shrub originally brought from China, growing luxuriantly, and ripening its seed yearly, in the garden of a Cashmirian, at Katrandu, and that the utmost exertions will be used to effect the introduction of these invaluable trees into such of the British possessions in India, as may hold out prospects of success in their cultivation.

Lead.—We learn that the vein of lead ore in Southampton has been lately examined by Professor Eaton, and several gentlemen from New York and Philadelphia. It is said that the indications of the vein in the western part of the town are so favourable, that a company is forming for the purpose of opening it, at a place three or four miles south-west of the well known mine in that town.—*Hamp. Gaz.*

Hydrography.—The North Sea has again broken, in three places, the Isthmus, which connects the northern extremity of Jutland with the rest of the Peninsula. Three rapid currents now unite the North Sea

with the gulf called *Lum Fiord*, which empties itself into the Cate-gate. These currents are so strong, that they cannot be crossed in boats. Four persons who made the attempt have perished. The sea has laid open the remains of ancient forests.

Loss of Memory.—"A singular remark, and which, I believe, has never been made, is, that in cases where the memory has been lost, without any change in the reasoning faculties, it is always the last syllables of the words which are forgotten. It was thus, that Alexander Selkirk, an English sailor, who was found after a

lapse of 25 years on a desert island, still spoke English quite well, excepting the last syllables, which he had forgotten. I have remarked the same phenomenon in a person who was young, but blind for fourteen years, to whom, as I shall hereafter relate, I restored the faculty of writing." Madame de Genlis makes this remark, in consequence of a note which had been written by the Dutchess of Cerifalco, after confinement in a subterranean cave for nine years: in which note she observed, that almost all the last syllables were wanting.—*Mem. of M. de Genlis.*

Sketch of Public Affairs.

GREAT BRITAIN.—The public distress, though somewhat mitigated in general, is far from being removed. In many of the manufacturing districts, the distress is indeed melancholy. This distress is greater in England than in Scotland. The banking institutions in the latter country are on a very different footing from those in England. Hence the Scottish banks have weathered the storm thus far. Letters from Manchester of the 8th ult. bring intelligence of the re-appearance of distress in that place. Between forty and fifty thousand persons were out of employment; and many, it is said, were in a starving condition. The want of orders by the manufacturers, was assigned as the cause of the unfortunate recurrence of these distressing events. It is, moreover, stated that unexampled misery reigned among the wretched manufacturers of Blackburn.—"The moan of famine met the agonizing ear from famished fathers and starving children." It is to be hoped, however, that these statements are altogether exaggerated. Considerable disturbances, it is said, have prevailed in many parts of the south and west of Ireland, for some time past. The value of the imports and exports of Great Britain, are thus given in a parliamentary document. From January 5, 1845, to the same date of 1826, the imports amounted to 49,134,025*l.* or \$218,155,071. And the exports to 60,898,632*l.* or \$270,389,992.

The following is a specimen of the king of England's expenditure. It ought to af-

ford an instructive lesson to republicans:—

"The king of England's household, in actual pay, every day consists of 795 persons; 507 have salaries, which amount in a year, to 102,259*l.* Two hundred and eighty-eight, whose salaries are unknown, but probably average 150*l.* each—43,000*l.* Total 145,259*l.* or \$644,950. Besides these, there are a large number of footmen, undercooks, scullions, porters, hostlers, cow-keepers, &c. His own salary is about \$5,000,000. That of the president of the United States, \$25,000; or one two hundredth part of his majesty's."

NAPLES.—This country, which has suffered so much at the hands of the *legitimates* and tyrants of the *holy alliance*, has been visited with a great calamity by Divine Providence. The country has sustained a terrible shock of an earthquake. In the village of Tito, 60 houses were destroyed, and many lives lost. At Polenza, not a house escaped damage. The extent of the damage and loss of lives is not yet ascertained.

FRANCE.—The project of a law respecting the right of birth, or the entailment of landed property, and conveying it to the elder son, to the exclusion of all the other members of the family—has been before the house of Peers. It has caused, as well it may, a great sensation throughout the kingdom; and petitions come in against it from all quarters. This is the peculiar appendage of the aristocracy in a monarchical government. In the unequal distribution of property caused by this regulation, it is no uncommon thing to see the elder son rol-

ling on in his splendid carriage and four; while the poor cadets of the family, his own brothers, are portionless boys, and drudges in a grocery store. Our last accounts state that the French law of primogeniture has passed through the Chamber of Peers, losing that part of it, from which it derived its title. The proposed enactment offered two resolutions: First, that if no will was made, the *eldest son* should take a larger portion than the other children—Second, that if a will was made, the testator, who in France is permitted to dispose of only a part of his property, should be allowed to *entail* that part for two generations. The first part of the law was rejected—the second adopted. Chateaubriand in the same house, made a sensible speech in favour of an amendment of a law “against trading in *black slaves*.” The law passed in 1818, had prohibited trading in *black slaves*. Taking advantage of the expression in the law, some of those monsters in human shape, who trade in human flesh—Frenchmen too—had actually fitted out vessels from French ports, and were employed in transporting *white slaves*—[even our Greek brothers who had been taken by the Turks,] into the slave markets in Europe, in Asia, and in Africa! We rejoice to state that Chateaubriand succeeded in the amendment; so that the French law now prohibits the trading in *white* and in *black slaves*. General La Fayette had been so much indisposed, that he had been for some time confined to his chamber.

SPAIN.—The Spanish Cabinet seems to be completely disconcerted by the unexpected news of the exclusion of the queen of Portugal and her party from the regency. It fears the English influence—and still more the acceptance of the Portuguese crown by the emperor of Brazil. The general condition of Spain is wretched beyond conception. “Commerce has fled from her shores: the interior lies waste and uncultivated: the miserable inhabitants of which are found, many of them, dead in the fields.”

It is reported in the latest news from Europe, that a conspiracy had been formed by the Apostolical party to carry the king of Spain to Aranjuez; but that he had escaped. In addition to the pressure of evils burdening down this unhappy country, the war of the Algerines is carried on against it with violence. The French government is employing its influence to effect a reconciliation between these two powers.

RUSSIA.—The funeral ceremonies of the late emperor passed off without any disturbance. To prevent the possibility of a *second gun-powder plot*, on the week preceding the funeral ceremonies, a careful inspection was made of the subterranean apartments of the Cathedral, to discover if any powder had been deposited there. At a subsequent review of the troops by the Emperor and the Grand Duke Michael, after the Emperor had

retired, the Grand Duke ordered those who had taken part in the insurrection of December, to step out of the ranks. On this 1900 men stepped out. He ordered them to be sent into the distant country of Georgia, to take their share in the battles daily fought there against the Caucasians. It is stated that they accepted the proposition joyfully. Various and contradictory reports are made relative to the plan of a war against the Turks by the Russians. The Emperor appears to look with alarm on his armies—and he may wish them employed in Turkey.

PORTUGAL.—Affairs continue in a very unsettled state since the death of the king. The princess, the daughter of the late king, was still acting as regent, supported by England and France. The queen had refused to see her daughter, since her elevation to the regency. She was constrained, however, to acknowledge the regency. Its acts are done in the name of Don Pedro!

AUSTRIA.—The emperor's health has been precarious. Like the king of England, he is drawing near the close of his earthly career. Among the rumors afloat in the political circle, we find it stated, that the heir apparent to the imperial throne, has before-hand renounced the throne—and prefers a life of retirement. They even talk of his entering into *holy orders*—no doubt with a pious view of converting souls—and of ultimately reaching the honours of the pope's triple crown! Prince Hohenlohe, it seems, has gone to his last accounts; so there will be an end to modern miracles and modern fanaticism!

GREECE.—It seems now to be ascertained that the Duke of Wellington had a much more important and benevolent purpose in view, than merely the making of a visit of condolence and congratulation to the Emperor Nicholas I. of Russia. It has been stated from a quarter entitled to some credit, that he has succeeded in a very unexpected manner, in his mission relative to the Greeks: that Russia, Austria, Prussia, and England, have at last determined to support the Greeks; and that they have notified the Turkish government of their intentions. May God grant that this be fully confirmed. It is impossible to conjecture the extent of the happy results which would arise out of this. It has been reported that the Turks attacked Missolonghi, on the 2d of March; and were repulsed by the brave Greeks, with a loss of several thousand men. Repeatedly was Ibrahim repulsed; but at last, it is said, collected 30,000 men, and invested the place closely on all sides. The brave Greeks now prepared for death! Their venerable bishop administered the communion to his Christian bands. They offered with solemnity, their last public prayer. They pronounced the funeral service; and then went, like devoted martyrs, to their posts! The storming commenced on the part of the Turks, with very many and heavy guns.

The garrison, it is also reported, was reduced to a few. The walls of the city were battered down into a heap of ruins. The Turks entered with sword in hand. The remnant of the Greeks fought like heroes in the last extremity. Streams of human blood ran in torrents. Missolonghi fell! A general massacre of men, women, and children followed. In this awful extremity the Greek governor applied his brand to the train, and blew up the garrison with 2000 Turks—and himself and his little devoted band!

We have given this report, because we fear that there is too much truth in it. Yet we look with anxiety for tidings to confirm the second report by the way of Boston, that Missolonghi has not fallen; that her brave sons have hitherto repelled every assault of the bloody Turks; that there is a stronger excitement than ever through Europe, in behalf of the Greeks; and Greece, we confidently believe, will yet be free. Subscriptions in favour of the Greeks, have lately been opened at the Hague and other towns in the Low Countries; also in Russia, particularly in Odessa.

By a vessel which arrived since writing the above, the pleasing intelligence has been received, that Missolonghi has not fallen. A breach had been made in the wall, and the Pacha was in the act of entering it, sword in hand, at the head of his desperate bands, when he received a wound and he fell. It was deemed mortal—but he was taken away alive. The brave Greeks seized the moment of the Turk's confusion, sallied out and gained a victory, and much ammunition and rich booty.

ASIA.—The Burmese war is at an end. The Burmese sued for peace, after sir Archibald Campbell had marched 120 miles in advance of Prome. The terms are—they cede to the British the provinces of Zea, Merque, Tavay, and Arracan; Ava is to receive a resident; and Rangoon a consul. Moreover, the Burmese pay ten millions sterling: equal to forty-four millions and four hundred thousand dollars! We fear that this war, and this issue of it, will excite feelings among the Burmese, unfavourable to the Missionaries—at least for the present—and, we fear, for a considerable length of time.

AFRICA.—We have still very interesting news from South Africa. The progress of religious knowledge, and civilized habits, is marked by strength and vigor. Some vessels occasionally succeed in carrying off slaves from the western coast; but the activity and success of the gallant American and British cruisers in capturing them, and in guarding the coast, excites the admiration and gratitude of every friend of humanity. During the last twelve months, 3600 slaves have been captured and liberated on the coast of Africa, by the squadron under the command of Com. Bullen. The accounts lately received from our colony at Liberia

have been very favourable on the whole. But we regret exceedingly to state, that the sickness and mortality has been so great and alarming at the British Colony in Sierra Leone, that it has been seriously questioned in parliament, whether the government ought to maintain it any longer. It is not supposed, however, that it will be abandoned without a longer and more complete trial. And we earnestly pray that Almighty God may not shut up this door of hope opened to the afflicted Africans on their own shores!

UNITED STATES.—The Congress has adjourned, after having despatched a great deal of important business in the last few days. The judiciary bill has failed. The bill relative to bankruptcy has been postponed; and also the bill making provision for the *remaining officers and privates* of the revolutionary army. It is to be regretted that there has not been ample provision made for these brave and meritorious men. The pittance they receive is a very small part of the debt which the Republic owes them; and surely no man ever yet grudged them that pittance. The house eventually acceded to the amendment of the senate, appropriating \$29,513 for cancelling the claims of the late President Munroe, instead of \$15,533, as before voted by the former body. The whole number of acts passed during the session, is 89. A large proportion of which were passed during the last week of the session. More than one hundred bills which had past either the senate or house, were lost, for want of time to act upon them. In the debates in Congress, some have let themselves down in much intemperate and indecent language. No friend of the republic would ever wish to check free debate, or prevent the bold and fullest investigation of every measure of the executive; but then all this should be done with perfect dignity—and the decorum due to themselves and to the government. And in no case should one department trench on the honour, far less the rights of the other department. We rejoice that the difficulties with Georgia and the Creeks, have been amicably adjusted. The Creeks receive a very large sum of money; and they resign nearly all their lands within the limits of Georgia.—The expenditures of the United States for the benefit of the Indians in the year 1824, amounted to \$424,978, in 1825, to \$671,470. The bill reported in the house of representatives during the late session, appropriated for those objects sums amounting to \$1,247,716, a part of which, however, probably have not become laws. It is a time of general health throughout the Union. But complaints reach us from almost all quarters, respecting the unusual heat and distressing drought. A copious rain has, however, just fallen on the parched earth; and nature begins to smile around us.

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[NO. 5

Religious Communications.

The Synod Sermon of the REV. MR. THOMAS DEWITT, of Hopewell.

(Continued from p. 114.)

BRIEF DISCOURSES.

No. V.

—
"Speaking the truth in love."—Eph. iv. 15.
—

How often are brethren in the common faith, separated through lack of the spirit of love. There is a pride of opinion, and a fondness for speculation natural to us; which, when indulged, impede the exercise of, and damp the fervour of love; and which indispose, and unfit the mind for candid and affectionate acquisition. In this state a person becomes intent, not only upon the establishment of his own particular views of truth; but also upon his special mode of discussing and enforcing it. Now it is not so much the love of the truth, as the force of prejudice, the pride of opinion, and the desire of victory which sway the mind. Often the "mint, anise, and cummin," are commended, and prominently urged; while the weightier matters of the law are almost kept out of sight. Often a misconception arises as to each others first, and leading principles; unjust inferences and conclusions are laid to each others charge, until they view

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each other no more as brethren, but as aliens. In the heat of controversy, selfishness has irritated the passions, and prejudice has cast a mist over the mind; and that love in which alone the truth can be truly received and obeyed; and by which alone Christians clearly see, affectionately embrace, and firmly strengthen each other, is declining and becoming like "the smoking flax." If at first this love had possessed controlling influence, misunderstandings would have been obviated, pride and bitterness would have been subdued; and in the result, conciliation and union in the common understanding and love of the truth, would have been produced. By these remarks, far from undervaluing or discountenancing, we would urge and recommend a steadfast adherence to, and firm defence of the truth as derived from the Scriptures, and set forth in our excellent standards. But let this adherence and defence ever be "in love." Let us heartily take up the benediction "grace, mercy, and peace, be upon them who love the Lord Jesus in sincerity, and who walk according to this rule;" and we should co-operate in every effort to promote the common cause of the

Redeemer. Thus shall the faithful disciples and devoted followers of Jesus become united in a harmonious and strong phalanx, to go forth and meet the embattled hosts of the world and Satan, and gain victories; not in blood and carnage, but spiritual conquests in the wider diffusion, and larger measure of the blessings of salvation, even righteousness and peace. Then indeed shall the Church of Christ appear, "fair as the moon, clear as the sun, and terrible as an army with banners."

Time fails us to consider the means by which we may most successfully cherish, and cultivate this spirit of love. We would only refer to one, as a prominent and most important means, *habitual, private, personal prayer*. The apostles when they forsook the service of tables, gave themselves continually to prayer while in the ministry of the word. Oh! of what importance is this in our office and work. It has been remarked, that our very familiarity with public devotional exercises presents the danger of our discharging them in the mere routine of official employment, while the service becomes a lifeless one. Unless the spirit of devotion becomes deeply lodged by its cultivation in private, we may be led to mistake the desire and effort to lead the devotions of others, the excitement of animal feeling, and the influence of sympathy; all of which may minister to self for that genuine devotion; which, as the fruit of the spirit, is at once humbling, quickening, and purifying. It is in private that the heart leads to the observance of duty. There no mortal eye observes us, while the eye of our Father in Heaven, who seeth in secret, beholds us. There alone we can hold communion with our own hearts in diligent self-inquiry, and order our *own* case before the mercy seat. The diligent and cordial observance of private prayer, furnishes the best index to, and surest test of the life of religion in the soul.

By this means the "unction" which is common to true Christians, and "abideth," is diffused. How earnest and constant should ministers be in the employment of this means; for the "precious ointment must run down Aaron's beard, and go down to the skirts of his garments." Our studies should be places of prayer; we should there dwell fast by the mercy-seat. Luther used to say, that he desired to study his sermons on his knees—so let us. At the same time the intercourse of prayer between fellow Christians, and between Ministers and Churches, is most reviving and delightful. Who has not remarked in the Epistles of Paul, the frequency with which he asks the prayers of the Churches he addresses, and with which he refers to his own affectionate remembrance of them in his thanksgivings and supplications. This was the bond of union in holy love, and before God the source of prosperity. Where the truth is spoken by the ministry in love, received and obeyed by the Church in love, how happy is the result. The sequel of our text informs us "that we may grow up to him who is the Head in all things, even Christ, from whom the whole body fitly jointed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself." The simile is very forcible. It is derived from the human body, which is complete in the variety of its parts and members in their harmony, mutual dependence, and co-operation; all together, subserving the health and perfection of the whole system—such is the Christian Church.

And now, brethren, let us be exhorted and urged to "speak the truth in love," more clearly, earnestly, diligently, perseveringly, and unitedly. Let our hearts be closely cemented in love; and let our hands be strongly combined in one work. Let us be eminently men of prayer, in

common sweet communion, and fellowship at the throne ; and thus bear each other's burdens, and help each other's joy. Assembled as the highest judicatory of our Church, to consult her peace, and promote her prosperity ; let each one of us say, "for our brethren and companions's sake, we will seek her good." While we rejoice in the prosperity of the cause of Christ in any portion of his Church ; and while we seek to help the spread of the Gospel through the earth, at the same time a peculiar trust devolves upon us, and a special work is committed to us, to cultivate that portion of the vineyard which is allotted us. Solemn vows are on us. The Church with which we stand connected, is derived from that fair portion of the Protestant Church in Holland ; which, after the shackles of Popish superstition, and Spanish despotism were burst asunder, soon rose to eminence, and continued long to be "not the least among the cities of Judah." After their deliverance from Spanish tyranny wrought under God by patience and valour, the seven little provinces of Holland united into a confederacy with the motto "Een dragt maakt magt," "union creates strength." Their subsequent history, their agricultural and commercial prosperity, bore witness to the virtue of this principle, and to their industry and enterprise ; at the same time literature, and religion jointly flourished. The Church of Holland, respected abroad, became the hiding place of many of the excellent of the earth in the times of their peril. Churches were formed among the emigrants from Holland, at a very early period of the first settlement of this country ; a branch of the parent vine was translated to this land. When we look back, we can recount His faithfulness and mercy. His protection and blessing have not been withheld. If at times the bush has appeared to be on fire, yet it was not consumed, for the angel of the covenant was in it. If difficul-

ties and dangers have existed, (and when has the Church of Christ wanted them, for its spiritual prosperity seems to forbid an exemption from them ?) mercies and deliverances have accompanied and followed. It pleases the Lord to display his mercy by raising up instruments for distinguished usefulness. Thus has he visited our portion of his Church. In former years, under the pious and faithful labours of *Frelinghuysen* in New-Jersey, remarkable, and till then unexampled influences of Divine Grace were poured forth at the time of the general refreshment under the instrumentality of Whitefield, Tennent, and others. Seeds of piety were then sown, which to this day are not eradicated in those parts of our Church. Afterwards a new tone was given to evangelical religion, particularly by the Ministries of *Laidie*, and *Westerlo*. Passing by others, whose memories are still blessed, at last one* arose, who has but recently "slept in Jesus." Prompted by deeply lodged piety, he resorted to Holland to obtain his preparatory education for the ministry, with the prayerful impression that it would please the Lord in some way to render him instrumental in the restoration of peace and harmony to an afflicted Church then in trouble and dissension. He returned qualified and commissioned for the ministry, with the *Olive branch* in his hand. It was accepted : peace and union were the result. Since then how wide is the sphere of usefulness which he filled, how abundant the fruits thereof which he produced. These fruits are found, and felt here in the most of us. His monument is in our hearts. He is gone ! he has left us in the fulness of his years, in the ripeness of his piety, and in the multitude of his honours. The light which shone through a long life, descended the horizon in full orb unclouded.— Here in this place his character has

* Dr. Livingston.

been pourtrayed; his eulogy has been pronounced. To these we need not refer. Suffice it to say, the Speaker remembers well his venerable placid aspect, his dignified affable deportment, his wise faithful instructions; but above all he most *cordially* remembers that he "spake the truth in love." Who ever knew him by an acquaintance, however short, that did not realise the heavenly unction distilled from his sanctified soul, as freely as water emanates from the fountain. Can the unction ever be lost in the souls of those especially who were reared under his care for the ministry? Can the savour ever depart? In the good Providence of God his vacant place is already supplied by the choice and inauguration of a beloved brother. May the mantle of Elijah rest upon him. May he have a share in all our prayers,

in the co-operation of us all. Nor has our beloved Father only been taken from us during the year past. Our Brother Strong has been called away in the prime and vigour of his days. Our Brother M'Lure has been called away in the morning of his ministry. Let us "work while it is day." Let us unite our counsels, our prayers, and our labour." *Δὲ θεοῦτες ἐν ἀγάπῃ*—"Speaking the truth in love." And may the Lord direct, answer, and bless.

"Lo, what an entertaining sight

"Are brethren that agree!

"Brethren, whose cheerful hearts unite,

"In bands of piety.

"'Tis pleasant as the morning dews,

"That fall on Zion's hill;

"When God his mildest glory shows,

"And all his grace distils."

"Save now, we beseech thee,
O Lord! Send now prosperity."—
Amen."

Reviews and Criticisms.

LECTURES

On Religion, By JOHN BURDER,
A. M. pp. 557. London.

"The plan of this volume is *new*, the matter copious, and the subjects discussed of the highest possible interest. Mr. B. has evidently aimed at producing a useful and comprehensive work: and we cannot but congratulate him upon his distinguished success. By a rigid adherence to the soundest principles of analytical arrangement, the ingenious author has happily succeeded, in compressing, within the limits of one octavo volume, all that is most interesting to be known or felt on the momentous subject of religion. Adaptation to the times in which we live, seems, also, to have been a prominent aim of the writer. Few books will be

found better fitted than this to counteract the blasphemy of the age, and to impart to the rising youth of the country, a due sense of the value of true piety, and of the utter hollowness and worthlessness of sceptical sentiments. Of Mr. B.'s composition too much could scarcely be said, in the way of commendation. Divested of all extravagant pretensions, the sole aim is to convey to the attentive reader a just and simple conception of the author's meaning. There are no wordy paragraphs in this volume. Every thing stands with intuitive clearness before the mind of the writer, and he who reads cannot fail to understand. Nor is the thought insipid, or the language negligent or cold. There is a very pleasing union of vigour and tenderness pervading every discourse; and he

who reads one, will undoubtedly desire to read all. Now and then we felt as if the author were a little too superficial; but this apparent fault vanishes, when we take into account the inclusiveness of his object, and the wide range of his purpose. But even where extremely little is said, it is said with peculiar effect. The best thoughts and the best words are always selected.

We feel it to be our duty to lay before our readers, an outline of the author's scheme. The volume is divided into two sections. The *first* on FALSE RELIGION; and the *second* on TRUE RELIGION. Under the head of FALSE RELIGION, we find the following analysis:—I. Erroneous systems of religion, which are occasioned by ignorance of the truth. II. Erroneous systems of religion, which are opposed to the truth: 1. Modern Judaism; 2. Mahomedanism; 3. Deism. III. Erroneous systems of religion, which are distinguished by corrupt additions to the truth. IV. Erroneous systems of religion, whose characteristic is a partial reception of the truth: 1. Such as reject some of the essential doctrines of the Gospel; 2. Such as are marked by disregard to the practical part of religion; 3. Such as consist in inadequate attention to religious truth.

Under the head of TRUE RELIGION, the author directs his readers: 1. To the evidences of the truth of the Christian Religion; 1. Direct proof; 2. Answers to objections, (1.) to such as relate to the Holy Scriptures, (2.) to such as relate to the doctrines of the Bible. (3.) to such as are founded on the character of professed Christians. II. To the principal truths of Religion, as exhibited in the Holy Scriptures; 1. The view which the Holy Scriptures give of God—(1.) the mode of the Divine existence, commonly called the doctrine of the Trinity—(2.) the character of God; 2. The view which the Holy Scriptures give of the Messiah—(1.) the person of

Christ—(2.) the life and death of Christ—(3) the state and office of Christ in Heaven. III. The religion of the Bible—contemplated, as existing in the human character; 1. The important change which religion effects in the character of man; 2. The religious man contemplated, in the regard which he has to God and Christ; 3. The religious man viewed in his conduct towards his fellow-man; 4. The religious man considered, in reference to the future state. IV. The claims of true religion.

This table of contents will convince our readers, that Mr. B. has furnished a very ingenious and comprehensive system of theology. To Ministers in general, and to students in particular, this volume will prove a great acquisition. Mr. B. cannot fail to realize the highest theological honours, as the result of this effort of his pen. He has evidently bestowed much pains; but he has not laboured in vain, nor spent his strength for nought. To say that the work is faultless, would be extravagant. There are instances in which, both in matter and manner, it is susceptible of improvement; but, as a whole, it has but few equals, and scarcely any superior. We really look to the probably extensive circulation of these Lectures as ominous of good to all ranks of men in the community. The excellent author has our hearty thanks for his industrious and well directed efforts in the cause of truth and holiness. May his enlightened labours be crowned with a rich reward! May they be the instrument of plucking many as brands from the everlasting burnings.”—*Lond. Evan. Mag.*

THOUGHTS

On Antinomianism, by AGNOSTOS.—
London.

“We are sorry that this useful tract should have remained so long unnoticed. The author justly considers

Antinomianism as one of the worst heresies that ever infested the Church of Christ, and being as contrary to the *Gospel*, as it is to the *law*. "With regard to the latter, Antinomians wrest the sceptre from the hands of God, and leave him no power to enforce obedience on devoted subjects. As to those whom they deem any of his *regenerated*, they maintain that they have nothing to do with the law, nor the law with them: and, as to the *unregenerate*, no acceptable obedience can be expected, or even required of them: so, that neither the one nor the other are under any obligation to yield obedience to their Maker; the one being raised so high above the law, as not to be subject to it, the other sunk so low, as not to be affected by it."

The author judiciously proves that Antinomianism is really contrary to, and subversive of all the distinguishing doctrines of the *Gospel*, the uniform design of which is to conform us to the image of God, and render us obedient to his will. Among the many shrewd remarks we meet with in this work, is the following:

"If there be no such thing as progressive sanctification, there can be no such thing as *perseverance*; perseverance without progress being a contradiction in terms; for how can a person be said to *persevere* in a course of action, when he stops short as soon as he has taken the first step, and never after makes any progress at all. John Bunyan wrote his '*Pilgrim's Progress*,' under the similitude of a dream; and truly if their views of the Christian character be correct, he must have been a dreamer indeed; and it would have been quite as well for the religious world if he had been fast asleep during the whole time that he was so occupied; seeing that, in the eyes of these '*discerning few*,' the Christian having once set out on his pilgrimage, makes no progress whatever, from that period to the end of his days." p. 19.

The author quotes, from a lately

deceased and excellent author, (Dr. Ryland) the following test of sound doctrines which was given in a charge at an ordination.

"Never think you are quite sound in the faith, unless your principles allow and naturally lead you to make use of every part of the word of God, whether it relate to privilege or duty. If the natural tendency of your system be, to make you shy either of Scripture doctrines or Scripture exhortations, you may be sure that either your creed is erroneous, or that you do not thoroughly understand it. If you had got the right clue, you would find every part of divine revelation suited to answer a valuable end; but if there are some texts* which you never willingly mention, except to explain away their obvious meaning, there must be something wrong in your sentiments."†

The argumentative part of the pamphlet is followed by various pious suggestions, tending to a practical improvement of the subject. We recommend the whole, as instructive and convincing in a high degree, and containing the substance of the controversy in a small compass.—*Lond. Evan. Magazine*.

SERMONS

Preached on several occasions in the Island of Barbadoes. By WILLIAM J. SHREWSBURY.

London.

"The detail of the history, progress, and growing success of Missionary labours, must be considered as one of the most interesting departments of the plan of our Magazine; and we ever hail, with peculiar joy, the benevolent exertions of those zealous labourers in the vineyard of the Lord, who have gone far hence to call the ignorant idolator "from darkness to light, and from the power of Satan unto God." The spiritual welfare of

* Such are the following—Matt. vi. 19. 21. Luke xii. 24. John vi. 27. 1 Tim. vi. 17—19. Phil. ii. 12. 13. Acts ii. 40.

† Serious Remarks, &c. p. 7.

immortal souls in servile bondage, in the West India colonies, was never more duly appreciated, or more zealously promoted, than of late years, of which the work before us gives pleasing and ample testimony.

The discourses, which are fourteen in number, embrace the following range of subjects :—Naaman Cleansed; Moses' Last Words; The Awakened Sinner's Struggles; Elijah's Translation; On the Pleasures of Sin; God's Everlasting Decree; A Fast-day Sermon; Methodism Explained; On having the Spirit of Christ; Lazarus' Resurrection; On Humility; Hope for the Penitent; The Gospel Command; Christ our Saviour, Example, and Judge.

In the treatment of these various topics, the author exhibits a clear and lucid style of exposition; which, without circumlocution, brings the subject at once before the mind of the hearer, and interests the feelings, while the topics of application, drawn from the facts detailed, are so obvious, as at once to find their way to the heart, and prepare it for the operation of that Eternal Spirit whose teaching alone can make men wise unto salvation. These essential characteristics of pulpit eloquence are peculiarly visible in "The Cleansing of Naaman," and "Methodism Explained;" in the latter of which, the tenets of the Society are laid down with the greatest perspicuity, and show the full conviction of the author, that "plainness of speech" should constitute one of the fundamental qualifications of a Christian Missionary. Indeed this is the uniform spirit which pervades this interesting volume; while a divine unction of fervent piety and exalted feeling breathes through every discourse, which cannot but be highly edifying to the mind of the reader. With some of the peculiar sentiments of the author—peculiar, we mean, to his denomination—we shall not meddle; as a whole, the volume affords a pleasing display of talent and fidelity.

It appears that Mr. S. preached most of these Sermons in the Chapel in Bridgetown, Barbadoes, which was burnt down by wilful incendiaries as the public know. Expelled, therefore, as he was, by this storm of persecution, we think he has done wisely in publishing these sermons, that the public may judge how far these christianized barbarians were justifiable in their hostility to so laborious and so faithful a labourer in that barren and ungrateful vineyard."—*Lond. Evan. Magazine.*

No. V.

Review of the argument in behalf of the authenticity of the text of the Heavenly Witnesses.

"There are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one."

1 JOHN, v. 7.

"Ecclesia codicem Novi Testamenti retinet, quem constans xvii. seculorum pietas diligenter servavit, et coluit; divinaque Providentia integrum, et ab interpolationibus liberum, usque ad nostra tempora propugnavit."—*Schmidius Hist. Antiq. et Vind. Canonis.*

MY DEAR BRETHREN,—In the last three numbers I have endeavoured to draw the attention of the Christian public to the *mode of argument* pursued by the opponents of the authenticity of this verse; and to show that, in my view, there is a capital defect in it. In the last number, I endeavoured to trace the origin of that class of MSS. which are so decidedly preferred by the German school—according to the classification by Griesbach; and which want several passages of the Holy Scriptures besides this verse of John. We traced their descent from the corrupted codices of Eusebius of Cæsarea; and the influence and authority of Origen. These corruptions, or *alterations* in the sacred text, were shown to have, in process of time.

diffused themselves over the Alexandrine and Palestine editions. And we called the public attention to Nolan's argument in favour of the Byzantine Codices, as containing the purer edition of the Scriptures. And we felt ourselves willing to abide a decision, by our opponents on our verse, from ancient MSS. provided that they were of the genuine Byzantine class.

In a discussion of this nature, my dear brethren, it is not the smallest difficulty which one has to encounter, that there is an array of great names and of imposing authority against us. And I am sensible that, to some, it looks like arrogance, and even presumption; for any one in this new world, where there is a barrenness of materials, to enter the lists against some of the great scholars of Europe.

With respect to materials, we make no pretences to new discoveries. Our best libraries boast of no very ancient Greek MSS. And European disputants on each side of this question furnish us with all the materials that have been discovered. From these I glean and offer hints. I make no higher pretensions.

And I conceive that it is not with names, or persons, or mighty literary attainments, that we have to do in this discussion. I claim no merit in thinking myself a mere tyro, in the presence of such literary characters as Griesbach and Michaelis. But I do claim a right to say, that their *mode of conducting an argument*—their *dogmatical assertions*—unsustained by evidence—their sweeping *general conclusions*—not guarded by any explanation that they are made only from the present state of the discoveries of evidence—and their *general conclusions* from partial and defective premises, and corrupted materials, as those MSS. are shown to be—lay them open to the animadversions due to any common delinquent. And, surely, the scholar betrays neither vanity in opposing dogmatical assertions without reserve,

nor arrogance in treating illogical conclusions with satire.*

We now proceed with our defence of the authenticity of our text.

And *First*—There are certain detached portions of *circumstantial evidence* which may be usefully exhibited in this stage of our argument.

1. There is in our verse not only nothing foreign to the doctrines of Christianity, but there is in it, as every body knows, a doctrine which pervades the holy pages of the Gospel. And one of the learned men on the other side has laid this very thing down as a mark, or test of authenticity, "That a book, or passage of a book, to be genuine, must, in the first place, contain nothing foreign to the doctrine of the author to whom it is ascribed." But the "three in unity," is no new, nor foreign doctrine. Our text is in fact an epitome of what is spread out on the pages of John's Gospel—as we have already shown in the second number. The Father did bear testimony from

* Robert Stephens had inserted our verse in his edition, on the authority of seven MSS. The opponents of the verse, not being able to find these seven MSS. *supposed* that certain MSS. which they had seen, must, for some reasons, have been the MSS. of Stephens: and from these singular premises they conclude that Stephens was not justifiable in inserting the 7th verse: because these MSS. which they *conjectured* to have been *his seven*, did not contain the verse. They allude to certain MSS. in the French king's library. Mr. Travis visits Paris to examine them. He does it satisfactorily: and shows that such is the difference between these MSS. and Stephen's text, that he certainly had not followed them. Dr. Marsh attacks Mr. Travis. He admits that there is considerable difference between the French MSS. and the text of Stephens, but maintains that there is a *general resemblance* (a very safe assertion.) And then he employs an *algebraic theorem* to prove the identity of these MSS. with those of Stephens. *He applies algebra* to a moral or critical inquiry! See Butler's Hor. Bibl. vol. i. p. 393. Perhaps the opponents of the good bishop may propose to extract the square or cuberoot of his argument; or to measure it by yards and feet. And on his principles he cannot object—even although they should employ *superficial* instead of *solid* measurement!

Heaven, to the mission of his Son. The Word did bear testimony from Heaven to Stephen, and to Paul at his conversion, and by shedding down on the Church the Holy Ghost. Acts ii. 33—36. And the Holy Ghost did bear testimony in “descending like a dove from Heaven” at our Lord’s baptism. And, as is proved out of the Holy Scriptures, by every system of theology laid before the public, each of these distinct persons is called by the name of the only true God. Each of them has the incommunicable attributes of Deity bestowed on them by the Spirit of unerring truth: each is exhibited to us as the object of Divine worship. Each of them is God. “But the Lord our God is one Jehovah.” Therefore, even had our text never existed, we should have been thus drawn to this necessary conclusion: “These three are one.” Our text, then, is supported by that test of authenticity which even our opponents, and all the learned have laid down in their books.

2. There is an allusion to our verse, if not a direct quotation of it, in a Greek dialogue of very great antiquity. It has been ascribed to Lucian, and is in the editions of Lucian’s works. It is entitled *Philopatris*. It is in the Amsterdam edition of A. D. 1687, Tom. ii. pp. 770—568. I find it also in Dr. Thomas Franklin’s edition of Lucian, vol. iv. The editors of the Amsterdam edition have shown that this dialogue is more ancient than any of Lucian’s works. The author speaks as if he had been baptized, but had apostatized: he alludes thus to St. Paul, we think, in plain terms: “I have fallen in with a Galilean with a bald head, and a long nose, who passed through the air; and got up into the third heavens, where he learned the most wonderful things: he hath saved us by water.” (Kettnerus has rendered it thus: “*authorem per aquam renovavit.*” p. 16. See also Thomas Franklin’s Lucian, vol. iv. p. 461.) Now, Lucian lived to the year 171. If then

the author of the *Philopatris* alludes here to St. Paul, he must have lived before the year 67, in which Paul departed this life. And he seems also to congratulate the Emperor Trajan on his victory over the Persians, (p. 779. Tom. ii. Amstel. edit.; and Franklin’s edit. vol. iv. p. 476.)—and Trajan died in the East in the year 117. This places the author before the times of Lucian. Dr. Cave (in his *Histor. Literaria*, vol. i. p. 17) fixes the date of this Greek dialogue, entitled *Philopatris*, in the year of our Lord 116, or, at the latest, 165.—There is not much difference between us as to the date. And I shall leave it to the learned to decide whether the reason for my date (taken from the *internal* evidence in the dialogue,) be not, at least, stronger than that of Dr. Cave. Let this be as it may, one thing is certain; that *this* very great antiquity of the Greek dialogue under review, is admitted by the most learned scholars in Britain. See Burgess’ *Vind.* p. 150.

Now, in this dialogue, a Christian is represented as catechising a heathen, and explaining to him the mystery of the Trinity. The heathen says, “By whom shall I swear?” The Christian is made to reply: “By God ruling on high, the Great Eternal; the Son of the Father; the Spirit proceeding from the Father: One of three; and three of one:” “*ἓν ἐκ τριῶν, καὶ ἐκ τριῶν ἓν*”; “unum ex tribus et ex uno tria.” These do thou consider to be Jove (*Δία*, Jovem:) This one reckon thou to be God.” The heathen farther says, “I do not understand what you say; one is three; and three are one.” “*ἓν τρία, καὶ τρία ἓν*.”* This he makes the subject of his unholy wit. Now, it is not conceivable by me, that this ancient writer could frame this discourse—“*ἓν τρία, καὶ τρία, ἓν*.” “unum tria, et tria unum,” unless he had read this verse of John; or had heard it quoted by Christians whom he ridiculed.

* See Franklin’s Lucian, vol. iv. p. 459 Lond. edit.

And in order to either of these taking place, it does appear to me that it must have been in existence in the Scriptures at that very early date.

In order to exhibit this in a man-

ner as plain and forcible as possible before our clerical brethren, I shall copy Dr. Cave's parallel between the sentence in the Greek dialogue and the verse of the Heavenly Witnesses.

PARALLEL.

1 John, v. 7.	<i>Philopatris in Luciani Oper. pp. 998—1004.</i>
‘Τρεις εστιν οι μαρτυρουντες εν τω ουρανω.’——	{ “Υψιμενων τε θεος, αμβροτος, ουρανιων τε.
“ο Πατηρ”	{
“ο Λογος”——	{ “Υιος Πατρος, ο Λογος.” p. 1004.
“και Το Πνευμα αγιον.”	{ “Πνευμα εκ Πατρος εκπνεουμενον. [Et in p. 1004 <i>Christianus dicitur</i>] παρα του Πνευ- ματος δυναμιν του Λογου λαβειν.”]
“Και ουτοι οι τρεις εν εστιν.”	{ “Εν εν τριων, και εκ τριων τρια [Et paulo infra in eadem pagina additur] εν τρια και τετρα εν.”

Dr. Cave adds the following words: “You perceive here every thing consonant; the same sense brought forward on each side or column, in almost the same words. By an argument to me more than probable, it appears to have been taken out of the testimony of St. John; and hence this text of the Heavenly Witnesses must have had a place in the most ancient Codices.—*Quod erat demonstrandum.*”

3. The sentiment, or the doctrine conveyed to us in our verse, and the expression “these three are one,” was the constant subject of debate, on the rising up of every new sectary, during the first three centuries.—The Jews, the Corinthians, the Ebionites, directed their hostile attacks on not only the *thing*, or the *doctrine* of the unity of the persons, but also against the *words*, “*these three are one.*” In the second century, the sectaries disputed against this position, “that the Father, and the Son, and the Holy Spirit are one God.” The Artemonists denied that they were *one*. Praxeas, against whom Tertullian wrote, affirmed that *they were one*. But, then, it was interpreted in a wrong sense. In the third century, the Sabellians entered the field of conflicting opinions. The main subject of debate between the Church and these sectaries was this

question: “Are the three, the Father, the Son, and the Holy Ghost, *one*? The Sabellians affirmed that “*these three are one.*” But then, they made them *one*—literally *one and the same thing*.

And I confess that it is utterly impossible for me to persuade myself that these persons did not quote, and constantly use, and bend to their own purpose, and sense, *this very verse*,” “*These three are one.*” One thing cannot be contested, that at a very early period, as shall be shown more fully in its place, the Christian Fathers also quoted this verse, and by a critical discussion vindicated its meaning, and orthodox sense. The following will prove and also illustrate this point.

Tertullian wrote his book against Praxeas about eighty or ninety years after the death of the Apostle John. In this book he gives quotations from Praxeas, in order to refute him. The following are some of these: Praxeas, to show that the Father, and the Son, and the Spirit, are *literally one* and the same thing, quotes these texts: “I in the Father, and the Father in me.” “He who hath seen me, hath seen the Father:” he adds, “Pater est solus unus Deus, et unus est persona: tres unum sunt; these three are one.” Tertullian takes up each of these, and explains and refutes

Praxeas. When he comes to the last quotation of Praxeas—which we affirm to be our text—he uses these words: “ita connexus Patris in Filio, et Filii in Paracleto, tres efficit co-hærentes, alterum ex altero. *Qui tres unum sunt*, non unus; quomodo dictum est, &c.” (Basil. Edit. of Tertul. A. D. 1521. Kettneri, p. 9, 10.) And omitting others for the present, we find these words in Fulgentius, in his “Responsio Contra Arian:” “In like manner that text, there are three that bear record in Heaven the Father, the Word, and the Holy Spirit: and these three are one.” “*Hi tres unum sunt.*” “Let Sabellius,” continues he, “hear *sumus* and *tres*, and believe that there are three persons. Let Arius hear *unum*, and not say that the Son is of a different nature; since a different nature cannot be *unum.*” (Quoted by Kettner. p. 170; and Horne, from Max. Bibl. Patrum Tom. ix. p. 41.) Fulgentius was born A. D. 468.

On the whole, we have arrived at this conclusion, that the *idea* or doctrine contained in our verse, was, on the appearance of each new sectary, made the subject of debate between the Church and them: and during these discussions, in expressing their idea, the very words of the text seem, not obscurely, to have been used on both sides.

4. There is no trace of evidence that any of the different sectaries brought an accusation against the Christian Fathers, of having interpolated this verse. It is a fact on record, that our verse was received by the Western Churches in Europe, in general, at a very early period.—Now, on the supposition that this verse had not existed in the ancient genuine MSS. and that the Christian Fathers had brought it forward, and quoted it publicly, without effective evidence of its authenticity, how is it to be accounted for, I pray you, that all the sectaries kept silence? The Sabellians, and the Arians, had

both the disposition, and the power, and the means in their hands to expose the audacity, and to punish the sacrilegious deed of these Fathers, who had committed the interpolation. If they could not discover the first who dared to add to God’s word, they could easily discover the first who dared to make use of the fraud. How can it be accounted for, that they never brought any charges of this kind? It cannot be affirmed that our verse never was quoted against them. This was done. It was done publicly by those brave Christian bishops, who, in Africa, “bearded the lion in his den.” I allude to the famous assembly of bishops in Africa, who laid in their solemn testimony before the king of the Vandals, and the Arian bishops. In the year 484, Hunneric, by an edict, did summon all the orthodox bishops of Africa, and the isles dependent on his power, to appear before him in February of the following year, and to defend and establish out of the Scriptures, their doctrine of the unity of the three divine persons; their doctrine of the ‘*ομοουσιον*.’ They had nine months allowed them and their antagonists to prepare themselves; to confer, and to collect MSS. and to draw up their confessions of faith respectively. At the time fixed by the royal edict, there appeared, says Gibbon in his Roman History, *four hundred and sixty bishops* from the orthodox African Churches. They presented their confessions of faith to the king. They had known their danger from that man of blood.—They stood on the brink of death. The bar of their God seemed as it were, almost immediately before them. They had made their preparations of proof for nine months.—They knew that the eyes of *all the Churches* of the east and west were on them. Would men ready to offer their lives on the altar of martyrdom—men who actually, after this, braved banishment and death—would these men interpolate, or bring forward a

quotation, which, by one word could be refuted and exposed by their learned, shrewd, and powerful enemies? Would they do a deed which would expose their memory to infamy, before the eyes of all the Churches? It is surely not supposable.—They knew that their enemies had every facility to expose them by the possession of MSS. of the Scriptures. Hence they must have come conscious that what they were going to quote, they could sustain by ancient and authentic MSS. and by the testimony of the Fathers. If they *did not all this*, then their act of quoting what was not Scripture, and their offering what was interpolated, and not found in their enemies' copies, was little else than a wanton and a gratuitous act of throwing themselves into the fangs and the jaws of the lion—an act of self destruction—when they had abundance of other texts to sustain them in the dispute.

Now, the following is the clause of their confession, to which I have alluded. It is from Victor Vitensis. "And farther, that we may teach it to be clearer than the light, that the Father, and the Son, and the Holy Ghost have one divinity; it is proved from the testimony of the evangelist John: for he says, there are *three that bear testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*"—The Quarterly Review, to get rid of this testimony, have tried to impeach the authority of Victor Vitensis. But the able refutation by Bishop Burgess has shown that Victor is sustained by the most unexceptionable authority—from that of the Emperor Justinian, even unto Gregory the Great. (Bp. Burgess's Vindication of 1 John. v. 7. p. 52. And Horne, vol. iv. p. 448.) Dr. Marsh supposes that the Arians did not stay to reply—or to reason the point—They resorted instantly to violence. But the Arians did reply—not at first by blows—not immediately by cutting out their tongues,

but "*with the most tumultuous clamours.*" They insisted that these words did not prove the point in debate. They insisted that they could not find, in as many words, in the Scriptures, the very word—the '*ομοουσιον*'—which was the word used by both antagonists in the Arian controversy. (See Kettneri, p. 105.) Hence they did not deny our verse; but they denied that the '*ομοουσιον*' was contained in the verse.

Others of our opponents suppose that the Arians must have objected to this text brought against them; but that this has not been recorded by the orthodox, from whom we have the account. To this it has been justly replied, that if they had objected, we should most assuredly have found on the pages of the orthodox, some reply to the objection. For it is evident that these Fathers *could say* enough for it, when permitted—and did persuade the *whole Western Churches* to receive it as a genuine portion of the word of God! We feel ourselves fairly entitled to say, that the Arians were silent on this point. They brought no such accusations. And this silence is to us a very clear proof that they had it in their MS. copies of the Bible.

5. The opponents of the authenticity of this verse believe that it was first originated in the 4th century, by the process of spiritualizing the 8th verse: that it gained ground until the 8th century. That in the twelfth it was *universally* received as genuine, by the Eastern and Western Churches.

It is readily admitted that Augustine has given a "spiritualizing" of the 8th verse. But that, so far as I can perceive, bears no great resemblance to the 7th verse. That Father has thus expressed himself: that *the three, the Spirit, the Water, and the Blood, may, without absurdity, be understood of the Father, Son, and Holy Spirit.* I cannot conceive how the remarkable expression of the 7th verse could grow out of this scholium,

even had it been placed on the margin; and even had the transcriber of MSS. been accustomed to make very great changes in words!

Let this, however, be as it may, this theory will not account for the quotation of our verse by Tertullian and Cyprian, who lived before the invention of this scholium on the 8th verse. If I am not in error, all have admitted St. Augustine to have been the inventor of this spiritualizing of the 8th verse. Dr. Burgess has established the historical fact, that it was not known in the Church in the days of Tertullian or of Cyprian.

But, allowing the theory of our opponents to be correct, and accepting from them their statements as facts, that our verse existed in the fourth century, that it slowly gained ground to the eighth century, that in the twelfth it was *universally* received as authentic: I wish, with deference, to place before them one circumstance; or shall I call it historical fact? From the fourth century to the twelfth, and even to a period much later, there is not known—there is not discernible on the pages of the Orthodox Fathers, nor on the pages of any of the sectaries—one *single* objection recorded against our verse. This I have always considered an extraordinary circumstance, and a portion of strong circumstantial evidence. I invite most respectfully, our scholars to institute the search for themselves, and to produce one single objection, *one vestige of opposition, one sentence containing even a suspicion, against the genuineness of our verse, from any of the Fathers, or any of the sectaries, from the earliest centuries, down until after the 12th century.*

After a long examination of this point, I was extremely gratified in discovering this evening only, that that very distinguished scholar, Butler, in his *Hore Biblicæ*, has expressed this sentiment in language very strong.* And the vast extent of his

reading, gives the greatest weight to his sentiments on this point.

Now, it would appear, that this circumstance cannot satisfactorily be accounted for in any other way, than by supposing that in these different ages, the most satisfactory testimony of the authenticity of the verse had been presented to the Church, probably by the production of the very ancient and genuine MSS. (now fallen by or perished)—all containing it, and exhibiting an unbroken chain of evidence, to the minds of the friends and the foes of orthodoxy—conveyed down from the times when the *Literæ Authenticæ*, from the hands of the Apostles, were read in the Churches.

6. The omission of a passage in ancient MSS. or versions, or authors, is not to be considered as a real or decisive evidence against its authenticity. Let us take the case of the Spartan decree, mentioned by so many authors. It was passed in the time of the first Philip of Macedon; or in the year before Christ's birth 602. It was noticed by Cicero, and by two other writers near his time. This decree fell into oblivion, by some cause or other. It was not quoted, nor alluded to, by any ancient writer for about 1127 years. At last Boethius, in the year of Christ 525, produced a copy of it. Or, let us take the case of the league made by the king of Syria with the cities of Smyrna and Magnesia. That was made some time after the year before Christ 246. It was, from its very nature, public; yet this league is not noticed by any of the historians of that day—nor by any of their successors. It was, at last, produced and brought to light by a marble containing a copy of it, now at Oxford, (E.) from which it has been deciphered.

Now, suppose it to be thus objected against this copy:—"There is no ancient MS. containing this decree or this league—none of the historians of that day notice them. They

* Vol. i. p. 383. London. ed. of 1817.

must be spurious. No scholar can consider them to be genuine?" How should we meet these objections?—The scholar knows how he should proceed. Place then this disputed verse (which, under the operation of several causes, disappeared from some MSS.) in the stead of this *decree* and this *league*, and pursue the same form of argument.

Its disappearance for a few centuries (from some copies) is no more an argument against its authenticity, than the disappearing of the *league* and the *decree* can be any argument against their authenticity. Indeed, the disappearing of such a verse under certain peculiar circumstances, is much less to be wondered at, than that of the *decree* and the *league*.—Even supposing that no ancient writer had quoted our verse—that is no more than what happened to the *decree* and the *league*. But did Cicero and others actually mention the *decree*, and thereby lend their testimony to its authenticity? Is a copy of the *league* found on marble? We too have the direct quotation of our text by nine of the Greek Fathers, (Dr. Burgess's late work contains the quotations,) and by the Fathers of the West, Cyprian and Tertullian; (which shall be produced afterwards more fully.) And we have some very ancient MSS. such as the Montfortian MS. the Complutensian Polyglot, collated from very ancient MSS. not to say any thing of the *thousand and more* MSS. in the libraries of Europe, which remain yet to be collated. These, to say the least, are equal to the evidence adduced by the learned, and *received by every one of the learned*, in behalf of the authenticity of the Spartan *decree* and the Syrian *league*.* Why is it that all scholars do not render the same justice to this passage under discussion?

This I offer as a specimen of *circumstantial evidence*. (I have used this word for want of a better.) An out-

line of the *positive internal evidence* shall be presented in my next number, if God permit.

I am, my Dear Brethren,
Truly and faithfully yours,
W. C. B.

From the Edinburgh Christian Instructor.

REVIEW

Of an Essay on Evil Spirits, or Reasons to prove their existence. In opposition to a Lecture delivered by the Rev. N. T. HEINEKEN, in the Unitarian Chapel, Bradford, by
WM. CARLISLE.

"We read in Scripture of 'the wiles of the Devil,' and of 'his devices,' of which Christians are not ignorant.

Perhaps one of the most successful of all these "wiles and devices," is that which would persuade to the belief that there is *no Devil, no Satan*, and consequently that all dread of his temptations is chimerical. In this way, Satan and his emissaries are allowed to expatiate at large, meeting with no resistance from those who have agreed to discard the whole host of evil spirits, as the dreams of superstition, as having no existence excepting in the brain of enthusiasts. But this may be said to be a begging of the question, first taking it for granted, that evil spirits do exist, and then arguing that, to deny their existence, is to give them every advantage, just as shutting our eyes gives an enemy every advantage, and sleeping without fear of any enemy at hand, and leaving every avenue unguarded, gives the nightly depredator every facility for executing his purpose. Well, then, taking the Bible for our authority, and understanding its language as we would understand the same in any other book, we have, we think, the same reason to believe in the existence of the Devil, as in the existence of God; that there are evil spirits as that there are angels. We do not say that the argument from the light of nature is equally strong for the existence of Satan, as for the existence of

* Horne, vol. iv. p. 459, and note 2d,

the glorious and blessed Jehovah;—but that the sacred volume affords complete warrant for the belief of the supreme, omnipotent agency of the good spirit, and for the permitted and powerful, but limited agency of the evil spirit. Neither is there any thing in reason, in common sense, or in experience, contradictory to this doctrine; but, on the contrary, many things confirmatory of it; or, at any rate, harmonizing with it. Are there not evil spirits animating bodily frames in the persons of wicked, malignant, and ungodly men? And why should it be regarded as incredible that there should be evil spirits without terrestrial frames, and who, moving unseen, and without the clothing of corporeal vehicles, are the more active and penetrating and dangerous?

“But it seems good to a certain class of Christians who engross to themselves the epithets *rational* and *philosophical*, and who most unjustly call themselves Unitarians—as if they were believers in one God, while other professing Christians were idolaters—it seems good to these wise men and scribes to find that there is *no Devil!* that the doctrine of evil spirits is a popular error, fit only to be received by old women and children, and to be discarded as one of the fables of the dark ages, and of the same class with the belief in witches and hobgoblins. The Sadducees of old denied the existence of separate spirits, while they professed to receive the five books of Moses. The Socinians are much more inconsistent, and more uncertain in their creed, for they do not admit any one book of the Bible to be entirely received, or to constitute authority upon any one point. The moment any text cannot by any mode of twisting or turning be made to speak a language agreeable to their preconceived system, they reject it as spurious, and put it to the account of mistake. There is no holding of them. They are of the species of eels. They leave no portion of the divine word solid and untouched.

They have no notion of a Bible without note or comment. *Accommodation*, *popular language*, *figure of speech*, &c. &c. are the ordinary comments of these wise men, besides the still more avowed and barefaced allegations of mistakes, omissions, erroneous additions of the penmen of Scripture. According to their mode of Scriptural interpretation, the inquiry is not “what is the plain and obvious meaning of the writers of the Scriptures, agreeably to the ordinary rules of interpretation?” but “is it possible to understand their words otherwise?” Mr. Belsham, in his *Calm Inquiry*, warns the readers of the Bible “to be on their guard against what is called the *natural signification* of words and phrases.” He speaks of “Paul in his epistles, introducing many harsh and uncommon figures.” Nay, he goes farther than this, for he says, that “Our Lord sometimes uses metaphors of the most *obscure* and *offensive kind!*”

“The author of the little work before us is a plain unlettered artisan, who knows his Bible, and is possessed of shrewd sense, exercised upon religious subjects. He gives the following account of the occasion of his work.”

“‘I went to hear Mr. Heineken deliver a lecture, in which he endeavoured to prove the non-existence of an evil spirit. My mind was much wounded to see so many Atheists and Deists; and likewise a great number of men and women, who, in their simplicity and ignorance, drank in his disgusting heterodoxy, not knowing that it was more dangerous than a draught of hemlock. I likewise made two or three remarks, determined to oppose him. When Mr. Heineken heard of my intention, he very candidly came forward, and made me an offer of his sermon, which I have read with the utmost candour; yet I must confess that I cannot find any thing in it but what is contrary to every principle of philosophy, and the plain language of the Scriptures. My present circumstances prevent my being critically nice in the present Essay. I intend this work for the benefit of the lower orders of society in particular; and if any of them can be drawn from that labyrinth of absurdity, or others be prevented from falling into the same snare, my intent in writing it will be realized. It is the

first time that I ever attempted to assume the character of an author, and without dedication or patron, I abandon this Essay to its ultimate fate."

"We have perused this little work with attention, and regard it as a wonderful effort of mind, directed to a most important subject, in an individual without the advantage of literary culture, 'whose family depends upon his hard labour for its support, written when he should have been asleep,'" &c.

"We give the following specimens of the author's mode of arguing and illustrating."

"The first passage of Scripture, which contains a reference to the subject in debate, is in the book of Genesis, 3d chapter and 1st verse. 'Now the serpent was more subtle than any beast of the field.' Perhaps no part of the sacred history has so much perplexed the Unitarians, as this now under consideration, in order to explain it agreeably with the hypothesis of *no devil*. The method which some have taken, in order to evade the force of the narrative, supposes that the serpent is a personification of moral evil. To which I reply, that according to this mode of interpretation, the 14th verse of the same chapter ought to be paraphrased thus:—And thou moral evil, art cursed above all cattle, and above every beast of the field; and thou moral evil, upon thy belly shalt thou go, and dust shalt thou eat all the days of *thy life*. Therefore, such an hypothesis as this, carries its own refutation, and the bare mention of it is sufficient to expose it. While others consider the whole to be an allegory; then we have not only an allegorical serpent, but an allegorical tree, bearing allegorical fruit, and an allegorical garden, an allegorical woman formed allegorically out of an allegorical man, who partook of the fruit of an allegorical tree, and thereby become subject to an allegorical death; but God, by an act of infinite love and goodness to this *allegorical man*, redeemed him by an allegorical redemption; in a word, an allegorical world. I should not have troubled the reader with such dogmas as these, had it not been to give a specimen of the criticism of those men, who can bestow such high compliments upon themselves, and the rationality of their religion.—p. 97.

"The devil sinneth from the beginning." Mr. H. tells us, that the words used here are 'an evident personification of bad and good dispositions of the mind, and the wicked are called the children of the accuser or adversary, in exactly the *same sense* as on another occasion, he that committeth *sin is the servant of sin*; and the righteous are called the children of God in the same

sense, although in a different degree with Christ, who was styled the *Son of God*, on account of his exalted goodness.'

"This is a sweeping declaration, which leads us at once into a self-evident absurdity, viz. to believe that sin has an *independent existence*, as it robs us of our God, and leads us to suppose that that Being, whose existence is necessary and independent, only exists in a relative manner. We will examine for a moment, the modes of expression made use of in this quotation. The expression, 'he that committeth sin is the servant of sin,' is the language of Christ, and evidently means one who habitually practises sin. That sin has only a relative existence, may be inferred from the expression itself; for, if its existence were positive and independent, it would be absurd to say, he that committeth or practises sin: and it would be absolutely impossible to attach any definite idea to this expression.' 'As, therefore, sin has not in itself any kind of positive existence, we must look to moral agents for all the being which it can possibly possess. And, although sin is, in a moral point of view, nothing more than the sinful thoughts and actions of moral agents, physically capable of a better conduct; yet so far can it extend its baneful influence in its effect and consequence, as to derange the whole human system.'

"He that committeth sin is of the devil;" that is, he that lives habitually in the practices of sin belongs to the devil; and, as a proof of this, the Apostle adds, 'for the devil sinneth from the beginning;' that is, from the time of his apostasy in Heaven.—Now, how absurd would it be to say, he that committeth or transgresseth the devil is of the devil! and it is equally absurd to say, that sin sinneth from the beginning, for sin has only a relative being, and depends on moral agents for its existence; and, therefore, it would never act independent of these moral agents. Therefore, to suppose that it was sin that sinneth from the beginning, leads us to believe a self-evident contradiction, viz. that sin is dependent, and not dependent at the same time; or, that sin acts independent, although it has, at the same time, no independent existence."

"Mr. H. tells us that 'the supposed existence of an evil being contradicts every rational notion of the Divine power, for this power must of necessity be imperfect, if there is a corrupter busily at work in the universe.' He might with as good a show of reason have said, that the power of God is imperfect, because he permitted superstitious bigots to quench their thirst in the blood of the martyrs. We have to contend with our own natural passions, the prevalence of surrounding example, the stigma and insults of malignant enemies; but does it follow, that God is deficient in power, because he suffers all these enemies to unite together in order to stop our pro-

gress in the ways of piety and virtue? The Apostle tells us, that some of the ancient worthies had trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented. But did any of these sufferers complain that the power of God was imperfect? No: they rather said, with good old Elisha—'Fear not, for they that be with us, are more than they that be with them.' God may suffer us to be tempted with our enemies for a while; but when our warfare is accomplished, he will avenge us of our adversaries, and bless us with an eternal peace."—p. 160.

"Mr. H. says, they (i. e. Christ and his Apostles,) prudently left the notion of possessions as they found it.' Now, if it was an act of prudence for Jesus Christ and his Apostles to leave the people in error and superstition, continually tormented with a fantastic dread of evil spirits; surely it is the greatest imprudence in Mr. H. not to follow their example, when, according to his own opinion, it is a prudent one. But this is such a notion of prudence as I have yet to learn. Here he supposes it an act of prudence in Jesus Christ and his Apostles to

leave the people in the possession of an error; which, according to his opinion, leads to the most serious consequences," &c.

"We hope the worthy author will not suffer in his *means* by his publication; and that its intrinsic value and seasonableness will obtain for it an extensive circulation. We are not in the way of hearing Socinian preaching; but the last time we were tried in this way we can never forget. The sermon was an *apology* for *Agrippa*, excusing his not going farther than he did, and making him out to be quite a good man, though only almost persuaded to be a Christian! We hope the hearers are as few as they were on that occasion, and that the preachers of such doctrine will be as favourable in their construction of the conduct of those who will not hear them, nor be persuaded to become as they are, as the preacher was to the half persuaded *Agrippa*."

Miscellaneous Articles, &c.

THE BUDGET.

Letters addressed to Mr. Alfred Anthropolos.

LETTER IV.

"These pompous sons of reason idolized,
And vilified at once; of reason dead—
Then deified as monarchs were of old!
They draw pride's curtain o'er the noon-tide ray,
Spoke up their inch of reason on the point
Of philosophic wit, called argument:
And then exulting in their taper, cry—
'Behold the sun'—and Indian like adore."

YOUNG.

November, 1822.

MY DEAR FRIEND,—The morning was cold, clear, and beautiful, when I resumed my journey; the road ran between two extended mountain ridges, which formed the Cumberland valley, reaching from Fort Cumberland, to Bedford, a distance of thirty miles. The scene on either side was rugged and sublime, intermixed with nothing either gay or beautiful. Usually the

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mind seeks a conformity in its operations, to the images around it; whatever might have been my transports upon first entering this vale, an unvaried monotony soon caused them to subside; and I found myself insensibly led into a train of deliberate reasoning. The elevations on either side, and the inequalities constantly before me, seemed an apt representation of human life, and produced a train of thought, nearly connected with a subject, concerning which, some remarks have already been promised you.

This state of mind, was suddenly interrupted by an unexpected meeting with one of my earliest instructors, who formed my habits, and gave to my mind its prevailing bias. A meeting so unlooked for, caused mutual pleasure, and we determined to spend a few days together. During our friendly intercourse, I unburthened myself of every perplexity, and gained from him the solution of many doubts, and much valuable instruction.

Among other inquiries, this was one. Is unaided reason a sufficient rule for our government in life? To which he replied, somewhat elaborately, as follows:—Reason

is not so much a separate power of the mind, as the faculty of using all its powers. All authors, therefore, seem to unite in the following definition. Reason is that power, by which we deduce one proposition from another, proceed from premises to consequences, and from conclusion to conclusion.

An infinite mind, in its elevated sphere, looks through all existences and connexions, without ratiocination, because they are all of them, the immediate subjects of omniscience. But it is not so with man, even in his best condition; reason, therefore, is necessary. Had Adam continued in his primeval state, he would have needed no other law for his government, than that concerning the tree of knowledge of good and evil; for obedience once tested and approved, would have been sufficient.

Moving in a line parallel to Deity; (but at a distance infinitely removed from the height of his glory,) the investigation of the mysteries of God, would have been his constant employment; and reason to him would have been the handmaid of joy. But the exercise of reason is the progressive improvement of an intellectual being, the end of which would be universal intuition; because all reasoning would cease, in universal knowledge. Such, however, was never intended to be the state of man. As it were, only one degree removed, yet unequal to his Creator; as the golden bowl to an ocean, or a single planet to the immensity of space, he was formed to enjoy a gradual expansion of soul, by a perfect elucidation of truths, in an endless succession. To such a being, reason is a discursive faculty, designed to administer food to the cravings of the mind. She goes out after truth, returns with demonstration, and enlarges the sphere of intuitive knowledge. Thus engaged, she would have delighted his soul with successive transports of rapture upon every successive development. Furnished from the stores of boundless knowledge, he would have found an adequate relief from any sameness, by an infinite variety. And his mind, being perfect in all its parts, would never have been confused from enlargement, or vexed by the narrowness of its capacity; but in every new degree of knowledge, he would have had a clear perception of harmony, and beautiful coincidence with all the past. In such a state, the most perfect reliance might have been placed upon reason, for all the purposes for which it was intended.

But your question is practical, and refers to our present state. The capacity of mind has suffered much, by a departure from God; and all the operations of reason, suffers in proportion to that imperfection; having few certain principles from which to proceed, her discussions are always limited—oft times uncertain and confused. I rather concur

with Mr. Locke, in some of his sentiments, and shall use his own words to illustrate my meaning. Speaking of reason, he says, "It perfectly fails us, where our ideas fail. It neither does, nor can extend itself farther than they do: and, therefore, wherever we have no ideas, our reasoning stops, and we are at the end of our reckoning." All the ideas in a man's mind, constitute the *only premises* upon which his faculties *can* operate, or about which he *can* reason. But these ideas are subject to an increase of number from various causes, and from the process of reasoning itself. Conclusions must therefore, be various, in proportion to the progress of this change; sometimes contradictory, even upon the same subject. Nor is there any period of life, when we can assure ourselves, that human reason will not be more or less liable to such casualty. Again, the ideas in the minds of different men, may be the same in kind; but more or less in number, their deductions and opinions will therefore be different; consequently, the reasoning of one man, will seldom serve as a suitable guide for the practice of another—never unless he be equally convinced of its truth. I apprehend that by "*right reason*," Mr. Hooker means reason enlightened by the Spirit of God. Herein I perfectly coincide with him, when he says—"Reason is the director of man's will, discovering in action what is good; for the laws of well doing are the dictates of *right reason*." But without this restriction, the remark would not always furnish an apology for our practice. For instance, what may seem right to us, is not always so with God; never until we are regenerated by his Spirit, as in the case of Paul. The language of Solomon, also, is directly in point, "*There is a way which seemeth right unto a man; but the end thereof are the ways of death.*" And God himself reproves men, saying, "Thou thoughtest that I was altogether such an one as thyself." The perception of God, and the perception of man, differ immeasurably from one another; and their estimation of well doing, will necessarily differ, until the mind of man is brought into a conformity to the mind of God.

A similar difference is found in ordinary intercourse. A man unacquainted with the common rules of jurisprudence, might honestly act according to that which his reason dictates to be right for him to do as an individual; while at the same time he would transgress an important regulation of society, and become obnoxious to its punishment. What is very right for an individual may be very wrong for a municipality, and so for every member of it. Right and wrong are in many cases only relative terms in the eye of human reason; and the exceptions to this remark, are attributable more to self-interest than to reason. We all agree that it is wrong to commit murder, because our

own interest forbids us to admit the practice. But, when God says, "Thou shalt not kill," it is commanded upon a different principle. He means to assert his property in his creatures; and that *we* have no right to take away *their* lives. Our obedience also derives its rectitude, more from his authority, than from the dictates of reason or selfishness. "Reason itself" as Swift says, "is true and just; but the reason of every particular man, is weak and wavering, perpetually swayed and turned by his interests, his passions, and his vices." In answer, therefore, to your inquiry, I am constrained to say, that "*reason alone is not a sufficient rule of practice.*" Had it been sufficient, the Holy One would not have given us a written revelation of his will. Yet reason has its appropriate place, and necessary use. The Bible may be compared to a bundle of ideas, collected from the stores of infinite knowledge, and committed to man by the hand of God. His accompanying spirit enlightens the mind to perceive them, and guides the discursive faculty, reason, in its progressive demonstrations. From all that I have said, the following contrast may be drawn. He who follows the dictates of *unaided reason*, is trammelled by a limited exercise of his mental faculties, and beset by weak conclusions, and innumerable contradictions. He who is guided by the word and Spirit of God, acting upon an *enlightened reason*, enjoys a harmonious increase of knowledge, and expansion of intellect; his conclusions are never contradicted; but every new one serves to confirm all the past. In a word, he has returned to the path whence he had strayed, and is treading the way that leads to Heaven. There, when no longer burthened with sin, one eternal blaze of light will guide him from scene to scene, ever new and ever delightful. Such was the instruction of my valuable preceptor. My mind was adapted to receive it, having been struggling in the same way, yet without ability, to make the subject clear to my own apprehension. I took leave of him with much regret, and pursued my lonely way in silent contemplation.

I am, very respectfully, yours,
A STRANGER.

ON PUNCTUALITY.

(Continued from p. 128.)

2. Let those parents, masters, governors of families, and also our magistrates, study to be punctual and systematic in the performance of their respective duties; such, for instance, as the enjoining of the sanctification of the Lord's day; such as checking the profaning of God's holy and re-

verend name; such as the encouraging a strict adherence to truth in all things, and at all times, whether civil or religious. Now, he that does these things with an honest heart, and with a uniform steadiness, imitates in some measure, the Great Governor of the universe: for He is said to be "a God of truth, and without iniquity; just and right is He;"* and that man who persists in doing the reverse of this, does the "works of the devil," who is "the father of lies." Now, if all the heads of our families would move on in the steadiness of this moral course and discipline in the fear of God; then every duty would become easy, natural, and delightful! Then, might we reasonably expect the prosperity of both church and state; for this is the way to ensure the blessings of Heaven, "on our basket and our store; on our goings out, and on our comings in; on our lying down, and on our rising up; on individuals and our families, and our Churches:" for the Spirit of God has said to us that "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."† Again, "I know Abraham, that he will command his children, and his household after him; and they *shall* keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."‡ Again, as another good man said to his people, "Choose you this day whom ye will serve; But as for me and my house, we will serve the Lord."§ Now, both of these were punctual and precise men in the performance of every duty.—They kept their "conscience void of offence," both "towards God, and towards men." Moreover, these were men well stricken in years. Abram was ninety and nine years old, and Joshua about one hundred and ten; and yet they kept the moral government of their families in their

* Deut. xxxii. 4. † Prov. x. 22. ‡ Gen. xviii. 19. § Jos. xxiv. 13.

own hands. Perhaps many of their children and domestics might now have been their own masters in secular concerns. But, as these venerable patriarchs knew that very much depended in after life, on the religious training and steadfast government of their households; this they kept steadily in their own hands till the day of their death. And this same authority hath God conferred on all parents and governors of families, as long as they have capacity—and while life shall last. And wo be to such heads of families as do not exercise it! and wo be to such children and servants as refuse submission to it! "Pour out thy fury" saith the messenger of inspiration—"pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Jer. x. 25. Now, this prayer was put up by the prophet Jeremiah, and will most certainly be answered in the visitation that will fall on the heads of all those who wilfully reject the knowledge of the Most High; and on the families that call not upon his name."

3. But, as punctuality in the discharge of duty, has a most salutary effect according to reason and experience, let us hear what the Scriptures say concerning this matter: And, O! that all men in public authority, would listen and attend to the divine voice of Wisdom in this highly important concern. The Scriptures say, "When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn."* "Righteousness exalteth a nation; but sin is a reproach to any people."† Now, to have all these things done with decency and in good order, is it not obvious to every man, that very much depends, not only on proper arrangements as to fitness of time for the accomplishment of these things; but also on the punctual performance of every necessary duty, by those who are intrusted with the public concerns?

It is stated by the cotemporaries of that truly illustrious man General Washington, that when he fixed an hour to make any communication to Congress, he always entered the house while the hour was striking.

How very important then for the prosperity of the commonwealth; for the welfare of the Church; for the peace of society; for the comfort of families and individuals, is a strict adherence to the inestimable principle of *punctuality*? It is, moreover, the way to become rich and useful, and honourable, in this world. "The hand of the diligent maketh rich"—"The hand of the diligent shall bear rule; but the slothful shall be under tribute." "Be thou diligent to know the state of thy flocks, and look well to thy herds." Seest thou a man diligent, or punctual "in his business? he shall stand before kings; he shall not stand before mean men."*

And the voice of divine wisdom hath further said, "I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness in the midst of the paths of judgment, that I may cause those that love me to inherit substance, and I will fill their treasures." Prov. viii. 17—21. Who then would not choose to be punctual and diligent in all the concerns of life; especially, as such a conduct has the promise of God himself annexed to it? "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come." 1 Tim. iv. 8.

A LOVER OF PUNCTUALITY.

TO THE EDITOR.

SIR,—I do hope that you will let us hear again, and soon, from Hans

* Prov. xxix. 2. † Chap. xiv. 34.

* Prov. x. 4. ch. xii. 24. ch. xxvii. 23. ch. xxxi. 29.

Van Benschooten. And if any articles must be omitted, let the discussion on 1 John v. 7, be omitted; or at least served up less frequently, and in smaller dishes. W.

I do hope, Mr. Editor, that you will continue to us something of the more solid in your columns. A Magazine is very different from a newspaper. Light and fugitive pieces may be perfectly allowable, and even necessary in a daily, or weekly paper. But in a Magazine we look for profound and critical pieces; such as may be expected from learned and talented men. Without such *ballast* your pages may become *so light that the wind may carry it off as the veriest vanity*. Now, I do hope you will not drop the discussion of 1 John, v. 7.—If men want novels—profane or holy novels—let them look for them elsewhere. But your readers who have a taste for investigation and criticism—especially our clergy and our students are surely entitled to be indulged with six or seven pages of Criticism out of 32 pages. If we bear as good neighbours, with the light matter which suits their taste; they should really, in courtesy, bear with a few pages of Criticism designed for us. I ask you in the name of the studious to go on—go on. A constant reader, CARRO.

I must reply in general, to several epistles of this kind from my worthy correspondents, that my aim is to oblige every reader as far as it is practicable. But it is *hard work to please the palate of each guest*. Benschooten shall be forthcoming. Indeed he was sent—but returned by the printer for want of room; and for the Criticism department I must say that if six or eight pages out of 32 be not allowed us, our miscellany will become *more light* and airy than I can submit to allow it. And this seems to be the sentiment of the gentlemen contributors. We shall contrive to give more variety.

The following letter from the late venerable Dr. Livingston is replete with piety and good sense. It was addressed to a young convert.

EDITOR.

New-Brunswick, Jan. 5, 1811.

MY DEAR SIR,—In your very acceptable letter, you lately expressed many valuable sentiments for which I sincerely thank you. The first exercises of a young believer may be attended with limited views, and a want of experience; but they are usually enriched with sanctified affections, and exhibit a precious evidence of the power of grace. Be assured my friend, that the Lord who has bestowed the first fruits, and has already begun to show you mercy, will not forsake his own work in your soul. He will show you greater things. He will subdue your iniquities, deliver you from every evil work, and preserve you to his heavenly kingdom. The saints on earth are as safe as it respects their final redemption as the saints in Heaven. They are interested in the same love, they are kept by the same power. Here, it is through faith unto a salvation not yet fully revealed; there, faith has done its work, and the promised salvation is fully bestowed.

I wish you were near to me, that I could see you often. It would gratify me to encourage, instruct, and comfort you. But your divine Shepherd has provided green and good pasture for you. Attend the ordinances: associate with pious companions: be much in prayer, and often read the Scriptures: watch against temptations: shun the appearance of evil: look unto Jesus: derive from his fullness. The fountain is open; be thankful; be humble; be zealous; plead for wisdom; become established in the truth, and seek at the throne for direction in all the paths of duty. Live by faith, and learn what it is to be accepted in the Beloved.

Please to present our kind loves to your parents, and to Mrs. W—, and believe me, with much affection and tenderness, to be your sincere friend and servant,

J. H. LIVINGSTON.

A DISCUSSION

Of the question, What is the best plan of meliorating the condition of the Jews? By the late DR. LIVINGSTON.

(Continued from p. 129.)

Two assertions have been made, and both employed as arguments in favour of a Colony for the Jews.

It is said the Jews are a people who "must dwell alone," and consequently always wish to live wholly to themselves. And to this is added, that they ought to be kept separate from the Gentiles; that the august predictions concerning their future destiny may be more perspicuous and evident to the whole world. The answer to each of these positions is readily found. With respect to the first, it is true, the Jews are a people, who, agreeably to the prophecy concerning them "shall dwell alone." And this prediction has been strictly and literally verified.—In a *national* capacity they have dwelt thus alone above 3000 years. To this they were appointed in the promises to the patriarchs. The separating system was organized at Mount Sinai. A dividing wall was there raised; and that people were effectually precluded from ever mixing with other nations. To this day the wall remains undemolished. By their intermediate matrimonial connexions, their pertinacious attachment to the customs of their Fathers, and implicit submission to rabbinical traditions, they have continued, and still remain in all their dispersions and intercourse with strangers, a distinct and separate people—"they are not reckoned among the nations!" But the assertion is not true as it respects *domestic* life. The Jews are fond of society, and averse, above all others on earth, to solitude. They prefer a throng, and delight to mix with a multitude. They choose cities and populous towns in all the nations where they dwell, for their residence; and are most happy when pressing through a crowd. Few instances are found of any Jew who lives in a

retired situation. They are an active industrious people; and seek the bustling scenes of business; their habits are formed upon these principles. It would be terrible to them to be placed in a lonely sequestered habitation, however comfortable in other respects, such habitation might be; how much more terrible should it be a dreary wilderness, a solitary desert! Beside, whenever grace prevails in their hearts, they will then, from more exalted motives, desire to be in the company of the Lord's people. They would not consent to be excluded from their communion; nor willingly be separated from them.

As to their remaining a distinct people, which constitutes the second objection, the present experiment will make no perceptible difficulty.—The primitive Apostolic Church was principally formed of Jews. Many thousands of them believed, and were the first fruits of the Gospel. When it afterwards "pleased God to grant also to the Gentiles repentance unto life." What was the consequence? What course did the happy subjects of grace pursue? Did they strengthen the line of separation? Did they withdraw from fraternal communion? Directly the reverse: they all immediately amalgamated, and Jews and Gentiles formed one and the same Church. It must be so: "there is neither Jew nor Greek, circumcision or uncircumcision, barbarian, Scythian, bond or free; but Christ is all and in all."—Penitent sinners of every nation and description upon believing in the Lord Jesus Christ, are all equally united to him; and of course all united, blended, and consolidated in one Church. They altogether constitute one body, of which the Divine Redeemer is the glorious head, and they are living members. They are brethren; and whatever might have been their previous distinctions, they become one family—and have equal, free, and full communion. This is

the doctrine of the Apostles ; this was the practice of the primitive Church ; and we find the Apostle Peter reprehended (Gal. 2.) for a small deviation from this principle, and drawing a faint line of distinction between believing Jews and believing Gentiles. But after all, the objection has no force ; for, notwithstanding the union and amalgamation in the first age of the Christian Church ; and, notwithstanding any thing which the present movement and conversion of the Jews, has produced, or probably will, in the first instance, produce ; no essential influence upon their national or separate character, or their aggregate number, will be effected. It is impossible, in consequence of their distant dispersion, to form a correct estimate of their numbers ; but it is computed that beside the myriads of the tribes who remain as yet unknown, there are of the tribe of Judah, and part of Benjamin and Levi, from whom the present Jews are descended, above nine millions. These will afford a national name and character ; these will produce a mass sufficient to exemplify the truth of prophecy respecting that wonderful people. There is therefore no necessity of keeping them separate, and excluding from our society the few converts who come to us.

It has been the subject of universal regret, and the public has loudly complained, that the Directors have only promulgated in general terms, their intention of forming a Colony for the Jews ; without explaining the constituent parts of such Colony, or declaring the manner in which it is to commence, or will probably be conducted. All the addresses in writing, or from the pulpit, consist in merely exhibiting what relates to the unhappy situation of the Jews, and their discouragement in Europe.—This history has been so often repeated, that it has become familiar, and the ear is satiated. But nothing distinct or satisfactory has been communicated, by which a correct idea can

be formed of the contemplated Colony ; or a conviction excited that in this way the Jews will be benefited. As far, however, as the object has been disclosed by the conversation of those who profess to understand the plan, it appears, *That* to form what they call a Colony, the directors contemplate the purchase of a tract of 20,000 acres of unimproved or wild lands far distant from the city of New-York : *That* a set of pioneers, consisting of men who understand the use of the axe and plough, and are capable of attacking a forest, will be sent forward in the first instance, to render the inhospitable region in some measure habitable : *That* to this dismal tract the forlorn Jews must repair and struggle with all the privations and fearful circumstances which are always inseparable from a settlement upon uncultivated grounds : *That* the unhappy emigrants must engage first as apprentices to some overseers ; and afterwards labour in a work to which they are not accustomed, upon a small spot of ground, which perhaps they may call their own, and labour hard or starve—and yet it is strangely supposed and suggested—*that* even here, under every forbidding aspect, even in such a dreary desert, the Jews will be happy and comfortable. They will here be instructed in the Christian religion, and teach their children ; and, what surpasses expectation, they will soon be able to form a sort of seminary for the education of their brightest youth, who will here be prepared for becoming Missionaries ; and from this wonderful Colony, as the centre of Christian Jews, go forth and convert the house of Israel throughout the world. This is no caricature. It must amount to this—or the term Colony, with its train of inseparable consequences is a word without a meaning. That it is something like this, is evident from the report of the committee of ways and means, dated March 25, 1823, in which it is stated, that the “novelty

of the duty, the intrinsic difficulties attending the establishment of a Christian Jewish Colony, and the great variety of incidents involved in such an undertaking, have all conspired to embarrass the committee—that they are unanimous in the opinion that the Colony should be established in the state of New-York. As to the quantity of land, they have found a great difficulty in coming to a decision. They agree, however, that it will be for the interest of the board to purchase as much as their funds will admit; that in the choice of land, care should be had to select such a tract as may be best adapted to the necessities and circumstances of those who are to take possession of it. The committee are, therefore, decidedly of the opinion, that it will defeat the benevolent intentions of the board, to place those Jews, who shall come to them, on land in its wild state—"a part of each farm should be cleared ready at their hands, and capable of immediate use and cultivation. It will be found the most safe course to purchase a tract of good wild land, and immediately employ a sufficient number of persons accustomed to the business to clear such parts as would be necessary;" this the committee "think might be effected at a trifling expense either of time or money."

Is it possible for men of business and experience in what relates to lands, to think the preparatory labours upon even the best wild tracts, would be effected at a trifling expense either of time or money? But rather let it be asked why have not all the difficulties and embarrassments which have perplexed the directors, and will forever perplex them, prompted them to recur to the first principle, and boldly call in question the whole colonization scheme? Why have they not long ago been convinced that a Colony of Christian Jews is altogether unnecessary either for them or for us; that it is a chimerical plan, which, in America, is

not desirable, and cannot be realized, which ought never to have been adopted, and should without delay be totally relinquished? After so much ineffectual study, toil, and confusion, it certainly is at length demonstrated to be impracticable, and therefore must be abandoned. To remain tenacious of a machine, which, upon repeated trials, is found too complex to be constructed, and too unwieldy in its progress, cannot be the choice or characteristic of wisdom.

(To be continued.)

A BALL ROOM.

I was once in a ball room—many, many years ago—it was crowded to overflowing with gallantry and beauty—health sat on every cheek, and every eye sparkled with pleasure.—The guests were all young, all gay, all happy; and sorrow and care seemed to have flown far away. I leaned against the painted wall, and mused upon the scene before me, till my mind was lost in the dreams of imagination. Then I thought I saw a pale and ghastly figure, wrapped in thin loose drapery, leaning against a distant pillar of the hall, half hid by it reflected shade, and alternately eyeing with piercing scrutiny the moving groups, and making minutes on a scroll which he held in his left hand. A shudder ran through me, and I shrunk back, and gathered my breath, raised my finger to point out this mysterious guest, just as my arm was seized by a companion. I started—the delusion vanished—I mingled amid the giddy maze around me, but the recollection of that singular fancy returned, and burned upon my heart a hundred times that evening. A year ago, these juvenile scenes were brought again to mind. I passed by the old hall. It had now been a Church for a quarter of a century, and a large and filled burial ground was walled in around it. I dismounted and wandered an hour among the graves—almost every step I took

brought me before some tombstones sacred to the memory of one or another, who was with me in youth at that crowded ball room; and some of these stones bore the marks of dim and dusty age. Suddenly the mysterious guest, my fancy had so strangely pictured, came to mind, and a voice seemed to say to me—'That was death—he has been faithful to his record.'—Who ever thought of death in a ball room?—*Oliver Oakwood.*

THE JEWISH THEOCRACY.

Translated from the Oration of Dr. Herman Witsius.

(Continued from p. 126.)

VII. Thus God the King of the Israelites was not inferior in the external symbols of majesty, to the greatest kings of the East. They also had their tents, in the recesses of which they sat, concealed from human view, except when they sometimes exhibited themselves to their subjects: and like oracles deigned to answer their questions. And sometimes those tents terminated in a point in the middle; and were either of gold, or magnificently adorned with it: they were called "*the golden habitations of the celestials,*" as if the habitations of terrestrial Deities: And, on account of the response returned from them, they were called "*the illustrious and oracular tents;*" by which name Polybius designates that of Ptolemy Energetes.

VIII. Thus we have an idea of the palace of the King of Israel. Afterward, service worthy of so great a King was to be procured: on the family of Aaron was conferred this honour. Here arose the order of *priests*, which, in the Hebrew tongue denotes the prime ministers of the King; among whom Aaron was chief with the title of high priest—and they led the Levites, who were of the same tribe, as servants of a lower order.

IX. And here also every thing was

ordered in a manner becoming his dignity—men of sound body, free from every deformity and defect—and clothed with white garments, both for ornament and dignity waited upon their king day and night in their order, having their heads covered, and their feet bare when in his presence. But no dress, can be conceived more rich than that of the high priest. It consisted of the sacred breastplate, the ephod, the blue robe, the tunic, turban, and girdle made of linen and wool, embroidered with gold, and blue, and purple, and scarlet, and double dyed. The whole were most curiously set with precious stones; and the lower border of his blue robe had on its hem golden bells and pomegranates suspended in a most suitable manner. And in front of his mitre was a golden plate inscribed with "*holiness to Jehovah.*" All of these are indeed worthy of our oration; but a particular explanation of each of them would render it too prolix. All things were so made as to excite reverent feelings in those who beheld so much splendour. And even the most stupid could not but venerate the king, whose minister could not be seen without veneration*.

X. Such was the structure of the sacred tabernacle, and afterwards of the temple, that it seemed like a dwelling designed for the residence of God; so that God might almost be thought to dwell among his people, as the kings of the earth do among their subjects. Hence also the instruments for the use of the sanctuary—even the most common were most splendid. Hence, also, the servants were numerous, and divided into orders according to their various duties. Some were to assist in the sacred rites—others to guard the tabernacle—others to lead the music, singing with the voice, and playing on cornets and harps (as is done at the feast of kings,) while the priests were burning the sacrifice, or pouring forth the wine as a libation. Hence, also, the table was always

* Vide Jahn's Archaeology on this section.

provided with bread—fire ever burning on the altar—incense burned twice a day; and as often those parts of victims designed for the altar were offered as for the table of God—salt and wheat flour were added thereto. All these things pertained to the royal pomp of the King of Israel.

XI. Yet I should be unwilling that you, my hearers, should think that God was—I will not say much—but in any way whatever affected by these earthly and beggarly elements of this world. He dwells not in temples made with hands, who has Heaven for his throne, and the earth for his footstool. He needs not the service of men, at whose nod the heavenly

hosts are always ready. Nay, he needs neither *Heaven*, nor the heavenly hosts; for, being possessed of infinite perfection, he has the means of his own happiness by contemplating, loving, and enjoying them; but that was given on account of the dullness of the Israelitish people; which rendered it necessary by these external and visible signs, to direct their thoughts to more sublime things, and to the contemplation of the invisible perfections of God their King. Nor do I now speak of the mysteries of the Messiah; which, by these institutions were shadowed forth—as we Christians firmly believe.

[To be continued.]

Religious Intelligence.

The General Synod of the Reformed Dutch Church met in New-York on the 7th of June, and continued to the 16th inclusive. The Reverend Dr. Broadhead, the president of the former meeting, preached his synodical sermon on the evening of the 7th, from Psalm cxxii. 8—9. "*For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.*"

About seventy members appeared on the floor of Synod. The Rev. John Ludlow of Albany, was chosen President.

Much very interesting business was done during the session. But the question touching a man's marrying his former wife's sister was postponed. And thus our brethren have another year allowed them *fully to mature their judgments* on this matter; which, by the way, the constitution of our Church has, in our view of it, with so much wisdom and propriety determined already.

The minutes of Synod will be extensively circulated in our Churches. We need not, therefore, copy much from them.

It will appear from the report of the committee on the state of religion, that our Church never was in a more flourishing state. Peace and unity prevail. Pure doctrine is faithfully preached; and the errors of the times are firmly opposed by our Ministers and Consistories. A spirit of Missionary enterprise is abroad among us, and our Church is extending her limits; the hearts of our people have been opened;

and the charitable contributions in behalf of our Theological and Literary College, have indicated a noble Christian spirit. Our people seem to be touched with that blessed spirit of our Lord, who said, "*It is more blessed to give than to receive.*" The Synod have urged on our Ministers the duty of organizing Sabbath schools in every congregation. These and Bible classes have been signally blessed in late times.

We present the following extracts to the special attention of all our Churches:

"Upon a view of the whole subject, your committee would cordially unite with the General Synod, and with our Churches, in commending your Theological Seminary, in all its departments, to the care and blessing of the Great Head of the Church; and cherish the hope, that it will prove "a fountain, which shall send forth many streams to make glad the city of our God."

The report of the Board of Superintendents of Rutgers College, claimed the attention of your committee; from which, it appears, that the number of students in Rutgers College is at present thirty-six: five in the Junior class, thirteen in the Sophomore, and eighteen in the Freshmen, under the care and tuition of the Rev. Dr. P. Milledoler, President of College, and Professor of Moral Philosophy; of the Rev. Dr. John De Witt, Professor of Belles Letters, Logic, &c.; of the Rev. Dr. James S. Cannon, Professor of Metaphysics, and Philosophy of the Human Mind; of Dr. Robert Adrian, Professor of

Mathematics, and Natural Philosophy; and of Dr. Joseph Nelson, Professor of Languages; that the students are generally exemplary in their conduct, and attentive to their studies; and their public examination in April last, was highly honourable to their different Professors, as well as creditable to the young gentlemen. Your committee would suggest to Synod the propriety of recommending to all their Churches, their patronizing, by their prayers, their counsels, and their pecuniary aid, English schools and academies, as nurseries, annually and plentifully to supply Rutgers College, and the Theological Seminary at New-Brunswick."

The following is the minute relative to the Missionary Society:

"Whereas a Committee from the Board of the United Foreign Missionary Society, did enter into preliminary arrangements for amalgamating the United Foreign Missionary Society with the American Board of Commissioners for Foreign Mission; and, whereas it is expressly declared, that no pledge of support or recommendation to the patronage of our Churches, is understood to be implied in the consent of this Synod, therefore,

Resolved, That this Synod consent to transfer the interest of the United Foreign Missionary Society to the American Board of Commissioners for Foreign Missions.

Resolved, That this Synod earnestly recommend to all the congregations under its care, to use the most vigorous exertions, either by forming Auxiliary Societies, or in other ways to support and increase the funds of the Missionary Society of the Reformed Dutch Church, and thereby promote the great object of this Synod, to occupy and enlarge our Missionary field.

Resolved, That the success which has attended the efforts of the Missionary Society of the Reformed Dutch Church, commend it to the warmest affection and regard of the Churches under our care, and we do recommend to those Churches who may be unable to render aid to all the charitable institutions now existing, to direct their efforts primarily to their own Missionary Institution.

Resolved, That it be recommended to the Missionary Board to consider the propriety of taking measures to begin Missionary operations among the aborigines of our country, and elsewhere.

Resolved, That it be recommended to all the Churches under the care of this Synod, to make collections in aid of the funds of the Dutch Church Missionary Society, on the day to be observed as a day of thanksgiving, or on such Sabbath during the year, as may be deemed most advisable."

Finally, a committee of very judicious persons has been appointed by the Synod, to inquire into the expediency of sending an agency to Holland, to solicit donations for the Theological and Literary Institutions at

New-Brunswick. We do hope that an agency of this nature will be appointed.— And we are confident that among other things which the liberal hearted and rich people of Holland will place at our disposal, we shall see a splendid addition made to the apparatus of Rutgers College.

Extract from the Minutes of the Board of Managers of the Missionary Society of the Reformed Dutch Church.*

"Col. Henry Rutgers, the President of this Board has generously determined to bestow an annual donation to Rutgers College in New-Brunswick, New-Jersey, in perpetuity; subject to the conditions hereafter written, of the interest arising, and which may hereafter arise, on the sum of five thousand dollars, payable semi-annually. To secure the payment whereof, he has executed and delivered his bond or obligation to the General Synod of the Reformed Protestant Dutch Church, bearing date the 27th day of March (1826,) conditioned for the payment of the said sum of five thousand dollars to the said General Synod, on or before the first day of May, which will be in the year of our Lord 1827, together with interest thereon at the rate of six per centum per annum, payable half yearly, from the first day of May next (1826;) which said sum of five thousand dollars is given and granted upon this express condition, that the interest arising therefrom, and hereafter to arise therefrom is to be paid by the said General Synod, as the same shall or may from time to time be received, to the Trustees of Rutgers College in New-Brunswick, New-Jersey; or to their Treasurer for the use of said College, so long as the said College shall exist and remain in operation. And, in case of its failure to exist as a College, and until its revival (if the same shall again be revived,) the said interest is to be appropriated to the Theological Seminary of the Reformed Dutch Church under the care and control of the said General Synod towards the support of the Professors thereof; and the said sum of five thousand dollars is granted upon this further express condition, that whenever, and as soon as the same shall be paid, either by the said Henry Rutgers during his life time, or by his executors after his decease, the same shall from time to time be at the discretion of the said General Synod, put out or loaned at interest on bond to be secured by mortgage on unincumbered real estate in the city of New-York; or invested in the public debt, or funds of the United States, or of the state of New-York, for the purposes aforesaid expressed.

"*Resolved*, That this Board on the be-

* This article should have been published when we announced the donation of Col. Henry Rutgers.

half of the General Synod, accept of the said trust for the purposes and intents aforesaid. And, on the behalf of the said General Synod, and of the Trustees of Rutgers College in New-Brunswick, New-Jersey, return their grateful acknowledgements to Col. Henry Rutgers for this and for his former munificent benefactions, as well to the Theological Seminary of the Reformed Protestant Dutch Church, as to Rutgers College in New-Brunswick, New-Jersey; with their fervent prayers that his precious life may yet long be spared, as a blessing to his family and friends, to the Church and to society at large."—Extracts from the Minutes, ELI BALDWIN, Sec'y.

On June the 17th, the Rev. William Craig Brownlee, D. D. (formerly Professor of Languages in Rutgers College,) was installed one of the pastors of the Collegiate Churches of New-York. An able and eloquent sermon was preached by the Rev. John Knox, D. D.; and the charge to the pastor and the people was given by the Rev. Gerardus A. Kuypers, D. D. The service was performed in the North Church in the morning. And in the evening Dr. Brownlee delivered his inaugural sermon in the Middle Church, from Ephesians iv. 8, 9, 10, 11, and 12. The audience in both Churches was very numerous, and peculiarly solemn.

Revivals.—We have accounts of revivals numerous and interesting. They exhibit the displays of divine grace in its triumphs among young and old, rich and poor, peasants and collegians. Among the Colleges where these reformations are conspicuous, we perceive Dartmouth College, Bowdoin College, Williams, Middlebury; and latterly, at the U. S. Institution at West Point. Very pleasing intelligence on this subject is also received from the congregations within the bounds of the Presbyteries of Elizabethtown and Newark in New-Jersey. Very many have been added to the Church of Christ by the faithful and persevering labours of the Pastors at Elizabethtown. It is devoutly hoped, that all those whose office and duty it is to examine the candidates for membership in the Churches will do their duty most faithfully; and see that no ignorant, nor fanatical nor heretical persons be allowed to approach the holy communion.

The General Assembly of the Presbyterian Church met on the third Thursday of May.—The opening sermon was preached by the Rev. Dr. Rowan. It has been published. It is truly a masterly production. The Rev. Dr. M'Auley was chosen Moderator. Mr. Engles' preached the annual education sermon; and Mr. M'Elroy the annual Missionary sermon. The committee on psalmody did not report: they are to be prepared by next meeting. The proposed alteration in the ratio of representation was effected. Every twelve Ministers send one commissioner to the Assembly. The Western Theological Seminary is to be located at Allegany Town, or Walnut Hill, or at Charleston, Indiana, as the Assembly of 1827 shall decide. There are fourteen Synods under the care of the General Assembly; and these comprise 85 Presbyteries, and 1775 Churches. There are nearly 600 Churches vacant. The whole number of Ministers is 1135; the General Assembly has consented to the amalgamation of the United Foreign Missionary Society, and the American Board of Commissioners for Foreign Missions; and have recommended the society to the notice and Christian support of the Church and people under their care. In a case of appeal of a person who had married his deceased wife's sister, against the decision of a Presbytery who had suspended him; it was decided that no relief could be granted to him as long as the 2d sec. of chap. 24 of the Confession of Faith remained unaltered. The Assembly has resolved to try the strength of the Church on this long debated point. Accordingly they have ordered an overture to be sent down to each Presbytery, and this question is to be answered by the Church by next meeting, viz: "Shall the clause prohibiting a man's marrying his deceased wife's sister be erased or not?"—The Assembly has warmly recommended the Colonization Society to the patronage and assistance of the Churches under her care. The venerable body has also taken measures to co-operate with other Churches in endeavouring to prevent the profanation of the Lord's day; and to correct the alarming abuses practised on that holy day. The Theological Seminary of Hampden Sydney College, formed under the care of the Presbytery of Hanover, was placed under the care of the General Assembly. It was resolved that henceforth no narrative of the state of religion shall be prepared by the Assembly; but that the reports of Presbyteries shall be placed in the hands of the stated clerk, who shall publish, in periodical papers, such parts of them as may appear to be interesting.

Literary and Philosophical Notices.

Rutgers College.—The examination commenced in this institution, on the 13th, and closed on the 17th of July. We had the pleasure of witnessing it. It was a thorough examination; and too much praise cannot be bestowed on the Professors and Students. The former displayed accomplished minds, and a prompt and masterly acquaintance with the numerous and complicated branches of science which they have to teach;

and the latter evidently exhibited satisfactory proofs of well sustained diligence, and no ordinary progress in knowledge.

This young and flourishing institution merits the confidence of our Church; and the patronage of the public. It is richly endowed. The character and attainments of its faculty are well known to the public; and, as will appear from the minutes of General Synod, on another of our pages, means are in train to obtain an extensive addition to the apparatus and library.

Pompeii.—A fresco painting has been discovered, says the European Magazine at Pompeii, which represents Vesuvius in a state of eruption, emitting flames and torrents of lava. Religious processions are seen at the foot of the mountain; and Cape Misenum and the city of Neapolis, are perfectly distinguished in the distance. Vesuvius must, since its execution, have become much lower; for in the painting it is of an extraordinary height. It is evident that the mountain Somma has been formed by subsequent eruptions, as there is no appearance of it in the picture.

Kosciusko.—The Cadets at West-Point have engaged W. & J. Frazer of this city, to erect for them a monument to the gallant Kosciusko. The expense is estimated at \$4,000.

Lithographic Engraving.—It deserves to be recorded, as a proof of the extraordinary despatch with which this ingenious style of engraving can be executed, that a very exact and spirited print of the late fire at the shot manufactory, as seen from Waterloo bridge, was drawn, printed, and published on the night of the fire—a rapidity of production unequalled in the annals of the art.—*Eng. Paper.*

Invention of Maps.—Strabo says that Anaximander was the first Greek who invented a map. Among the Egyptians Sesostris is said to have been the

first author of maps. At the conclusion of his travels, he sketched on tablets his route, which is said to have been a great wonder to the Egyptians and Colchians. Eustath. ad. Dionys. After Anaximander, Hecatreus, Democritus, and Eudoxus, taught geography by maps, or, as Propertius expresses it, *pictos edicere mundos* iv. 3. 35. Traces of a map are discoverable in Joshua xviii. 8, and Herodotus makes mention of a geographical tablet shown by Aristagoras, tyrant of Miletus, to Cleomenes, King of Sparta. Her. v. 54. The oldest maps in existence are the Pentinger tablets, the history of which is highly curious.—*National Gazette.*

On the word literati.—The word *literati*, which now confers honour, had at one time a very different signification. Among the Romans it was usual to affix some branding or ignominious letter on the criminal, when the crime was infamous in its nature; and persons so branded were called *inscripti*, or *stigmatici*, or by a more equivocal term, *literati*. The same expression is likewise adopted in stat. 4 Henry VII., which recites, "That diverse persons *lettered*, had been bold to commit mischievous deeds," &c. The present meaning of the word is taken from the Chinese, among whom, however, it is applied more specifically to one particular sect of learned men.—*National Gazette.*

Education at Algiers.—In Mr. Shaler's work on Algiers we find some interesting facts stated relative to the state of education there. In all Mahomedan countries the plan of education is exceedingly limited. Nothing connected with Christianity is permitted to be introduced. In Algiers, it appears, there are three colleges, which are, in fact, a sort of Mahomedan school of Theology, for the main design is to qualify the scholars to become teachers of their religion. One of these three colleges is set

apart exclusively for the instruction of the Kabyles, natives of the interior who reside in Algiers as servants and labourers.

Births and deaths in London during the last year.—Christenings and burials within the city of London, and bills of mortality from Dec. 14th, 1824, to Dec. 13th, 1825:

Christened in the 97 parishes within the walls, - - - - - 975

Buried, - - - - - 1116

Christened in the 17 parishes without the walls, - - - - - 4749

Buried, - - - - - 3942

Christened in the 29 out-parishes in Middlesex and Surrey, - 15,693

Buried, - - - - - 11,906

Christened in the 10 parishes in the city and liberties of Westminster, - - - - - 4117

Buried, - - - - - 4062

Total of diseases, 20,672

Total of casualties, 354

Christened, Males, - - - 12,915

Females, - - - - - 12,719

In all, 25,634

Buried, Males, - - - - 10,825

Females, - - - - - 10,201

In all, 21,026

Whereof have died under two years of age - - - - - 6419

Between two and five, - - 2061

Five and ten - - - - 867

Ten and twenty, - - - 877

Twenty and thirty, - - - 1485

Thirty and forty, - - - 1698

Forty and fifty - - - - 1831

Fifty and sixty, - - - - 1746

Sixty and seventy, - - - 1772

Seventy and eighty, - - 1568

Eighty and ninety, - - - 622

Ninety and a hundred, - - 78

A hundred, - - - - - 1

A hundred and one, - - - 1

Increased in the burials this year 781

There have been executed within the bills of mortality, - - - 14

Only four have been reported as such.—*London Paper.*

One of the most learned theologians of England, the celebrated Dr. Burgess, late of St. David's, now bishop of Salisbury, has questioned the authenticity of the *Treatise on Christian Doctrine*, as a work of Milton. The London Literary Gazette says, "a strong corroboration of his Lordship's opinion against the authenticity of the Work ascribed to Milton, has, we learn, been very recently found in the State Paper office, where the first MS. was discovered: this is an autograph letter of Milton's, in which he recommends Andrew Marvel to be associated in his office; the difference between which, and the copy of the *Treatise*, is very conclusive."—*Col. Star.*

Pensioners.—The sum appropriated this year for the payment of revolutionary pensioners \$1,382,790—for invalid pensioners, \$67,500—and for widows and orphans, \$12,000.

Sketch of Public Affairs.

GREAT BRITAIN.—The distresses prevailing among the operatives in the manufacturing districts of England, have been increasing during June and July. Their distresses are most severely felt in Manchester, Chorley, Blackburn and Bradford. There have been some outrageous mobs at these places. The operatives seemed to have been driven to despair, and even to a state of madness. They broke the windows of cotton factories, set fire to some of them—broke into the steam loom factories, which seemed to

be the special object of their vengeance—demolished the machinery, and destroyed the cloth and yarn. The audacity and desperation of the people exceeded perhaps any thing that has been hitherto witnessed in that country. It was the effects of madness to which they had been driven by fell want. They and their wives and children were perishing for want of the means of subsistence. What feelings of gratitude and devotion ought this to excite in our bosoms! Divine providence has given us a profusion of every kind of

food, so that the poorest man among us is fed to the full—and even in some parts of the country, and in our cities, the horses and hogs are fed on wheat flour, by way of economy! Oh! that men would praise the Lord for his goodness!—The British government has resorted to the true measures which will alleviate the public distress. The proposition of Mr. Canning to give to ministers discretionary powers to admit foreign corn, not exceeding 500,000 quarters in quantity, was, after debate, on the evening of May 5th, acceded to without a division. In Dublin (Ireland) the distress in the manufacturing community was alarming. In the Dublin silk trade, 1860 looms are at present unemployed; and thus 6,280 individuals are thrown out of work. And in the woollen trade there are unemployed 850 looms, which had employed 11,110 persons; and in the cotton trade 443 looms were idle, and thus there are 3960 hands out of employment. Thus, 21,356 persons, besides those dependent on them, have been left without the usual means to gain their daily bread. It is singular that Mr. Hume's motion in the House of Commons for an inquiry into the causes of the present distress, was rejected by a majority of 101 votes. Perhaps some alarm was excited among the friends of the ministry—for the learned and ingenious member undertook to show two things: That making allowance for difference in the value of the currency, the sum levied on the people last year by way of taxes, which amounted to 52 million pounds sterling, was within a million and a half of what was levied during the most expensive year of the war of 1815;—And that in the public expenditures of government during the space between 1792 and 1817, there was a sum wholly unaccounted for—and that was the enormous sum of thirty-six millions sterling—or upwards of 159 million of dollars. At a great meeting in London, \$80,000 were subscribed almost immediately for the relief of the suffering districts.—The king gave out of his private purse, \$30,000 for that benevolent purpose—and some of our truly generous hearted citizens of New-York are preparing to send a considerable quantity of flour to the sufferers in England. About 100,000 pounds sterling had been collected for the relief of the different suffering districts.—The last accounts bring the pleasing intelligence that trade is reviving in the manufacturing districts.

RUSSIA.—We have no interesting intelligence from Russia. The late humane emperor Alexander has left another proof of his zeal to reform his people, and elevate them from a state of barbarity. A few weeks before his death, he sanctioned a decree of the council of the nation, which abolishes forever, and prohibits, by severe penalties, the trading in white children, which was carried on with circumstances of great cruelty by the barbarous tribes along the whole line of Siberia and Orenburg. These tribes made plundering excursions, and took off cattle and children, and sold them wholesale to the Russians—they were made slaves. We devoutly hope that this praiseworthy decree, so pleasing to every humane mind, will be followed by a similar decree of our brethren and fellow citizens in the South. The circumstance of a different complexion or colour of the skin can never render the infamous and most revolting trade in human flesh, either moral or justifiable. The emperor Nicholas I. has guaranteed to the people of Finland all the prerogatives and rights conferred on them by the late emperor Alexander.

ITALY.—The Austrian troops are beginning to evacuate this miserably degraded country. The pope has entirely recovered his health, and is said to be entirely active in his duties. What some of these duties are, we may conjecture, from the fact that he is *ex officio* an enemy to the progress of Scripture knowledge and civil liberty among the nations. The Jesuits, it is understood, bear sway in the papal court. By their influence the French Newspapers, the advocates of liberty, such as the Constitutionnel, the Etoile, the Courier, Journal des Debates, have been prohibited in Rome.

ASIA.—The Burmese war appears to have been rekindled. A detachment of British troops, ignorant of the treaty of peace, had attacked a Burman division. Enraged at what they considered perfidy, the Burmans in great fury fell upon the British, who were not expecting such a visitation, routed them, and annihilated three entire regiments.

GREECE.—The melancholy fact has at length been confirmed that Missolonghi has fallen, and that the spot defended so long by the brave Grecian heroes is a frightful desolation.—Two thousand armed men, having in the midst of them the men, women, and children, made the sortie of the 25th of March. They were all slain except about forty, who were sold for slaves.—It is said that this unhappy sortie was made in consequence of a deception practised on the Greeks: the Turks had caused 500 Albanians to take a position on a height within sight of the besieged city, and fixed upon by a Greek emissary, who had persuaded the garrison that their friends were approaching with aid; these Albanians appeared with the Greek standards floating over their heads; they gave the signal to the unfortunate Missolonghites to make the *sortie*; the Greeks discovered their error when too late.—But, seeing all hope of safety gone, they set fire, in their despair, to a mine, which had for a long time been prepared, and they were blown up, together with the enemy; the remaining 1000 men in the garrison, meantime, collected into the Church the 700 invalids, and the women, of whom there were 1000 in the bloom of youth, and all the children; the 1000 men marched out and shared the fate of their brave compatriots, who fell fighting against the infidel barbarians; and as they perished, and the Turks were rushing into the city, the Church, and all these interesting beings were blown up into the air. So dreadful was the carnage of the Turko-Egyptian troops, that Ibrahim Pacha could hardly mount a feeble garrison over the smouldering ruins; the grand Turk has complied with the utmost demands made on him by the Russian emperor. He has chosen to give up Moldavia and Wallachia, which contain together 41,000 square miles of rich and fertile land, while he prefers to retain the Morea, which is said to contain only 13,000 square miles. But the bloody barbarians are bent on extirpating the Greeks; thus, having no fear now of a war with Russia, the Turks can employ all their remaining forces against the Greeks; the affairs of that people are therefore in the worst situation. But they are not helpless; repeatedly, when, to all human foresight, they were about to be placed again under the barbarian's foot, a stronger arm, and mightier than that of mortal man, has specially interposed in their behalf.—One thing is certain, that though the governments of Europe are indifferent, or even worse than indifferent, the Greeks have the hearty wishes

of all Europe and America. And we doubt not that these melancholy news will cause many solemn prayers to ascend every Sabbath day in their behalf, from every Christian land; and means will be more liberally furnished them than before. In France and Britain, there is a noble enthusiasm in their cause; the people of Belgium have formed a volunteer corps, who are to proceed to Greece; this is called *The Free Legion*. And the Dutch merchants of the Hague and of Antwerp, have come to an understanding with each other, not to sell any warlike ammunition to the agents of the Pacha of Egypt.—Lord Cochran has, it seems, at last sailed for Greece. We may look for the most eventful tidings on the fate of Greece this summer. And may God's holy providence put it into the hearts of every Christian power to stand up and say to the Turk, "Our Christian brethren shall live—we will not suffer you any longer to shed their blood like water."

PANAMA.—The organization of the Panama Congress is postponed until October, in consequence of the approach of the sickly season, and of the delay of certain states to send their representatives.

MEXICO.—The president of Mexico, in his speech delivered in the Congress on the 23d of May, stated that Spain refused to listen to any terms of accommodation; and that Mexico would remain in arms prepared to repel any attempt on her liberties. After the example of our country, the Mexican congress has abolished, by decree, all titles of nobility, such as count, marquess, duke, &c. They have declared that all persons shall be considered equal by nature, whatever may be their origin.

UNITED STATES.—We enjoy general health; and, notwithstanding some distressing bank fail-

ures, we have been favoured with a small share of prosperity, while every nation in Europe has been suffering greatly in their agricultural and mercantile concerns. Our national jubilee was celebrated in a brilliancy of style, and with an enthusiasm superior to any thing that has been known heretofore. May Almighty God preserve, and bless our great and flourishing Republic; and in the far distant revolution of ages, may there never come a period, when the birth day of our national independence shall cease to be celebrated with enthusiastic devotion to liberty; and the purest Christian gratitude to the Almighty! God has been *breaking our strong rods, and causing them to wither*. That illustrious patriot and statesman, who penned the original draught of the declaration of independence, Thomas Jefferson, now withers in the grave. And his very distinguished associate, John Adams, died on the same day; and that day was the fourth of July. It is a singular coincidence in Divine Providence; and on inquiry we find, it is rendered still more striking by the following facts: Jefferson died about the same hour and minute, (ten minutes from one P. M.) when, 50 years ago, he signed the declaration of independence; and John Adams died at 15 minutes from 5, P. M. the time at which it was first pronounced to the public in the yard of the State House in Philadelphia. The political memory of these men will live and endure with the existence of the Republic. And in the revolving ages their names will be blessed by millions of freemen yet unborn. Had their minds been imbued with true religion and piety, their fame had been perfect and complete in all its points: but, alas! it is deeply to be lamented, that each of them lent his influence to a system hostile to the pure and holy religion of the Great God our Saviour.

Obituary.

DIED lately, William Van Mussel, aged 75 years, a member in full communion of one of the Collegiate Churches in New-York.

The character of this Christian man beautifully exemplified that passage of the Sacred Scripture, "For know that the Lord hath set apart him that is godly for himself; the Lord will hear him when he calls unto him." For, though he struggled with a constant series of the trials of poverty, yet he ever possessed the peace of God, a source of endless gain. He was without guile, exercising at all times the purest sincerity. He studied to approve himself to God, and sought not the applause of men. He dwelt in humble life, and was treated with neglect by the world. But he was loved and revered by all good men. And he sustained his fair reputation to the end. In all his deportment he regarded the glory of God, and studied carefully to set this before his eyes as the motive of his actions. When he prayed, he poured out his heart before God—His soul devised liberal things, though his words were broken—He was a warm friend to public religion—but his chief enjoyment was in private devotion. He mourned over his own sinfulness,

and wept over that of others. He strove earnestly to discharge the lesser, and neglected not the weightier matters of duty—and you could always discover his religion in the ingenuous piety of his friendship. The external circumstances of this venerable man appeared like a surface barren and unsightly—But the internal course of his spirit was replete with precious faith and comfort. He constantly submitted himself to the word of God for teaching and direction. Over the sacred pages he sacrificed all his private inclinations and wishes—and in Jesus Christ he found life and salvation. He rejoiced in the testimony of a conscience void of offence before God and men. He looked at death without fear—he talked of the judgment to come without terror—he died in the Christian battle, and is now laid peacefully in the grave.

DIED at New-Haven, on the 9th of June, in the 64th year of his age, Dr. Morse, a distinguished Divine, and the father of American Geography.

DIED recently at Upsal, the ancient capital of Sweden, the celebrated oriental scholar, Norberg, aged seventy-nine.

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Religious Communications.

BRIEF DISCOURSES.

No. VI.

"He gave pastors and teachers."—Eph. iv. 11.

MY DEAR BRETHREN,—I rise to address you on *the gospel*, and *the gospel ministry*, and the *blessed fruits* resulting from these by the Spirit of God. And you will permit me to begin with first principles.

FIRST—That this world has become the theatre of rebellion against the throne of God, cannot be questioned. We have only to open our eyes, and we see afflicting demonstrations of this truth. The blooming Paradise of God, is converted into a barren wilderness; crime and guilt are every where visible. The heart of man, where the love of God should bear supreme sway, sends forth bitter hostility against its Creator. Man employs his proud intellectual powers in the formation of treasonable purposes; and his hands venturously execute his criminal plans against Heaven's law and order. This spirit of iniquity and treason haunts every family; and every circle in society; and every walk of life. It is seen in the obscurity and retirements of rural life; it obtrudes itself on us amid the noisy tumults of the city; it is strong in its rule in the hearts of the peasantry, and the more refined yeomanry—and the rich and polished among the sons of men.

"Spiritual wickedness in high places."—Vol. I.—22.

ces," is continually exerting an influence over our fallen and degraded species; and the storms and tempests produced by the crimes of men, rage furiously in the moral world. Ambition, pride, lust of gold, and tyranny, have each erected his rival throne; each has his degraded class of slaves, whom he goads on and scourges through life, into the dreariness of an awful eternity! The jarring interests of men, are ever and anon exciting the demons of discord and war, which deluge the world with human blood; and the tumult, like the cries of Sodom and Gomorrah, is rendered terrible by the judgments of God, bringing famine, and pestilence, and the visitations of the raging elements over the guilty world.

And let the slender philosopher, and the sentimental declaimer on the glory and dignity of human nature, triumph over us in his refutation; by producing from any country, and from the records of any age, one human being who has been exempted from this original guilt; one human being who has passed through life without the contaminations of sin; one human being who never felt, and who never feared the frown of the offended Majesty of the Heavens! No, there is not one exception. No sooner had men begun to live, and scarcely had the world begun to move in its orbit, when it was converted into a rebellious province in the dominions of the Almighty; and this rebellion,

followed by the scourges of justice, and the wailings of human misery, have been perpetuated over all lands, from generation to generation!

SECOND.—But it was not purposed in the councils of Heaven, that this world should remain the theatre of unsubdued rebellion. It was not purposed in the councils of Heaven, that the destiny of rebel angels should be the destiny of human rebels. “The angels which kept not their first estate, but left their own habitations, He hath reserved in everlasting chains under darkness, unto the judgment of the great day.” Mercy raised not her voice for them! No Redeemer rose up for their salvation! The vengeance of Divine Justice fell in its immeasurable fury on them. But it was purposed in the upper councils, that an end should be put to this rebellion: that men should be plucked as brands from the devouring fire: that there should arise out of these wrecks, a new heavens and a new earth: that all this should be achieved by God manifested in flesh. In the councils of eternity, the voice was uttered; and the decree is written in the *section of the covenant*. “I have set my King upon my holy hill of Zion.” “Behold my servant whom I uphold, &c.” “It is a light thing, &c.” Isa. xlix. 6. And this was responded to by God’s own Son, in the day of eternity, when he undertook our cause; and his covenant engagement is on record. “Deliver from going down to the pit, I have found a ransom.” “Lo! I come, in the volume of the book it is written of me, I delight to do thy will, O my God!” “I will restore that which I took not away.”

THIRD.—It was resolved in the councils of peace, that this rebellious province should be the very theatre of the exhibition of God’s justice and mercy.

We are not going to speculate about the consistency of the plan of redemption with the magnitude of the creation. We are not going to say—for we have no reason to say—that

the inhabitants of distant worlds are, like us, fallen; and, like us, need redemption; or that there is a Redeemer displaying the magnificence of his love in travelling from world to world with the rich boon of his grace! But we do say, that there is a deep interest, and sympathy felt among all pure beings in God’s vast dominions, for every thing that relates to the glory of their Creator, and the felicity of his subjects. And, surely, it was most befitting that the display of God’s righteousness in his vengeance against sin, should be made in the presence of all his creatures. It was most befitting that on the field of that world this display should be made, where Satan made his inroad; and where man consummated his rebellion. No matter how small and insignificant our earth may be in the splendid estimate of the thousands of worlds which roll on in the creation of God. It is not the value of the dominion occupied by the enemy which would induce a government to dislodge them. There is a principle involved in the contest that cannot be sacrificed. Were it even a barren rock—were it even a mound of sand, that has been occupied by the invader—we would drive him from his foot-hold. He has invaded our territory; he has aimed a blow at our independence. The sovereignty of the nation is insulted by that invasion; and the government would order him to be expelled. So it was most befitting the honour of our Redeemer, not to select some distant glittering world—some field of display on the planet Venus, or Jupiter, or Saturn; or on the orb of the Sun, or some unknown sinless world—but it was befitting his honour just to enter the conflict on the spot where rank treason had flourished, and where Satan had made his inroad, and had bound man in the chains of sin and slavery. It was most befitting that the field of Satan’s triumph, and where man had carried himself so insolently, should be the theatre of Christ’s agonies,

and sufferings, and death. It was most befitting that men and devils should stand by and see, and feel, and acknowledge his victory, and their total discomfiture! Oh! there was a beauty and a fitness in all this, "To the intent that now unto the principalities and powers in heavenly places, might be made known by the Church, the manifold wisdom of God!"

FOURTH.—The eternal Son of God has redeemed his pledge given by him to the Father in the councils of eternity. He has accomplished the redemption of his Church.

Just when man had yielded himself up to the delusive temptations of Satan, and had consummated the act of his rebellion against his Creator; and just when Divine Justice was standing forward, and demanding the human race as his victims, that he might immolate them on the same altar on which his flaming sword had inflicted death on the rebel angels; and just when peace and hope, with loud wailings, were bidding the world farewell; and just as the dreadful night of death was spreading her wings over our trembling world, the Lord Jesus Christ interposed. "His voice was heard in the garden in the cool of the day." And the words which he then uttered laid the first stone in the foundation of the building of grace. "The seed of the woman shall bruise the head of the serpent." From this time his presence never forsook the earth. Here, on the very spot where the first rebellion of our species was committed—Here, oh! rich display of grace—He commenced his work of mercy, and called upon the day spring to arise on forlorn man! His hands erected a Church out of the materials of our destroyed race. He established his laws over them: He set up his Sabbaths, and his priesthood, and his ordinances for worship: He gave them prophets to complete his holy word: and He gave them the Levites to be their stated teachers and pastors.

During 4000 years he was thus in the midst of his growing and beautiful Church, her present, though invincible Saviour, her Prophet, her Priest, and her King. During 4000 years he was thus making his preparations in the world and in the Church for his manifestation in the flesh. He prepared the world by the uncontrollable movements of his Providence; and the Church by the characteristic institutions of the Old Testament economy; and by the prophets, who, elevated on the holy mount of vision, descried Messiah afar off; and lifting up their voices, they spake of his sufferings, and of his office, and of his death, and of his glory!

The appointed time at last came; and Messiah left the glorious throne, and came down to redeem his pledge. He veiled his glory, and came down, simply by the act of taking a perfect human nature into union with his divine nature in one person. "God was manifest in the flesh."

Oh! mystery of godliness transcendantly great! O incarnate Redeemer! in what terms shall we speak of thee? Mystery of godliness! thou surpaskest all the classes of creating, and all the classes of providential displays. Behold! the Mighty God becomes a child born; and the Father of eternity a Son given. The immortal becomes mortal, and yet no change was induced into the perfections of his Godhead; or into the qualities of his manhood.—He was very God, and perfect man; and thus he had the *real* and the *proper* matter of a sacrifice to offer up for his Church. He was man to die as well as to obey. He was God to overcome the flames of divine wrath, and to conquer death!

Thus constituted—thus sent into the world and prepared, the Lord Jesus Christ stood up, as our legal representative and Mediator before the throne of eternal and inflexible justice. The law thundered; justice demanded the victim, and drew its flaming sword. Messiah bowed

his awful head. All the sins of the Church, were, by a judicial act of the Father, taken and laid on him.—“The Lord hath laid on him the iniquities of us all.” Thus being *actually* our legal substitute, and bearing the immeasurable load of our sins, He went forth into the dreadful conflict. For thirty-four years He did bear the punishment of our iniquities: for thirty-four years He did maintain the terrible conflict with the world, with sin, and spiritual wickedness in high places. He left no claim of the law unanswered—no debt due to Divine Justice unhonoured.

Oh! Incarnate Redeemer! In the vivid descriptions of thy word, we see thee in thy last conflict and sorrows. A man of sorrows and acquainted with grief. “Thy visage is so marred more than any man; and thy form more than the sons of men.” In the still hours of retirement, in the bustling crowds, thou didst never cease to travail in the work of our redemption. On the margin of the Kedron we see thee offering up thy intercessory prayer for us. In the bosom of the shades of Gethsemane thou prostratest thyself on the cold earth. Thy sweat is as great drops of blood falling down to the ground; thy words are wrung in horror from thy stricken soul. “O! my Father, if it be possible, let this cup pass from me!” In the hall of Pilate thou standest bound on thy sacred hands. Thou endurest the scorn and buffetings of sinners. Thy sacred head is lacerated by the crown of thorns; thy back is mangled by the scourge of the ruffian bands. Thou draggest up the steepes of Calvary thy heavy cross. Lo! they stretch him on the cross. His flesh quivers as the Romans drive the iron through his hands and his feet. He is raised up: Lo! the bleeding victim of man’s wrath and folly: the victim of infuriate devils: and above all, the pure sacrifice laid on the burning altar of Divine Justice. Hear! He cries with a loud

voice, “It is finished;” He bows his head and gives up his ghost. Behold! the veil of the temple is rent in twain from the top to the bottom. The rocks are rent—the sun is obscured—the earth quakes. He dies! The law is magnified and made honourable by his obedience. He dies! and Justice is satisfied forever. He dies! He descends into the lower parts of the earth: He enters the dark dominions of death. The Prince of life is chained down by the tyrant death for three days and three nights; but death trembled and shrunk from his presence, as on the third day he revived. The throne of darkness shook and tottered to its fall. He rose triumphantly from the dead: and by his resurrection put the seal to the proof of the perfection of his atonement. Thus he has redeemed his pledge in the redemption of the Church.

FIFTH.—On the fortieth day after his resurrection he made his ascent to Heaven. Ten thousand times ten thousand angels ministered unto him. He led captivity, even the enchained prisoners of hell, in open triumph as captives at his chariot wheels, compelled to grace his triumph and do the Conqueror homage. He entered Heaven as the Holy of Holies, to offer up his intercession as our High Priest. He entered Heaven triumphantly as our King: He approached the ineffable glory to which no mere man can approach: He sat down on the throne of his glory which was prepared for him from the foundation of the world. On his head are many crowns: in his hands are the sceptre of righteousness, and the iron mace of his vengeance; and he rules in Zion above, and in Zion below, even to the ends of the earth.

SIXTH.—Our ascended Lord gave the gift of the *gospel ministry* to his Church.

The Apostle in our text has established two points of importance. The *first* is, that the humiliation and death of Christ lay the foundation of that mediatorial authority which he exer-

cises in his state of ascension.—“Now that he ascended, what is it but that he also descended *first* into the lower parts of the earth? He that descended is the same also that ascended up far above all Heavens; that he might fill all things.” Eph. iv. 9, 10.

The *second* point established is this: that Christ has exercised this mediatorial authority in bestowing on men the gift of the ministry. “When he ascended up on high he gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.” Eph. iv. 8—11.

And, nothing less than this authority could institute and perpetuate the sacred office of the ministry. The world is given unto Messiah; “All power,” said he, “is given to me in Heaven and in earth;” and in the world he has erected his Church—that is, his house. Now, none can intrude upon it offices or institutions which he has not ordained: none can revive what he has once revoked; none can abolish what he has appointed and consecrated. Now, of old he gave forth the promise, (Jer. iii. 15.) “I will give you pastors according to my heart; who shall feed you with knowledge and understanding.” And he has redeemed this pledge also—“Go ye into all the world, and preach the gospel unto every creature.” And, “Lo! I am with you alway, even unto the end of the world.”

Now, this commission and promise cannot be limited in its application to the apostles. The apostolic office could not, from its very nature, be hereditary. The apostle was one who had seen Christ alive after his death; and who had received his commission *immediately* from Christ. Hence, when the apostles died, that high office expired with them. Neither is the application to be confined to the prophets and evangelists. To these offices, taken in the higher sense, were attached the gift of prophesying and of working miracles: when these

were withdrawn, these offices expired. But our Lord has said, “Lo! I am with you unto the end of the world.” Hence, it must be extended to the other class of offices; and these are three in number—the pastor, or bishop, or teaching elder. These terms the apostle Paul uses as synonymous to indicate the one office. The second class embraces the ruling elders, who are also called helps and governments. And the third are the deacons, who attend to the secular affairs of the Church. These three are the only offices mentioned by the lips of inspiration.—These three *alone* are ordained by the King of Zion; and to them he holds out his royal assurance, “Lo! I am with you alway, even to the end of the world.” And this involves, on the part of Messiah, a pledge that he will keep up a constant succession of these offices to the end of the world; for how else could he fulfil the promise of his “being with them.” He cannot give the influence of his presence to an expired office. His blessing is pledged to the end of time; and, as long as the blessing shall continue, so long shall the ministerial office exist, to reap the fruits of the blessing.

SEVENTH.—The ministry thus commissioned and sent by Christ, do officially wield a potent instrument to subdue the rebellion of men, and to bring them into the obedience of Christ. It is the *glorious gospel of Christ*. This contains the entire system of doctrines, promises, and institutions of our Lord. This is the only divine means employed by the hand of the Holy Spirit, in illuminating, in convincing, and in converting. But I hasten to close.

LAST.—Let us briefly trace the final result of the ministry and the gospel, when brought to operate on the human mind.

The results may be classed under three distinct heads. “The ministry are unto God a sweet savour of Christ in them that are saved, and in them that are lost.”

1st. The ministry of Christ are the savour of life unto life.

2d. The ministry of Christ are the savour of death unto death.

3d. The ministry are accepted of Christ, not according to their success, but according to their faithfulness.

1st. We are "The savour of life unto life;" we are a life-reviving odour, whose medicinal influence, in the hands of the Great Physician, awakens the functions and energies of life, and cherishes and strengthens them unto the day of perfected life.

And this will be very readily understood from the principles laid down. The gospel is the only instrument employed by the Holy Ghost, to produce the radical change in the human mind, expressed by the term regeneration, or newness of life. And the ministry are Christ's official agents, who wield this instrument in all its powers on the human mind. Now, when the ministry come forward in their weekly exhibitions, and preach Christ in simplicity and purity; when they hold up to view the propitiatory sacrifice, and press its acceptance on all, in the freeness of the gospel offer; when they describe, in tender and pathetic terms, the universal depravity of man; when they call upon all, and entreat and beseech the sinner to be reconciled unto God, by receiving the atonement through faith; when they press the conscience by motives drawn from the most moving considerations, and by motives drawn from every thing glorious and terrible in the stores of eternity; and when the Spirit of God comes into the hearts of men—and constrains them by his love—and creates them anew in Christ—and sheds the joy of light and life over the soul and heart—Oh! then, not so charming are the sweetest soul-reviving odours and perfumes of the East on our delighted senses, as is the ministry of Christ to that soul thus put in possession of that new life. "They are the savour of life unto life" to him.

2d. "They are the savour of death

unto death." As some odours sent forth by some plants in the vegetable world, and by some substances in the mineral kingdom, prove ultimately fatal to some weak and sickly frames, so does the gospel ministry prove ultimately to some unhappy souls.

When they repel the influence of the only effective instrument of conversion; when they set at nought the "only name under Heaven, given among men whereby we must be saved;" when they quench the operations of the Holy Spirit; they are precisely in the situation of rebel angels, who have no covering of an atonement to screen them, and no excuse to palliate their guilt. When they shall be summoned to the throne of Justice—and the summons will in a short time be issued—they shall stand forth in all the guilt and exposedness of their condition. "He who spared not his own Son," that he might accomplish that atonement which they set at nought, cannot, and will not spare them. And, Oh! there is a weight of guilt and aggravation in this sin of rejecting Christ, which is assuredly not to be found in the deepest crimes of the fierce barbarian of heathen lands. Hence, that gospel of Christ, instead of proving "*the savour of life unto life*" to his fainting and drooping spirit, will send over his soul the chilling influence of the second death. That message which pronounced on his ears the love of Christ; will now sound his death knell. That message which besought him so tenderly, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," will sound in thunder, "I called and ye refused"—"ye set at nought all my counsel—therefore, I will laugh at your calamities, and mock when your fear cometh." That message which proclaimed so movingly, "God so loved the world," now utters on his distracted mind, "Christ Jesus shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God."

That message which entreated him "to seek the Lord while he is to be found, to call upon him while he is near," now comes to summon him to the great white throne, to answer for his neglecting the great salvation, and his remaining finally impenitent. It is to him "the savour of death unto death."

3d. The ministry are accepted through the merits of Christ, not according to their success, but according to their fidelity.

When they offer up for their flocks the supplications of a fervent faith, with strong crying and tears; when in their weekly exhibitions, they present the unadulterated gospel of God to their flocks; when they instruct and admonish, and beseech, and persuade men to be reconciled unto God, by every motive drawn from the terrors of the law, and the loving kindness of the gospel; when they are instant in season and out of sea-

son; when, in a word, they labour to perform the arduous duties of faithful and painstaking pastors, Oh! surely they will be unto God a sweet savour. They have not convinced all: they have not converted all their flocks: they may have few souls to offer up to their Master: they may have none for many years: but Oh! it is not their prerogative to convince and convert: they did what their office could do. Their Master will not lay it to their charge, that they did not *that* which it was His province to determine and do; and in the hour of the final account, when, in the language of regret, they may be constrained to say, "Who hath believed our report; and to whom is the arm of the Lord revealed," his grace will reply, "Well done good and faithful servant"—he mentions not their success; but their faithfulness—"enter thou into the joy of thy Lord."

Reviews and Criticisms.

ON CRUELTY TO ANIMALS.

The following sermon was preached in Edinburgh, on the 5th of March, 1826. By THOMAS CHALMERS, D. D. Professor of Moral Philosophy in the University of St. Andrews.

"Haud ignari mali miseris succurrere disco."

A pious lady of the city of Edinburgh, being often pained at the sight of cruelty unnecessarily, and often wantonly inflicted on animals; and having taken into consideration the fact, that among all the laudable institutions of the present day for meliorating the condition of man, nothing very effective had been done toward easing, or removing the sufferings of the *dumb creation*, has, in the benevolence of her soul, invested two hundred pounds sterling, (£888,) in such a manner that the principal shall never be

touched; and that the interest of it shall be paid from year to year, forever, to some eminent clergyman for preaching an annual sermon *against cruelty to animals*.

Dr. Chalmers was chosen to preach the first annual sermon on this endowment. This took place in March last, in the High Kirk of Edinburgh. The preacher's text was Proverbs xii. 10. "*A righteous man regardeth the life of his beast.*"

The novelty and importance of the subject; as well as the spiritual fame of Dr. Chalmers, attracted an immense crowd of all ranks. By nine o'clock in the morning, the people began to collect around the doors of the Church; and at half past ten, when the doors were opened, the rush was very great. Even the passages were so crowded, that the judges and the magistrates could with

the utmost difficulty get into their seats.

"The discourse," says the Edinburgh Courant, "was distinguished for that powerful eloquence, and impressive manner which characterize the composition and style of Dr. Chalmers; and it was listened to with breathless attention by a most crowded audience. He took a luminous and comprehensive view of his subject; reprobated the cruelty to which various animals are subjected, to pamper the appetite of the epicure and the sensualist: he condemned the sports of the field, and of the turf, as being the means of blunting that sense of feeling which man should possess to animals subject to his power; and he contrasted the cruelty which was exercised by man on the inferior animals, with that beneficence and goodness which mark the character of the Divine Being to the human race."

The preacher thus exhibits the fact of the sufferings of the lower animals from man's wantonness and cruelty:—

"Man is the direct agent of a wide and continual distress to the lower animals; and the question is, Can any method be devised for its alleviation? On this subject, that Scriptural image is strikingly realized, "the whole inferior creation groaning and travailling together in pain," because of him. It signifies not to the substantive amount of the suffering, whether this be prompted by the hardness of his heart, or only permitted through the heedlessness of his mind. In either way it holds true; not only that the arch-devourer man stands pre-eminent over the fiercest children of the wilderness as an animal of prey; but that for his lordly and luxurious appetite, as well as for his service or merest curiosity and amusement, Nature must be ransacked throughout all her elements. Rather than forego the various gratifications of vanity, he will wring them from the anguish of wretched and ill-fated creatures; and whether for the indulgence of his barbaric sensuality, or barbaric splendour, can stalk paramount over the sufferings of that prostrate creation, which has been placed beneath his feet. Th'it beauteous domain, whereof he has been constituted the terrestrial sovereign, gives out so many blissful and benignant aspects; and, whether we look to its peaceful lakes, or its flowery landscapes, or

its evening skies, or to all that soft attire which overspreads the hills and the valleys, lighted up by smiles of sweetest sunshine, and where animals disport themselves in all the exuberance of gayety; this surely were a more befitting scene for the rule of clemency than for the iron rod of a murderous and remorseless tyrant. But the present is a mysterious world wherein we dwell. It still bears much upon its materialism of the impress of Paradise. But a breath from the air of pandemonium has gone over its living generations; and so "the fear of man, and the dread of man, is now upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fishes of the sea; into man's hand are they delivered: every moving thing that liveth is meat for him; yea, even as the green herbs, there have been given to him all things." Such is the extent of his jurisdiction, and with most full and wanton license has he revelled among its privileges. The whole earth labours and is in violence because of his cruelties; and from the amphitheatre of sentient nature there sounds in fancy's ear the bleat of one wide and universal suffering, a dreadful homage to the power of Nature's constituted lord.

"These sufferings are really felt. The beasts of the field are not so many automata without sensation, and just so constructed as to give forth all the natural signs and expressions of it. Nature hath not practised this universal deception upon our species. These poor animals just look, and tremble, and give forth the very indications of suffering that we do. Theirs is the distinct cry of pain: theirs is the unequivocal physiognomy of pain. They put on the same aspect of terror on the demonstrations of a menaced blow. They exhibit the same distortions of agony after the infliction of it. The bruise, or the burn, or the fracture, or the deep incision, or the fierce encounter with one of equal or superior strength, just affects them similarly to ourselves. Their blood circulates as ours: they have pulsations in various parts of the body like ours. They sicken, and they grow feeble with age; and, finally, they die just as we do. They possess the same feelings; and what exposes them to like suffering from another quarter, they possess the same instincts with our own species. The lioness, robbed of her whelps, causes the wilderness to ring aloud with the proclamation of her wrong; or the bird, whose little household has been stolen, fills and saddens all the grove with melodies of deepest pathos. All this is palpable even to the general and unlearned eye; and when the physiologist lays open the recesses of their system by means of that scalpel, under whose operation they just shrink, and are convulsed as any living subject of our own species; there stands

forth to view the same sentient apparatus, and furnished with the same conductors for the transmission of feeling to every minutest pore upon the surface. Theirs is unmixed and unmitigated pain—the agonies of martyrdom, without the alleviation of the hopes and the sentiments, whereof they are incapable. When they lay them down to die, their only fellowship is with suffering; for in the prison-house of their beset and bounded faculties, there can no relief be afforded by communion with other interests or other things. The attention does not lighten their distress as it does that of man, by carrying off his spirit from that existing pungency and pressure which might else be overwhelming. There is but room in their mysterious economy for one inmate; and that is the absorbing sense of their own single and concentrated anguish: and so in that bed of torment whereon the wounded animal lingers and expires; there is an unexplored depth and intensity of suffering which the poor dumb animal itself cannot tell, and against which it can offer no remonstrance; an untold and unknown amount of wretchedness, of which no articulate voice gives utterance. But there is an eloquence in its silence; and the very shroud which disguises it only serves to aggravate its horrors."

Having painted in such glowing colours the sufferings and the sorrows of the poor dumb beasts, he goes on to open up his arguments, motives, and persuasions against the inflicting of pain unnecessarily on any animal. And he congratulates himself, rather questionably we fear, in regard of perhaps a majority of men, that "in this benevolent warfare he has to make head not so much against the cruelty of the public, as against the heedlessness of the public."

"To obtain the regards of man's heart in behalf of the lower animals, we should strive to draw the regards of his mind towards them. We should avail ourselves of the close alliance that obtains between the regards of his attention and those of his sympathy. For this purpose we should importunately ply him with the objects of suffering, and thus call up its respondent emotion of sympathy, that among the other objects which have hitherto engrossed his attention, and the other desires or emotions which have hitherto lorded it over the compassion of his nature, and overpowered it; this last may at length be restored to its legitimate play, and reinstated in all its legitimate pre-eminence over the other affections or appetites which belong to him. It affords a hopeful view of our cause, that so much can be done by the mere obtrusive presentation of the object to the notice of society. It is a comfort to know that in

this benevolent warfare we have to make head, not so much against the cruelty of the public, as against the heedlessness of the public; that to hold forth a right view is the way to call forth a right sensibility; and that, to assail the seat of any emotion, our likeliest process is to make constant and conspicuous exhibitions of the object which is fitted to awaken it. Our text, taken from the profoundest book of experimental wisdom in the world, keeps clear of every questionable or casuistical dogma; and rests the whole cause of the inferior animals on one moral element, which is, in respect of principle; and one practical method, which is, in respect of efficacy, unquestionable: "A righteous man regardeth the life of his beast." Let a man be but righteous, in the general and obvious sense of the word, and let the regard of his attention be but directed to the case of the inferior animals, and then the regard of his sympathy will be awakened to the full extent at which it is either duteous or desirable. Still it may be asked, To what extent will the duty go? and our reply is, That we had rather push the duty forward than be called upon to define the extreme termination of it. Yet we do not hesitate to say that we foresee not aught so very extreme as the abolition of animal food; but we do foresee the indefinite abridgment of all that cruelty which subserves the gratifications of a base and selfish epicurism. We think that a Christian and humanized society, will at length lift their prevalent voice for the least possible expense of suffering to all the victims of a necessary slaughter—or a business of utmost horror being also a business of utmost despatch—for the blow, in short, of an instant extermination, that not one moment might elapse between a state of pleasurable existence and a state of profound unconsciousness. Again, we do not foresee, but with the the perfecting of the two sciences of anatomy and physiology, the abolition of animal experiments; but we do foresee a gradual, and, at length, a complete abandonment of the experiments of illustration, which are at present a thousand fold more numerous than the experiments of human discovery."

The prejudices of sportsmen are unquestionably the strongest and the most difficult to be overcome in a moral warfare of this kind. The preacher felt this; and he manages this portion of his argument with ingenuity. He is quite sure that he cannot by argument reach their minds: for they will listen to no demonstration of the unlawfulness of their cruel sports: that that class of men in the chase, or on the turf, are yet more thoughtless, than deliberately cruel: that his argument and his cause can be helped forward more effectually, by forcing upon general re-

gard, those sufferings which are now so unheeded, and so unthought of; and the force of an awakened and moralized society will ultimately correct the evil in regard to even this class of men. This is a shrewd thought; and it is even in this manner that other infamous evils, that, for instance, the absurd and Gothic practice of duelling, can be put down ultimately. All direct appeals to sportmen, gamblers, and duellists, will be vain: all demonstrations and persuasions will be unavailing: all denunciations from the book of God will be contemned, as long as mankind, not yet sufficiently moralized, do look on with indifference, or with an approving eye; and, as long as the public indignation does not make itself felt in every part of the community, severe and uniform against the notorious violators of the laws of God, and of man. An enlightened Christian and moral principle strongly pervading society, can alone banish such execrable evils from civilized society. The moral public alone can frown from decent society, those who insult the dignity of man, and the glory of the Supreme Ruler.

"As to the field sports, we, for the present, abstain from all prophecy, in regard either to their growing disease, or to the conclusive extinction of them. We are quite sure, in the mean time, that casuistry upon this subject would be altogether powerless; and nothing could be imagined more keenly or more energetically contemptuous than the impatient, the impetuous disdain wherewith the enamoured votaries of this gay adventure would listen to any demonstration of its unlawfulness. We shall, therefore, make no attempt to dogmatise them out of that fond and favourite amusement which they prosecute with all the intensity of a passion. It is not thus that the fascination will be dissipated; and, therefore, for the present, we should be inclined to subject the lovers of the chase, and the lovers of the prize-fight, to the same treatment, even as there exists between them, we are afraid, the affinity of a certain common or kindred character. There is, we have often thought, a kind of professional cast, a family likeness, by which the devotees of game, and of all sorts of stirring or hazardous enterprise, admit of being recognised; the hue of a certain assimilating quality, although of various gradations, from the noted champions of the hunt, to the noted champions of the ring, or of the racing-course; a certain dash of moral outlawry, if I may use the expression, among all those children of high and heated adventure, that bespeaks them a distinct class in society, a set of wild and wayward humourists, who have broken them loose from the dull regularities of life, and formed

themselves into so many trusty and sworn brotherhoods, wholly given over to frolic, and excitement, and excess, in all their varieties. They compose a separate and outstanding public among themselves, nearly arrayed in the same picturesque habiliments, bearing most distinctly upon their countenance the same air of recklessness and hardihood—admiring the same feats of dexterity or danger—indulging the same tastes, even to their very literature—members of the same sporting society—readers of the same sporting magazine, whose strange medley of anecdotes gives impressive exhibition of that one and pervading characteristic for which we are contending; anecdotes of the chase, and anecdotes of the high-breathed, or bloody contest, and anecdotes of the gaming-table, and lastly, anecdotes of the highway. We do not just affirm a precise identity between all the specimens of species in this very peculiar department of moral history; but, to borrow a phrase from natural history, we affirm that there are transition processes, by which the one melts, and demoralizes, and graduates insensibly into the other. What we have now to do with, is the cruelty of their respective entertainments—a cruelty, however, upon which we could not assert, even of the very worst and most worthless among them, that they rejoice in pain, but that they are regardless of pain. It is not by the force of a mere ethical *dictum*, in itself, perhaps, unquestionable, that they will be restrained from their pursuits; but, when transformed by the operation of unquestionable principle, into righteous and regardful men, they will spontaneously abandon them. Meanwhile, we try to help forward our cause, by forcing upon general regard, those sufferings which are now so unheeded and unthought of; and we look forward to its final triumph, as one of those results that will historically ensue in the train of an awakened and a moralized society."

To neither of these classes of men, nor to those of the lowest orders in society, does the preacher confine his selection of cases of cruelty. He renders more justice to his subject, in taking a wider range in his views: he brings his charge of cruelty to animals against even the cultivated, and against the high bred in society; and even against the tender hearted sex. Here he descends to a variety of the minutest instances of cruelty. He notices not only the unnecessarily slow and lingering death of the patient and suffering ox and the lamb; but the barbarity of the cooking art, which has devised the plan of roasting the two legged victim *à la pique*; that by "an exquisite death," there may be given an "exquisite and beautiful preparation of cookery."

Now, in palliation of all this cruelty, the high born, and well-bred in society, "have positively nought to plead, but the most worthless and ignoble appetites of our nature." This is his first appeal to gain favour for his cause. His second argument to bespeak the public kindness, is taken from the social and sentimental joys growing out of acts of kindness to the dumb beast. And his third and last is, that it not only affords sentimental pleasure, but is also connected with the principles of deepest sacredness; but it will gratify our readers to have this at full length.

"We count the enormity to lie mainly in the heedlessness of pain; but then we charge this foully and flagrantly enormous thing, not on the mere desperadoes and barbarians of our land, but on the men and the women of general, and even of cultivated and high-bred society. Instead of stating cruelty to be what it is not, and then confining the imputation of it to the outcast few: we hold it better, and practically far more important, to state what cruelty really is, and then fasten the imputation of it on the common-place and the companionable many. Those outcasts to whom you would restrict the condemnation, are not at present within the reach of our voice—but you are; and it lies with you to confer a tenfold greater boon on the inferior creation, than if all barbarous sports and all bloody experiments were forthwith put an end to. It is at the bidding of your collective will to save those countless myriads who are brought to the regular and the daily slaughter, all the difference between a gradual and an instant death: and there is a practice realized in every-day life, which you can put down; a practice which strongly reminds us of a ruder age that has long gone by; when even beauteous and high-born ladies could partake in the dance, and the song, and the festive chivalry of barbaric castles, unmindful of all the piteous and the pining agony of dungeoned prisoners below. We charge a like unmindfulness on the present generation. We know not whether those wretched animals, whose still sentient frameworks are under process of ingenious manufacture for the epicurism or the splendour of your coming entertainment; we know not whether they are now dying by inches in your own subterranean keeps; or, through the subdivided industry of our commercial age, are now suffering all the horrors of their protracted agony in the prison-house of some distant street where this dreadful trade is carried on. But truly it matters not to our argument, ye heedless sons and daughters of gayety! We speak not of the daily thousands who have to die that man may live; but of those thousands who have to die more painfully, just that

man may live more luxuriously. We speak to you of the art and the mystery of the killing trade, from which it would appear that not alone the delicacy of the food, but even its appearance, is, among the connoisseurs of a refined epicurism, the matter of of skillful and scientific computation. There is a sequence, it would appear—there is a sequence between an exquisite death, and an exquisite or a beautiful preparation of cookery; and just in the ordinary way that art avails herself of the other sequences of philosophy, the first term is made sure, that the second term might, according to the metaphysic order of causation, follow in its train; and, hence, we are given to understand—hence the cold-blooded ingenuity of that previous and preparatory torture which oft is undergone, both that man might be feasted with a finer relish, and that the eye of man might be feasted and regaled with a finer spectacle. The atrocities of a Majendie have been blazoned before the eyes of a British public; but this is worse in the fearful extent and magnitude of the evil, truly worse than a thousand Majendies. His is a cruel luxury, but it is the luxury of intellect. Yours is both a cruel and a sensual luxury; and you have positively nought to plead for it but the most worthless and ignoble appetites of our nature.

"But, secondly, and if possible to secure your kindness for our cause, let me, in the act of drawing these lengthened observations to a close, offer to your notice the bright and the beautiful side of it. I would bid you think of all that fond and pleasing imagery, which is associated even with the lower animals when they become the objects of a benevolent care; which at length ripens into a strong and cherished affection for them, as when the worn-out hunter is permitted to graze, and be still the favourite of all the domestics, through the remainder of his life; or the old and shaggy house-dog that has now ceased to be serviceable, is, nevertheless, sure of his regular meals and a decent funeral; or, when an adopted inmate of the household is claimed as property, or as the object of decided partiality by some one or other of the children; or, finally, when in the warmth and comfort of the evening fire, one or more of these home animals take their part in the living group that is around it, and their very presence serves to complete the picture of a blissful and smiling family. Such relationships with the inferior creatures supply many of our finest associations of tenderness, and give even to the heart of man some of its simplest, yet sweetest enjoyments. He even can find in these, some compensation for the dread and the disquietude, wherewith his bosom is agitated amid the fiery conflicts of infuriated men. When he retires from the stormy element of debate, and exchanges, for the vindictive glare, and the

hideous discords of that outcry which he encounters among his fellows: when these are exchanged for the honest welcome and the guileless regards of those creatures who gambol at his feet, he feels that even in the society of the brutes, in whose hearts there is neither care nor controversy, he can surround himself with a better atmosphere far than that in which he breathes among the companionships of his own species. Here he can rest himself from the fatigues of that moral tempest which has beat upon him so violently; and, in the play of kindness with these poor irrationals, his spirit can forget for a while all the injustice and ferocity of their boasted lords.

"But this is only saying that our subject is connected with the pleasures of sentiment; and, therefore, in the third and last place, we have to offer it as our concluding observation that it is also connected with the principles of deepest sacredness. It may be thought by some that we have wasted the whole of this Sabbath morn on what may be ranked among but the lesser moralities of human conduct; but there is one aspect in which it may be regarded as more profoundly and more peculiarly religious than any one virtue which reciprocates, or is of mutual operation, among the fellows of the same species. It is a virtue which oversteps, as it were, the limits of a species, and which, in this instance, prompts a descending movement on our part, of righteousness and mercy towards those who have an inferior place to ourselves in the scale of creation. The lesson of this day is not the circulation of benevolence within the limits of one species; it is the transmission of it from one species to another. The first is but the charity of a world—the second is the charity of a universe. Had there been no such charity, no descending current of love and of liberality from species to species, what, I ask, should have become of ourselves? Whence have we learned this attitude of lofty unconcern about the creatures who are beneath us? Not from those ministering spirits who wait upon the heirs of salvation; not from those angels who circle the throne of Heaven, and make all its arches ring with joyful harmony, when but one sinner of this prostrate world turns his footsteps towards them; not from that mighty and mysterious Visitant who unrobed him of all his glories, and bowed down his head unto the sacrifice, and still, from the seat of his now exalted mediatorship, pours forth his intercessions and his calls in behalf of the race he died for; finally, not from the eternal Father of all, in the pavilion of whose residence there is the golden treasury of all those bounties and beatitudes that roll over the face of nature, and from the footstool of whose empyreal throne there reaches a golden chain of providence to the very humblest of his family. He who hath given his angels charge con-

cerning us, means that the tide of beneficence should pass from order to order, through all the ranks of his magnificent creation; and we ask, is it with man that this goodly provision is to terminate; or shall he, with all his sensations of present blessedness, and all his visions of future glory let down upon him from above; shall he turn him selfishly and scornfully away from the rights of those creatures whom God hath placed in dependence under him? We know that the cause of poor and unfriended animals has many an obstacle to contend with in the difficulties or the delicacies of legislation; but we shall ever deny that it is a theme beneath the dignity of legislation; or that the nobles and the senators of our land stoop to a cause which is degrading, when, in the imitation of Heaven's high clemency, they look benignly downward on these humble and helpless sufferers. Ere we can admit this, we must forget the whole economy of our blessed Gospel; we must forget the legislations and the cares of the upper sanctuary in behalf of our fallen species; we must forget that the redemption of our world is suspended on an act of jurisprudence which angels desired to look into, and for effectuating which, the earth we tread upon was honoured by the footsteps, not of angel or of archangel, but of God manifest in the flesh. The distance upward between us and that mysterious Being, who let himself down from Heaven's high cenance upon our lowly platform, surpasses by infinity the distance downward between us and every thing that breathes; and he bowed himself thus far for the purpose of an example, as well as for the purpose of an expiation; that every Christian might extend his compassionate regards over the whole of sentient and suffering nature. The high court of parliament is not degraded by its attentions and its cares in behalf of inferior creatures, else the sanctuary of Heaven has been degraded by its counsels in behalf of the world we occupy; and in the execution of which the Lord of Heaven himself relinquished the highest seat of glory in the universe, and went forth to sojourn for a time on this outcast and accursed territory."

The London Eclectic Review, for June, is sarcastic and severe on Dr. Chalmers. They have been quite disappointed in the discourse; and they venture to controvert some of his positions—as, for instance, that respecting "the sentient apparatus" of animals. They cannot agree with him that animals feel unmixed and unmitigated pain—the agonies of martyrdom, without the alleviation of the hopes and the sentiments whereof they are incapable. Now, we differ entirely from the London critics. The Doctor, we think, has established his position like a sound scholar and a theologian.

The distinguished Professor is sometimes more

obscure in this brief discourse, than he usually is. It appears to have been composed in haste. It certainly is not so laboured as are the other compositions of the Doctor. It has not that energy of style; nor that splendid array of language; nor that overpowering eloquence, so evident in his astronomical discourses; and in his volume of practical sermons. But it is, in a great measure, free of the besetting sin of Dr. Chalmers's style. It has not that interminable length of sentence that is found in his other compositions.

And were its faults even greater and more numerous than they are, that warm Christian spirit, and that amiable philanthropy which breathe out in every page, do certainly make a full atonement for any such venial faults.

We may just add that the eloquent writer has lately published "A few thoughts on the abolition of colonial slavery." This we have not yet seen. The following is the eulogy which the London Evangelical Magazine for May, has pronounced on it:—"The Doctor is an equal enemy to slavery in all its forms; whether it afflicts and degrades our species, or descends still lower, and becomes the scourge of the brute creation. We recommend the perusal of these distinguished efforts of philosophical wisdom, and enlightened philanthropy."

SERMONS

Intended chiefly for the use of families.—By
THE HON. GERRARD T. NOEL, M. A.
Curate of Richmond, Surrey, and
Vicar of Rainham, Kent.

We are happy in introducing to our readers a volume of sermons from the pen of a clergyman, whom the good of all our religious communities "love with a pure heart fervently." We have read the interesting discourses that compose the volume, and it delights us to say, that they realize the taste, the exalted piety, the affectionate spirit, and the manly sense of the author. Every page in this volume is pre-eminently distinguished by its appeal to the heart. Mr. Noel must have studied human nature with profound attention; and hence his arguments, illustrations, remonstrances, and commendations, are all clothed in the attire of nature. He speaks to his fellow men as knowing, in a happy degree, what is in them, and as ever anxious that they should look on him as discoursing on topics of com-

mon and universal interest. Mr. N. is *tenderly evangelical*, without the slightest approach to that *luscious* mode of enforcing the truth, which, we are sorry to say, is too acceptable, in many quarters, both in and out of the national church. Our author, with a wisdom truly worthy of imitation, expresses himself warmly, pathetically, and spiritually, on every scriptural subject, without one lingering tendency towards the abominations of Antinomianism. The subject of divine grace is ever prominently exhibited by him; but then it is "grace reigning through righteousness unto eternal life by Jesus Christ our Lord."

The Sermons are twenty-five in number:—

- I. The Gospel Remedy for Human Misery.
- II. St. Paul's Confidence in Christ.
- III. Religious Anxiety.
- IV. The Character of God.
- V. Holiness and design of the Gospel.
- VI. The Condition and Prospects of a Christian.
- VII. The Necessity for Religious Caution.
- VIII. The blessedness and Duties of the Gospel, a Sacramental Discourse.
- IX. The Death of the Righteous.
- X. The tenderness and Consistency of Christ.
- XI. The Character of Enoch.
- XII. Liberty of Heart productive of Holiness.
- XIII. The Nature and Importance of Faith.
- XIV. The Reproach of Christ.
- XV. Religion attacked under names of Reproach.
- XVI. A Reception of Christ's love the effective source of moral obedience.
- XVII. Christian Self-Denial.
- XVIII. The Connexion between Moral character and happiness and misery.
- XIX. Hunger and Thirst after Righteousness.

XX. Brevity of human life.

XXI. The long-suffering of God.

XXII. The influence of the Holy Spirit.

XXIII. The Ascension of Christ.

XXIV. Conviction of Sin.

XXV. The Vindication of Christ's Righteousness.—*Lond. Evan. Mag.*

Allan M'Leod, the Highland Soldier.
BY CHARLOTTE ELIZABETH.

The Grandfather's Tales.—BY CHARLOTTE ELIZABETH.

Izram, a Mexican Tale, and other Poems.—BY CHARLOTTE ELIZABETH.

We have unfeigned pleasure in again meeting this glowing writer in her brilliant and truly useful course. The three works before us are of very various merit, but they are all above mediocrity, and sufficiently indicate the intellectual riches, and the devout feelings of the amiable author.

Allan M'Leod is an enchanting little tale, founded (we doubt not,) mainly in fact: truly Scotch in its characters, spirit, and phraseology; and eminently illustrative of the sovereignty of divine grace, and the mystery of divine providence. We give it a hearty welcome, as deserving more commendation than any little work of the kind we have seen for a long period.

The Grandfather's Tales consist of four parts.—1st. The Shepherd's Boy, and the Deluge. 2d. The Three Jews and David. 3d. Abel and Death.—4th. Lazarus of Bethany and Jonah. These Tales are in verse, and are all composed with special reference to the elucidation and enforcement of Scriptural truth. In them all there are unequivocal indications of the author's

genius, and of the high qualifications she possesses for at once pleasing and instructing the young.

Izram is a poem of considerable length, and is entirely Mexican in the scenes and imagery which it introduces. It will truly reward an attentive perusal. Character, especially Spanish character, is admirably drawn in it, and every statement, and every illustration, is rendered subservient to the cross. Some of the fugitive poems in this most charming volume are highly interesting.—We quote the following:—

To J. W. B. Baptized Dec. 1825.

Thou know'st not, my boy, while we lowly are kneeling

Before the sole refuge where sinner's can flee,
For thee is the sigh of solicitude stealing,
The voice of devotion is rising for thee.

Sweet bud, in thy beauty and innocence swelling!
Believing, yet trembling, we come to receive
A promise, a covert of safety, repelling
The blaze of the noon and the blast of the eve.

The bosom where now thou reclinest may yield thee
A shelter, a rest through thine infancy's span;
But all unavailing and helpless to shield thee
From ills that must darken the pathway of man.

The snare is before thee, the pang and the sorrow,
The breath of the syren, the voice of the rod,
The crime of to-day, the despair of to-morrow,
And all that can sever the soul from its God.

Thou smilest my babe on the stream that is stealing
Like dew o'er the rose of thy innocent face:
Oh, thus may the Saviour, his mercy revealing,
Thy spirit refresh with the waters of grace!

And thus, unresisting and meek as we view thee,
Receive thou the unction that comes from above,
And welcome thy Lord, if he deign to renew thee
An heir of his kingdom, a child of his love.

Now triumph and honour thanksgiving and blessing
To him who was slain that the sinner might live!
The gift of his grace which we joy in possessing,
He died to receive, and receives but to give.

This armour of proof we are girding around thee;
For we have been wounded and foil'd in the fray;
And, Oh! may the helm of salvation have crown'd
thee,
A glory and guard through life's perilous day!

Miscellaneous Articles, &c.

No. IV.

Traits of Primitive Character.

"A wit's a feather, and a chief's a rod:
"An honest man's the noblest work of God."

"Here then find me a cool refreshing shade at length," said Annatje Van Benschooten, as she sat down on the left hand of her father-in-law, within the group of the family circle. "And, my father," continued the young made widow, "this retreat forces on my mind the contrast between this shady vale of tears, and the bright world above. From the dusky shades of the retired spot where we now sit, we look forth on that rich, verdant and beautiful prospect which is stretched out far before us, to the base of the blue range of mountains which are lost in the azure sky."

And it was an ingenious observation. There was on the spot where the family group sat, as much of the calm, and sweet and the delightful of human life, both as it respects place, and also society, as is to be usually met with in this world.

On the sloping ground below, she beheld her two little fatherless children chasing with eagerness the fluttering butterfly, from flower to flower, along the garden walks. "And, ah!" said she to her soul, "even here in the midst of smiles, there is room for a tear. How soon our little infants forget the words, and the looks, and the face, and even the memory of their father! The grave of my poor husband, the father of these playful children, is not yet green; and they have almost forgotten him. Yet, it is not owing entirely to the elasticity of spirits, the light-heartedness of the infantine minds. The father who has set before his children, the light of a

long day of piety and virtue, lives in the memory of his children from generation to generation. My departed husband!" thought she, "thy spirit is with the blessed in Heaven. But the gleam of thy setting sun, which had struggled under a dark cloud for years, was too short lived to shed an enduring light over the minds of thy offspring. Though the love of God, for Christ's sake, forgave thee the iniquity of thy sin; yet he causes the memory of an ill spent life to endure, that it may convey solemn reproofs and instructions. The total oblivion which awaits the memory of ungodly parents, even with their own children, is a part of the righteous visitations of the Most High."

Hans Van Benschooten awakened her from reverie. "Canst thou name a circle of friends more to thy taste, my Annatje, than this is? And canst thou name in all thy native valley, a sweeter spot than this is?" And he waved his hand around on the family group which sat with her on the grassy sofa. Here sat her mother-in-law, Maria Van Benschooten; and her sons and daughters, (arranged according to their seniority,) in the bloom of cheerful youth. And at the upper extremity of the circle the Dominie sat. For his conversation was so much esteemed that his presence was always indispensable in a meeting of this kind. "And look now, my Annatje," continued Hans with a paternal affection, "from these bushy vines, and the jessamine which shade us, look over the spot where these little urchins are straining every nerve to capture that splendid butterfly—a thing of nought after all—like the most of the silly objects of youth's warmest wishes and pursuits—look over these beautiful cornfields and the rich waving fields of wheat, into the distant prospect that is bounded by the range of blue mountains. How charming that

water prospect; and the scenery of these little green islands, with their waving woods, which seem to dip their long boughs into the lake. And in the distant background of the prospect, seest thou that rolling smoke, and the long rows of human dwellings peering from behind the skirting woods; and these lofty spires and turreted castles, and that fair shipping spreading their white canvass to the sun and the wind. Seest thou these ships, with crowded sail, speeding on their course into the spacious harbour; and, not one—I see not even one of them returning!”

The good old man here sighed. He raised his eyes to Heaven, and they fell with an affectionate sympathising look on his wife and Annatje. For he thought that moment on that distant city, and that shore, whither no storms can come, and which no plague visits; whither one so dear to his heart had so lately gone. And anticipating their thoughts, he whispered these words—*now he is dead; can I bring him back again! I shall go to him; but he shall not return to me?*

This group had met for the purpose of consoling Annatje. The sorrow and grief of refined minds is expressed in a touching and delicate manner, in silence and the sympathy of tears. The hypocrisy of grief is impertinent, officious, and loud in the silent and holy circle of mourning hearts. That is a most exquisite touch of a truly refined grief, that is delineated by a master's hand on the holy page. *“Job's friends came to mourn with him and to comfort him. And when they lifted up their eyes afar off and knew him not; they lifted up their voice and wept. So they sat down with him upon the ground seven days and seven nights; and none spake a word unto him; for they saw that his grief was great.”*

During a long silence, every eye was turned to the far distant prospect before them. The sweet bower in which they sat, attracted not their attention; nor the clusters of the half

formed grape under its broad green leaf; nor the flowers with their cups sparkling with dew drops; nor the beautiful late roses which still lingered on their stems; nor the dark verdure of the fields, where the cattle lowed and the sheep bleated; nor the wheat waving in all its yellow luxuriance. The charms of the distant scenery, alone engaged every one's attention; and this is the manner of human nature. Place a man in the most charming situation in life; place within his reach every comfort; let him be in his earthly paradise, within the circle of “wife, children, and friends;” he is never satisfied with the present: he feels the weight of an unsupportable *ennui*: he raises his eye above every present object, even the sweetest and fairest; and he looks far forward with irrepressible longings into futurity. This is a trait in the character of our immortality. It is inseparable from the actings of an immortal being, who is an exile in the earth; and whose home is in Heaven!

Absorbed in the contemplation of the distant prospects, Annatje forgot for a moment that she was a widow; and Hans and his spouse, that they had lost their first born. Oh! what a display of Divine wisdom in the constitution of the human mind! What an impress of divine love on the bright prospects of an unfading immortality, to which the mind of man is ever urging forward! without the blissful realities of the far distant prospects, which the holy religion of Christ Jesus sets before us in the world of glory above, we should be the wretched victims of *ennui*, even in the midst of the brightest prospects, and the most joyous scenes of human life!

This interesting group was interrupted by the approach of a little stranger, who presented himself at the door of the harbour, and bowed, with cap in hand, to the company.—His cheeks were in a flush; and his blue eyes, which sparkled from beneath a profusion of yellow curls, indicated agitation and sorrow.

"Is the gude Domine heré, an' it like you," said he, searching with modest eye the whole of the individuals within the group.

"Here he is, my little man," said Hans. "Approach us, my sweet boy." He walked up into the midst and bowing very low to the pastor he said, as the large tear drops, in spite of every effort to repress them, chased each other over his cheeks. "Sir—Domine, I mean—I wad hae ye to ken that my faither is unco sick; and grandfather has sent me tae you, to speir gin ye wadna hae pity on a deen man." He could proceed no farther, but sobbed aloud.

The kind-hearted Domine sprung forward and took the little boy into his arms, and said, "my little man, who is your father? I thought I knew every individual of my flock." "I doot nae sir; but we hae na been a' oor days in thir pairts. My gude grandfather is ca'd Colonel Bradwardine, and my father is General Bradwardine; and they ca' me wee Wully. We hae na belanged to yer Kirk; and that's been sair again my grandfather's wull. He's ower auld, and ower frail to come aught lang miles and a bittock, ilka Sabbath to the Kirk; and he spends his haly days o' rest in readin God's gude Beuk, and in teachin' me the carraches, God bless him. And, Oich! Sir—my faither—I am afraid tae speak it oot—indeed it breaks my young heart to speak it—my faither"—and he took out his handkerchief and wiped his eyes—and looked round on each face in the circle—"my faither is a Deist—I believe that's the wurd—God help me—I dinna weel ken what it is; but this meikle I do ken, that it's something terribly bad. For my grandfather wull sit him doon by the bed o' my faither—and he'll na be able to speak for cryin'; and sae after tryin' to talk to him, and then readin' some select pairt o' God's gude Beuk, he can du nathin' but cry; and he ay makes me cry tae see him sae grieved. Then he taks me intil his bed-chamber, and he tells me to kneel

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doon aside him, and on his knees he'll pray a hale half hoor at a stretch, for his puir lost prodigal son and infidel, his Jamee—my faither; and then he maks me repeat the prayer for my puir faither, and we mingle oor tears thegither for ane sae dear tae oor hearts. And this is na a' sir. For sax ooks past, I hae been wauked oot o' my sleep ilka nicht by the groans o' my grandfather, prayin' and mournin' ever my puir deen parent. Often I press me up into his arms and on his knees, and smoothin' back his lang white hair, and lookin' wistfully into his weepin' een, I beseech him to tell his little man what makes him greet sae; for *sure* I am, grand pa, I *am* sure, my faither ay used you unco weel a' the days o' his health. My puir child, he wad reply to me—it's eternity—it's eternity I think o'! If yer faither dee in his present estate, it war better for him if he had ne'er been born. Noo, Sir, I hae come these aught long miles, an it like ye, Domine, to request you no to delay, but to come awa' wi' us. The last words that my afflicted grandfather uttered, just afore honest Tam the driver and I set out were these: The gude Domine is *wise tae run souls*; tell him to mak nae delay, to come over and help us. And, sir, let me just add, that to save time, I hae the waitin' man, and the family carriage in front o' yer house. There is room for you and some o' yer freens; especially a gude man, and an elder in the Kirk." And the little fellow cast an affectionate and modest look on Hans's venerable face—as much as to say, what a welcome visitant would such a good old man be to my grandfather.

The Domine rose up hastily, and assuring young Bradwardine that he would soon be ready to go with him, he whispered to Hans that he must go along with him. "The general," said he, "lives on Lamb Hill, in the next town. Had he been as much distinguished by his good sense and piety as he is by his riches and high political career, he would have been a happier man than he is, this day, on

his dying bed. His character has been well known to me; and I have learned that he is in the last stage of a galloping consumption. He has been a sturdy disciple of Paine—a kind of champion in the ring of deism. And, he has, alas! corrupted the heads of many families; and almost all the youth of the better sort of families, who live on Lamb Hill. And the inveteracy of his principles is too evident in the total failure of the prayers, and the tears, and admonitions of his father, to reclaim him; and in their destructive effects on some of his own family, and some interesting youth of the vicinity.—When a man stands conspicuous, even in a bad cause, and the unblushing avowal of the worst of religious principles; he is loth to yield up the high ground which he has occupied, and his influence and authority over the souls of bad men, or even to confess his own errors, were it even to save his family, or his own soul from ruin.”

In less than two hours, the carriage had crossed the beautiful valley, and had passed the wooden bridge over the dark and sluggish stream; near the spot, where, having gathered all its strength from the many rivulets which descend from the neighbouring mountains, it pours its floods through the deep gap in the hill, cut almost perpendicularly on each side of the river. They ascended the long, steep, and winding road, and soon found themselves on the summit of Lamb Hill. A charming prospect presented itself on each side of them. On the one hand there was a wide and long valley, covered with heavy timber, with here and there a verdant meadow peeping from behind the tall oaks, and dark green copse. On the other side, the valley was somewhat more narrow; but richly cultivated, and well watered by a crooked and slow running stream. The beautiful farms lay stretched out before them, as on a map; with their grazing cattle, and their bleating

flocks. “What a goodly land God has given unto us,” said the Domine, in the overflowings of a refined heart; “what an independent and happy race of men our farmers are! There is no nation under Heaven, where the yeomanry have more materials of happiness within their daily reach!

‘O fortunatos nimium, sua si bona norint
Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.’”

Happy land of liberty! Happy America! No tyrant treads thy soil, nor blights the pure happiness of thy numerous millions! There is no land like thee! But the restless ambition, and discontented heart of man, makes him in a great measure, blind to the beauties around him; and insensible to the unnumbered blessings which bountiful Heaven has shed down upon him!”

In a short time they were seated in the chamber of the dying General.—Young Bradwardine pressed forward into the bosom of his sick father, and kissed his pale cheek; and anxiously inquired how he had been since he had left him. “And noo, I hae brocht him tae ye, faither—I mean the gude Domine, and ye manna scold at him, faither; yer ain wee Wully has brocht him, and he’s a gude man; and he’ll pray for ye.” “Pray for me, Wully—ha! ha! ha! my little chap, ye can cant it nearly as weel as yer grandfather, whose Scottish lingo you imitate.”

The little boy cast an anxious searching look on his father’s face, to ascertain if he was serious. He then looked at his grandfather, and sobbed aloud. He felt in his youthful mind that acutest of earthly anguish which an affectionate child feels, when shame overcomes the struggles of his filial affection; and he can no longer defend, or palliate a father’s errors.

The Colonel had placed the Domine on his right hand, and Hans on his left; and was with a cordial welcome, pressing the hand of each.—

His little William stood between his knees, and was venting his grief into his bosom. The Colonel was, for some time, incapable of expressing himself. With a considerable effort, at last, he remarked—"My auld days are grievously embittered. The companion of youth—my sweet wife sleeps in the narrow dwelling. She was of the seed which the Lord hath blessed. She died in the holy triumph of faith. I thocht that I could na hae leaved beyond her day; but she assigned me a task in her last moments, which teuk away frae this puir heart the desire of following, or rather of accompanying her to Heaven. Our dear son, said she, is far frae the gude ways o' God. A' my prayers hae yet been unheer'd by Heaven. Noo, quoth she, ye manna get reckless o' the warld and a' its gear. Ye maun live for William's sake, my dear. Let your days and nights be given to his instruction; and to prayer for his conversion frae the deedlie ways and principles o' that wearisome and vile crater Tam-mus Paine. And even if God were tae protract your days of pain, for mony a townmont behind me, think it nae hardship. It will be a glorious prize gin ye be the means o' reclaimin' our ain sweet William. Oh! William, said she to him, in her last illness;" and the Colonel here cast his weeping eyes on his breathless and panting son. "Oh! my son, would to God I could dee for thee. Oh! my son William—my son—my son! And maun I leave thee denyin' the God o' thy father and thy mother; and denyin' *the only name under Heaven whereby we maun be saved, the Lord Jesus Christ?* Oh! It tastes to me, as it were, of the bitterness o' the second death. Maun I dee in my ain son? O God! reclaim him frae the deedlie errors o' Deism. But Israel, added she, I commit you to God; His holy wull be done. The time o' my departure is come; fare thee weel, my beloved husband: and, noo Lord Jesus, re-

ceive my departing soul, for thou hast redeemed me frae a' evil."

"It was thus my angel went to Heaven," said the Colonel, as he wiped away the tears from his cheeks. "But far mair is my life embittered to me by the sight afore these auld een," continued he, after a long pause, while his eyes rested on the General. "Days and months hae passed awa, and I still behold my only son addin' tae the burden o' my sorrows; and, tae the insupportable load o' his ain soul's guilt. He has denied his God: he has denied God's beuk, and *the only name under Heaven.*"

As he uttered these words, he kept his eyes on the General. But, finding that no impression was made on the hardened soul of his son; he turned him to Hans Van Benschooten, and whispered—"Though we hae met for the first time, my gude frien'; I'm nae stranger to the late visitation o' God on yer family. But, Oh! Van Benschooten! Could my auld een but see, what your een war blessed to see, the sight o' the prodigal returnin' tae his faither's bosom, and to his God; how gladly wad I lay me doon aside him, and dee by his side; and accompany his pure and sanctified spirit hame tae the dwallin' o' the blessed! Lord Jesus, if thou wult, thou canst save my puir hard hearted William!"

A long and deep silence succeeded; and none of them, not even the Domine, could bring himself to the resolution of addressing the sick man. The most faithful of pastors has often felt himself in this predicament by the sick bed of some hardened and heartless sinner. He cannot, for some time, venture to break silence. But his spirit is wrestling with Heaven for the most distressing object before his eyes.

During this silence the footsteps of one was heard approaching. It was one of the family. But it was one whom the rest (who, with the exception of another, were devoted to their grandfather and his views,) were not

willing to see. It was a son of the General. In this unhappy young man the principles of the father were realized in their true nature; and carried out into their destructive tendency.—Taught to despise the holy sabbath, and to scoff at religion, he gave the idleness of his *sundays* (for he gave himself no *sabbaths*;) he gave his *sundays* to the tavern. The outcasts of society, the blustering and ignorant disciples of Paine, and of the philosopher of Ferney, met him there;—and three years of irreclaimable drunkenness and gambling had stripped him of nearly all the portion which his father had given him. But in one respect there was less misery in his case than in that of some others, and there was, for the same reason, less sympathy awakened for him. This withered branch had no green leaf nor fruit on it. No lovely woman had smiled on him, or called him husband! No child lisped his name, or called him father! He was solitary in his misery!

He approached the bed of his dying father, with a flushed face, and the silly laugh of the drunkard: and with a due accompaniment of profane oaths and blasphemy, he began to hiccup out in detail, the adventures of “last *sunday*,” and his most unaccountable “*bad luck*.” In a constant “*ill run*,” he had lost, he said, all his “*ready rhino*,” and he had staked the oxen before the plough. “And, (added he, with a most knowing look, and a drunken grin in his father’s face) it is a debt of honour, you know, father; and your lessons have too deeply impressed on this heart the laws of honour for me to flinch. I’m a lad of spirit, my father, your worthy representative, eh? And he staggered, and fell down on the bed of his dying father, and hummed a merry catch from some late profane cavalier novel:—

“When I was a young lad,
“My fortune was bad—”

At this moment his profligate brother entered; and seeing the situa-

tion of his hopeful brother, he turned him round, without paying his respects to the company, and called on Cato and Cæsar. Two stout young negroes appeared. “Here, my lads, (said he, with great *non-chalance*) “take up this lump of mortality, this well-soaked clay, and throw it on some fresh litter. Bear him off, my gallants.....”

An infidel, when he is in the full assurance of his faith—or rather, to speak intelligibly—when he is sunk into the lowest depth of an irreclaimable unbelief, has not aught of the sensibility, or the touching delicacy of a Christian. The mind, having battled it long with a sense of guilt—and struggled with the agonies of a fiend, to conquer the suspicions and fears of futurity—feels itself in a condition like that of the suicide, whose bloody hand has done the deed only by halves. The body is wounded and enfeebled: but the soul is in convulsions; and there is a fever.... a fever of the soul in the infidel, which destroys all its finer fibres of love, and kindness, and affection. His soul is seared! It is scathed by the blasting lightning of Heaven! The burning of the never-ending fire is begun long before he closes his earthly career!

Hence, the General did not seem to feel, in any great degree, either shame or sorrow for the unmasked profligacy of his two sons, which was rendered more aggravated by its exhibition in the sanctity of the presence of parents, and brothers, and sisters, and the venerable officers of the house of God. He shoved his miserable son off his couch, and merely frowned on the other. Then taking up his father’s discourse, as if nothing had occurred to break the line of discussion, he remarked to his father, “that he knew very well his doubts about the things and persons talked of in that book which he called the Bible.” And the dying man gave a significant sneering cast

of his head, which seemed to say, the weak old man means well enough; but he acts only according to the light which he has obtained.

The Colonel calmly replied, "My certie, that is spoken in the style o' the infidel, wha reasons not; wha investigates not; wha seeks not Heaven's light in the search after truth; but wha fulfils what is written of him in the haly beuk, "*there shall come in the last days scoffers*,"—And, sirrah! (said he sternly) do ye talk tae me o' doots? Am I tae hear o' doots after having silenced ye, and answered every objection whilk eer fell frae your lips, backed even by a' the silly clatter o' that gowk, Tammus Paine, and that mair silly crater, Voltaire.—I hae shown ye that this holy beuk o' God contains divine truths: and is backed by evidence whilk nae being can resist or gainsay, and yet glory in the dignity and reason o' a man.—But, son, it's ower late noo for me to reason, or for you to hear. Human arguments are cauldrie things; they canna set ice on fire; and a' my efforts canna pound the adamant rock to powder. I hae just ae say to say, and I hae done. Ye'll feel, sir—Oh! my poor heart....it is breaking!—Ye'll feel soon, sir.....and ye'll see soon whether yer pious mother, and yer auld broken hearted faither spake the truth. I preach terror noo. I stand nae longer on the defensive. I come to attack you with the weapons o' the Lord Jesus Christ. William, "*prepare to meet thy God—We must all appear before the judgment seat of Christ to give an account of the deeds done in the body, whether they be good or whether they be bad—The Lord himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God, then we which are alive and remain shall be caught up in the clouds to meet the Lord in the air—The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our*

Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found in the book of life was cast into the lake of fire. These, my William, are the words of the Lord Jesus Christ, before whom thou must ere long appear. I shall tell thy conscience ae fact, and that fact ye ken weel—aye, and ilka deist kens it weel—and it is this: No ane o' ye a' that eer wrote, or uttered by word o' mouth, the foulest blasphemy—no ane o' ye a' dares, in yer inmost thochts and feelins o' yer hearts to despise or contemn the Lord Jesus Christ. There's something in that name—that mhist venerable name—that strikes awe into ilka man's heart, be he Jew, or Pagan, or Deist. Nay, the very '*Devils believe and tremble.*' And weel I wot ye canna stand oot, ony ane o' ye a', when een the very '*devils tremble.*' William, prepare to meet the Lord Jesus Christ, thy judge! Ha! noo I see that, thou feelest! Noo thou tremblest like the leaf o' the quakin' ash!"

The venerable old Colonel uttered these words with great vehemence. His spirit sunk down under the weight which had been laid on it. He fainted and fell on the floor. His little grandsons hastened to assist the Domine in raising him up;—and they carried him into his bed-chamber, and sitting down by his bed-side they sobbed and wept.

[To be continued.]

For the Dutch Church Magazine.

KINGSTON CHURCH.

The desire of tracing our original, is natural to man. What question can be more interesting, either to the untutored Indian, or to the refined European, than this? Whence have I, or my family, or my nation, our origin? Do you suppose that this in savage life, flows only from a love of the marvellous? And in refined life, that it is cherished merely by pride of ancestry? Suffer me to look farther; and to suppose that it is a feeling entwined around every human heart, to look back to its great original. And is there in such a supposition, any thing derogatory either to, the Creator, or to the creature? What can reflect more dignity on human nature, than to imagine that its fondness for looking back into past ages, is only a ray of that immortal part which is ever beaming towards the Fountain of light and purity. May we not therefore be indulged in a retrospect of the rise and progress of a Church; the house of God, and the gate of Heaven. And do not these recollections afford peculiar interest, when they concern our own Church? When we can find the very pen which was occupied by our grand-sires more than one hundred years ago; and can read in the very psalm book which they used, with its silver clasps, and the owner's name in his own hand writing. And, although in some instances these ancient temples are dilapidated by time, or destroyed by the torch of war; yet, if their records are preserved, we love, through them, to trace the very foundation stone.

The village of Kingston had a settled Minister as early as the year 1662; being more than forty-eight years after the first landing here, of the emigrants from Holland. The hamlet at that time was called Wildwyck, or Indian district; and afterward Esopus. The first clergyman was the Rev. Hermanus Blom, whose accounts for salary, *all payable in wheat*, are preserved to this day, in the county records. He preached in a log hut, on the site of the present building. Yet, even in that rude edifice reared by the piety of our ancestors, God condescended to meet and to bless us. The second Church building was in the ancient style ornamented with highly coloured, painted, and burnt window glass, bearing the coat of arms of our progenitors from Vanderland. The third was a larger building, erected in 1752, as appears by the names of the workman, and the year of their labours, cut in hewn stone, and masoned into the front wall of the present building. The fourth and last structure is of blue limestone, with a lofty tower of the same materials, in which hangs a Holland bell, imported from Amsterdam in 1794; which measures seven feet six inches in circumference at its mouth; is two feet two inches in height, and is remarkable for its clear and deep-toned peals. This was the first bell that ever tolled here for a funeral; the previous usage having been to ring the bell on such occasions. It was also the practice before this time to ring the bell three times a day by way of notice, to tidy house-keepers, of their breakfast, dinner, and supper hours.

At present the town clock regulates the kitchen. The bell was also formerly rung whenever there was a baptism, or a *christening* as it was called; and then the minister, with an elder, and whoever else pleased, went into Church, and performed the rites of baptism. On the top of the steeple is an iron cross, fastened horizontally ac-

cording to the magnetic meridian; and accurately designating the four cardinal points of the compass. This was in former days surmounted by a large cock; which, they say, was the memento of Peter's denial of his Master. And on the top of the pulpit was Noah's dove holding the olive branch in her mouth; but these emblems of those feathered worthies, have also mingled in the rubbish of oblivion. There was, also, until demolished within a few years, a Consistory-house, built in front of the Church door, according to the fashion of the Dutch Churches generally. This appendage was not erected until 1721, as appears by a stone tablet, saved from the ruins, and imbedded in the front wall of the present building, inscribed P. VAS. MDCCXXI. The first bell used by the Church, was a present from Captain Anthony Rutgers, of the city of New-York; and is the same bell now mounted in the cupola of the new court-house. The present Church bell was also procured from Holland, through the agency of Captain Rutgers; a name dear to Kingston, and to the Dutch Church. It was also the custom among our forefathers, immediately before the ringing of the last bell for Church service, to be notified by a rap at each door, from the ivory-headed cane of the grey-headed sexton, who sung out aloud, "*church time*;" and for this circuit, was paid by each family two shillings per annum. The sexton also carried to the clerk, all written requests for the prayers of the congregation. The clerk had a long rod, slit at the end, into which he stuck the note, and handed it up to the minister; who, in those days occupied a very high pulpit in the shape of a half globe, raised on the top of a demi column; and canopied with a sounding board. The knob for the Minister's hat, exhibited a likeness of the president of the American Congress of 1777, with his name underneath "*Laurens*;" thus uniting patriotism with devotion. The minister wore a black silk mantle, a cocked hat, and a neckband with linen cambric "*beffy*" on his breast; for *cravats* were then *uncanonical*. The first psalm used to be set with moveable figures suspended on three sides of the pulpit; so that every one as they entered, might prepare for the lofty notes; which in those days were printed with each psalm; and it was deemed an accomplishment to dwell long and loud on a *mi, fa, sol*. And, to give them an agreeable shake, in those days of primeval simplicity; the deacons, when service was ended, rose in their places, the pastor distilled on them the dew of charity, in a short address; they bowed, took each a bag fixed to a long black pole, with a small alarm bell fastened to the end, went their rounds, steering clear of the canopy, the pillars, and the bonnets; and rousing the sleepy heads with experienced dexterity, and returned heavy laden with farthings; or, with a copper coin called *tokens*, being stamped with "*Kingston Church*," and redeemed at stated times.—Nor is it less worthy of notice in our precise ancestors, that they never approached a communion table, unless apparelled in black; a sort of silent language, saying, "*Do this in remembrance of me*." It was then also usual to stand round the sacramental board, which was placed at the foot of the pulpit. Instead of exhortations from the Minister, after he had broken the bread and handed the cup, the clerk read aloud a suitable chapter from the Prophet Isaiah, or John the Evangelist. The clerk also read a portion of Scripture, before the Minister came into Church, in order to withdraw the minds of the

congregation from worldly matters. There was a canopied seat expressly set apart for the county clerk, the sheriff, and the town magistrates; and also a separate bench for the trustees of the corporation. The rest of the seats were held, not in pews, but as single seats promiscuously; and, at the death of the occupant, were again "booked" for life, to the next of kin; or, on their neglect, to the first applicant.

Until the year 1808, Kingston Church stood alone as an independent Church; and having been so for a century and a half, it threw an air of superiority around her, which was not easily subdued by the regular judicatories of the Dutch Church in America. A great consistory had once been called, and had rejected the jurisdiction of the General synod. Our clergy were ordained in Europe; and we had received an ample charter, granted to us by the British Crown, November 17, 1719, which gave us full powers to conduct our internal affairs. But it was at last thought, that, as the English language had nearly supplanted the Dutch; and, as it would therefore, be useless to send to Holland for our Ministers, we might rather unite with the ecclesiastical associations at our doors. Another great consistory was accordingly called September 5, 1808; and out of twenty-eight members, only four voted against joining the Synod. Then we gave the hand of fellowship to our sister Churches. And, although our sturdy notions of independence at first caused many billows of trouble to roll over us, yet are we now at peace; and we leave the records of our public charities to speak their own eulogy.

Eleven clergymen have been settled in this Church from its first planting in the new world, to this time, viz:

	A. D.
Blom, - - - - -	1662
Van Gaasbeek, - - - - -	1667
Weekstein, - - - - -	1681
Nocella, - - - - -	1696
Van Bosen, - - - - -	—
Beys, - - - - -	1707
Vas, - - - - -	1710
Mancius, - - - - -	1732
Meyer, - - - - -	1763
Doll, - - - - -	1775
Gosman, - - - - -	1808

Of these, the Rev. P. Vas died here at ninety-six years of age, and his great-grand child and other descendants are now living in this village.

The Rev. W. Mancius also died here, and is buried within the walls of the Church. The Rev. Mr. Meyer, died in New-Jersey. The Rev. G. Doll, at the age of seventy-two, died, and was interred at Kinderhook. A half length portrait and true likeness of this good man, was taken by Vanderlyn; and is preserved in Kingston, as a memorial to his numerous friends. The remains of his deceased consort Mrs. Doll, are also entombed within the Church.

Among the descendants of these clergymen, are the daughter of Domine Mancius, and the great-grand son of Domine Vas; both of whom first partook of the Lord's supper in this Church, sixty-six years ago; and are yet among the regular attendants at the communion table.

A stranger merely passing the burying ground, would be apt to think there had been great mortality here, from the number of graves and grave-stones. But on looking at the inscriptions, he will find some to exceed one hundred years. At the head of one grave, stands a cedar post and a stone alabasterised with the year 1710. Yet this

post is solid, and when chipped with a knife, has the odor peculiar to that kind of wood. On the subject of mortality it may be stated with certainty, that by the census of last year the population of the compact part of the village is 1170; and for the last twelve months the births were 31, and the deaths only 15. Let me add one more, and a highly gratifying statistical fact. This congregation embraces 1700 souls: of these 328 are communicants; and of that number 240 have been added to the Church during the pastoral charge of the Rev. Mr. Gosman: a proof that he is "a burning and a shining light in the ministry." BOERHAAVE.

June, 1826.

The Christian at issue with the man of the world, on an important point.

"Men may live fools, but fools they cannot die."—YOUNG.

In the estimate of human character there is not perhaps so great a diversity of opinion as, at first view, it might be expected. There are two grand divisions of men in every Christian land; and there are accordingly two classes of opinions and views of human character. There is the Church of God, embracing within its sacred pale, all who love our Lord Jesus Christ in truth and in sincerity; whatever maybe their opinions and views on some points, deemed of less moment.—And on the other side, there is the world, embracing in its service, and under its devotion, all who do not know, nor love our Lord Jesus Christ, and whose views and pursuits and pleasures are limited by mere temporalities.

Now, each of these societies has its own great and illustrious characters. We have our patriarchs, our prophets, our royal and princely sages, our seers and judges, our apostles, our martyrs and confessors, and a noble band of great and good men, over a long line of history, extending from Abel to our own days.

The world has its illustrious and great men, its kings, and its princes; its warriors and conquerors, its profound infidel philosophers, and historians, its statesmen and politicians.

We embalm the memory of our illustrious men. The church throws

a glory around them while on earth ; and she hails their ascent to join the triumphant church in the glory shed over and around our great saints, and small saints, in the immediate presence of our God. We look back with no common delight on our Noahs, our Abrahams, our Jobs, our Isaacs and our Jacobs ; our Moses and Aarons ; our Samuels and Davids ; our Isaiahs, and the glorious band of prophets ; our Peters, our Johns, and our Pauls ; and millions of others, down to our Luthers and Calvins, over whose memory we delight to linger ; and around whose brows there is the halo of unfading glory.— We set them before us as models presented for our imitation by our common Lord and Master Jesus Christ.

The world has also embalmed the memory of her princes, and sages, and statesmen ; her kings of Israel, and of Babylon, and of Assyria ; her Greek and her Roman warriors, poets and statesmen ; her Alexanders, and her Cæsars ; her Charlemagnes, her Leos, her Georges, and her Louises, and Napoleons ; her modern statesmen and legislators ; her founders of nations and republics ; her warriors and conquerors, all of mighty fame.

How different the fame of each of these classes ! That of our great men grows brighter and brighter while on the earth. It is perpetuated in its immortal blossoms in Heaven.

Now we do not assume any right to interfere ; and assuredly we have no desire to interfere in the reasonable ascriptions of praise by the world to its illustrious men. We will even bear with what is fulsome and even intemperate in their incense of praise and glory. But then they must keep within their own premises. They must not break down sacred fences and walls. They must not trench on our peculiar property and honours.— We belong to Jesus Christ. The world rejects him. Heaven is opened by Christ Jesus only. His follow-

ers alone have obtained by blood and purchase, and power, a title and inheritance there ; together with a meetness for it, on the part of the illustrious members of the family of God.

The world has no right to take on itself the presumptuous and daring claims to Heaven for its warriors and statesmen merely because they possessed military and political virtues. The deeds of blood, or victory, or illustrious codes of laws, or the highest renown of statesmen, shall not be permitted to carry them into heaven's court. Why should they even wish it ? These men of the world's devotion hated Christ in the days of their life. Why should they wish his company before God when they are dead ? The votaries of the world despised the Christian of every character and class when here. Why should they wish their heirs and their successors and eulogists to sing their praises, as if seated with the saints in glorious Heaven ? Christians are not Indians nor Egyptians.* We do not entertain the custom of allowing dead and rotten carcasses to be brought in and set down by our sides when feasting in glory. We will not allow these men to bring in their dead bodies and souls among us ! Now, these men "were dead in trespasses and in sins." They were so while living ; they are so when dead.— Now the truth is, the great men of the world have only that kind of happy immortality which Mark Tully coveted. They live happy only in the perpetual memory of the world, and its devoted worshippers. They have an immortality, it is true ; but they would gladly be rid of it. It is an immortality of pungent misery ; an immortality of profoundest regret and self-reproaches ; an immortality of horrors. The worm of conscience dieth not ; the fire is never quenched.

* It was the custom of the Egyptians, and of some of the Indians, to bring the carcasses of their deceased people, and place them by their sides when they feasted.

The pit into which they sink is bottomless; and as in the case of the king of Babylon, all hell is moved at their descent. Each great man, and prince, and tyrant, lifts himself up from his throne: and 'in the keen irony of condemned spirits, they exclaim, (as another ungodly statesman, and another prince, and another bloody warrior, in the changes of time, sinks at their feet with the crash of immortal ruin,) "*Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave; the worm is spread under thee, and the worms cover thee. They that see thee shall narrowly look upon thee and consider thee, saying, Is this the man that made the earth to tremble, that did shake the kingdoms? All the kings of the nations, even all of them, lie in glory, every one in his own house.*"

If the men of the world mean it, in seriousness, to bring in their dead into Heaven, and intrude them on the spotless purity of Heaven; we pro-

test against their inconsistency and madness. But if they mean nothing, if this be mere cant and poetic raving, when they send their great irreligious men to Heaven, and cant about their political piety, then we beseech them to spare us this vile and loathsome rant. Take not up our consecrated style. Talk not of our glory. Talk not of our pure Heaven. Mingle not the name of the sensualist and the blasphemers against the holy Jesus Christ, with the names of his glorified worshippers. Return to the style of Greece and of Rome, though verily it is stale enough, by the license of poets. Send your great and illustrious votaries to Jupiter, or to Mercury, or to Elysium. But talk no more of the Heaven of our God, where reigns spotless holiness, and every purified virtue; and into which none of the world's great men ever enter: into which none are admitted but the true Christian; and he enters only by the Atonement of our Lord Jesus Christ.—DEISTOMASTIX.

Religious Intelligence.

SKETCHES OF THE REFORMATION IN THE NETHERLANDS; INTRODUCTION TO OUR HISTORY OF THE REFORMED DUTCH CHURCH IN THE UNITED STATES.

The United Provinces were originally a part of the possessions of the house of Austria, and retained by the Spanish branch; by the Emperor Charles V. at first, and after his abdication by his son and successor Philip II. The Waldenses in the twelfth and thirteenth centuries were the first who began to speak openly against the Papacy in those regions. The opinions of Wickliff were also introduced and propagated by means of the commerce between the Low Countries and England. Soon after the year 1524, some of the followers of Luther, fleeing from persecution in their own country, took refuge here and promulgated their principles. The materials for the work of Reformation in the Netherlands, were very similar to those which existed in Lower Saxony; a people groaning under every species of oppression, ripe for civil and religious liberty, possess-

ing almost the same origin and habits, and speaking almost the same language. There were not wanting faithful and able men who dared to preach boldly against the errors of Popery; nor were anxious crowds wanting to hear and embrace their doctrines. Long familiar with the spirit of persecution, the Emperor Charles adopted prompt and violent measures to suppress what he deemed an enormous heresy in this portion of his dominions. In 1521, he issued a Placard, or Edict, in which the person,* doctrines, books, and followers of Luther, were condemned; and all persons prohibited from abetting or receiving them under the for-

* In this Placard, he says, that "the person of Martin is not a human creature, but a devil in the figure of a man, and clothed with the habit of a Monk."

feiture of estate and life. Several learned men were favourably disposed to the Reformation; and many of the pastors led their flocks into the open fields, and not only proclaimed the pure principles of the Gospel, but also exposed the opposite corruptions. Several meetings for religious worship, were held near the city of Antwerp; and the doctrines of Luther became extensively prevalent among the inhabitants of Holland, Zeland, and Flanders. Another severe Placard was published against the Lutherans as they were then called; for, although the controversy concerning the Lord's Supper, had already commenced between the supporters of the Augsburg Confession and the Reformed; yet in the Netherlands they were not known as distinct denominations. This division does not appear to have taken place until 1561. About this period the Anabaptists who first renounced Popery in Switzerland, made their appearance in this country; and in common with their Protestant brethren, were subjected to persecutions and sufferings almost incredible. Multitudes of those who manifested any aversion to the Romish Church, were condemned to the sword or the stake. A court of examination similar to that of the Inquisition, conducted all prosecutions against heresy, and dealt out its awful penalties with a rod of iron. No less than 50,000 persons passed through the hands of the executioner during the reign of Charles, for reasons purely religious.

In 1555, Charles resigned his dominions in the Netherlands, together with the throne of Spain, and the Indies, to his son Philip, and retired to the Monastery of St. Justus near Castile. Philip possessed all the bigotry, but nothing of the greatness of his Father. His royal ambition was wound up in the sole business of supporting the Church of Rome, and suppressing heresy. He immediately renewed the severe Placards of his father against the Reformed, and made them perpetual. To these, in opposition to the advice of his most faithful counselors, and from time to time, he added others, increasing in the severity of their denunciations and penalties.

In 1559, Philip left the Netherlands for Spain, and committed the government of the country to his sister Margaret, Dutchess of Parma.* Resolved on the extirpation of the Reformed heresy, as he termed it, by violence; he left the most particular injunctions for the execution of the Placards in their utmost rigor. For the accomplishment of his designs, he proposed formally to

introduce the Inquisition; but he well knew the determined aversion of his subjects to this measure. What, therefore, he did not dare to effect by open power, he endeavoured to obtain by art. Under various pretences he procured a Papal Bull, by which the sees of the prelates in these provinces were remodelled and subjected to his immediate jurisdiction. Three new Arch-bishoprics, and fifteen Bishoprics were created, the right of nomination to which was vested in himself. It was commonly understood that the prelates filling these sees, were designed to constitute the inquisitorial courts in the several districts. The highest degree of uneasiness was excited by these measures.—Several of the chief Lords at a meeting of the States General, 1559, could not forbear manifesting their fears; and some plainly declared, "that the Low Countries were not accustomed to such a yoke, and that they even trembled at the name of it: that the evil of heresy might be cured by much softer methods than fire and sword; and that the laws and customs which were calculated for Spain, and Italy, could by no means be adapted to the Netherlands; no more than to other Northern Countries, which were more addicted to liberty than the Southern." These facts indicate with sufficient clearness, how these sanguinary measures were regarded by the principal Hollanders.—There was another ground of apprehension. It was feared that the influence of the prelates who had a right to sit in the Assembly of the States, would be exerted in favour of the ambitious and oppressive Spaniards, and to the prejudice of the liberties of the nation. The elevation of De Granville to one of the arch-episcopal sees, was another subject of bitter complaint among the Nobles. He was a man of unbounded ambition and violence, and soon rendered himself an object of universal and implacable hatred.

This new constitution was, in a great degree frustrated in all its details by the resolute conduct of the city of Antwerp, and the united opposition of the laity, and clergy. The work of destruction was, however, still continued; but persecution only served to open the eyes of the people to the corruptions of the Popish religion, and the cruelty of its adherents. The cause of the Reformation was rapidly advancing in every part of the country among the inferior orders. Faithful pastors were raised up "who feared not the wrath of the king." The worship of God was celebrated in private meetings, and chiefly without the walls of cities. From this time, until the expulsion of the Spaniards, we witness a continual series of butcheries, attended with such circumstances of diabolical cruelty, and endured with such Christian patience and courage, that the heart is overpowered with indignation, grief, and wonder at the recital. The strongest temptations were offer-

* He made the Prince of Orange stadtholder of Holland, Zeland, and Utrecht; and afterwards of the country of Burgundy. To the count of Egmont he allotted Flanders, and the Artois.—To the Lord of Montigny, Tournay and its Districts; the other provinces to different other noblemen.

ed to the unprincipled, as lures to accuse and betray the innocent. "*The better to discover heretics, (is the language of one of the placards) the half of their estates (not exceeding one hundred pounds Flemish,) is promised to their accusers; if it exceed that sum, then, besides the half, they shall enjoy the tenth penny of the remainder.*" At Antwerp, for the better detection of heretics, the government set eight hundred guilders on the head of a Minister, and fifty on that of an Elder, Deacon, or other officer of the Protestant assemblies. But in the execution of their bloody sentences, they met with difficulties which gradually increased upon them; for the constancy of the sufferers excited such compassion in the minds of the people, so frequently witnesses of it, that many of them did not hesitate openly to pity and comfort the poor creatures as they were led to the stake. So, that when some of them were apprehended in the fact, and presently sentenced to a similar punishment, it did so little terrify those who were persuaded, that this cruel but short pain was the sure way to eternal bliss that as their companions were going to die, they all joined with them in singing psalms as loud as they could, and in such numbers as rendered it unsafe to seize them.

An affecting anecdote is related by one of the historians of these scenes. "At Dixmude, in Flanders, one Walter Capel was brought into trouble for his religious opinions. He was a very generous man and bountiful to the poor; among whom he had often fed a poor simple creature who was maintained by the alms of the town, and passed for a changeling. When he was condemned to death, this fool cried out to the judges, *ye are murderers; ye spill innocent blood. The man has done no ill, but has always given me bread.* And whilst Capel was at the stake, he would have thrown himself into the fire if he had not been hindered.—Nor did his gratitude die with his patron; for he went daily to the gallows-field where the half burnt carcass was fastened to the stake, and there he stroked the flesh of the dead man with his hand saying, *Ah! poor creature, you did no harm; and yet they have spilt your blood. You gave me my fill of victuals.* And some time after this, when the flesh was all consumed, he went again to the stake, pulled away the bones, and laying them upon his shoulders, carried them to the house of the Burgomasters, with whom as it happened, several others of the magistracy were then present; and casting the bones at their feet, he cried out in a tone of bitter reproach, *There, you murderers, you have first eaten his flesh; now eat his bones.* Words which were too sensible for a fool, and too bold for a man of understanding; but which probably he had heard others speak, and which he repeated without knowing or fearing the danger."

It is difficult to ascertain when the first

Church on the Genevan plan of government and worship mentioned was organized in the Netherlands. The reward above which was set on the head of a Minister, Elder, or Deacon, was published in 1559; and in 1561 we find, that the psalms of Beza were commonly sung in the Reformed Assemblies. The Presbyterian form of Church government must, therefore, have been introduced before this period.

In 1561 Guido De Bres, with the assistance of Adrian Saravia, drew up a Confession of Faith, which was printed in 1553.—It was entitled *A Confession of faith, generally and unanimously maintained by the Believers, dispersed throughout the Low Countries.* This confession De Bres communicated to such Ministers as he could find desiring them, to correct what they thought amiss in it, so that it might not be considered as the work of one man. It differed in almost every article from the doctrines of Popery; and in some respects from the Augsburg Confession, particularly on the subject of the Lord's Supper. From that of the Anabaptists it differed in the articles of Baptism and the Incarnation. It agreed in general with the confession of the French Churches; whence, in imitation of them, those who embraced it, gave themselves the distinguishing title of the REFORMED. Others assumed the name of Calvinists. Before this period the Reformed of the Low Countries had adopted the London Catechisms, both the greater and less.

The common people now began to call for a meeting of the Assembly of the States, in order that these domestic convulsions might be composed; but the Dutchess of Parma defeated their desires and expectations.

The Nobles about this period entered into a secret coalition against the Cardinal De Granville, and his ambitious designs; and they publicly deputed the Lord Montigny to give the king an account of the state affairs. The mission terminated in disappointment. A new Placard was also published for the suppression of prohibited books, and private religious meetings. De Granville was at length so detested by the Nobles, that the Prince of Orange, and the counts of Egmont and Horn, absented themselves from the meetings of the State Council, and represented to the king in writing, that he was in danger of losing the Netherlands unless the cardinal was removed. The Prince of Orange, fearlessly, faithfully, and frequently protested before the Dutchess in council, against the severity of the king's measures. He also laid several written representations to the same effect before the king himself; but Philip was inexorable.—Viewing his cruelty and obstinacy with disgust, the Prince of Orange, and many of the other nobles, were now evidently disposed to favour the Reformation. The Prince again expostulated with the Regent, and offered the resignation of his office, declar-

ring himself unable, as a conscientious man, to execute the royal mandates. Complaints against the Placards and the Inquisition, and petitions for their abolition were also sent in to Margaret, from almost every part of the country; but they were addressed to hearts relentless as the grave.

In 1556, the first Reformed Synod met at Antwerp; and among other acts we find, the revision and publication of the Confession of Faith, formerly published by De Bres. An apologetic letter was also addressed by the Synod to the king, exhibiting their views and principles, and imploring his indulgence and support. The meeting of the Synod was soon after followed by a confederacy of the Nobles, who solemnly bound themselves to oppose the Inquisition, as subversive of the rights and liberties of the nation, under whatsoever pretexts it might be established. It was not long before the confederate Nobles appeared in arms, and presented their famous petition to the Dutchess; which they afterwards also transmitted by two of their deputies to the king. This procedure raised the resentment of Philip to the highest degree; and at a subsequent period was charged against several of their number, and punished as a capital offence.

Meanwhile religious meetings became very frequent through the whole country. The Reformed, probably in consequence of the support of the nobles, assembled themselves without fear, and thus made a discovery of their numbers. Public preaching first spread itself throughout all West Flanders; passed from thence into Brabant, and at length it became common in the other provinces. It commenced in the woods and forests; then it proceeded to the plains and open places; and thence to villages, little towns, and the suburbs of cities. The first meetings were held without arms; but being threatened and disturbed, they armed themselves with sticks and staves, and at last defended themselves with swords, pistols, and muskets. The Popish writers tell us, that the first public Assembly of the Reformed was held on the 14th June, 1566, at a certain place not far from Gant, in West Flanders. Herman Stryker of Zwol, formerly a Monk, but then a Minister among the Reformed at Oudenard, was the preacher. There were seven thousand persons present at the delivery of his first discourse. The Protestants again assembled on the 23d of July, in a large meadow near Gant.—Here, fortifying themselves with their wagons, and placing centinels at every avenue, they formed an encampment. Some of them brought pikes, some hatchets, and others guns. In their front were placed pedlars, who sold prohibited books. Along the road they stationed several persons, whose business it was to invite and direct the people to their place of worship. They constructed a rude pulpit of planks upon a

wagon, which was occupied by the fearless Herman Stryker. After sermon the whole congregation united in singing several psalms. They likewise drew some water out of a well, and baptized an infant. Two days were spent in similar religious exercises, after which they adjourned to meet at Deinsen, and from thence to another village, and thus they travelled from place to place through all West Flanders. Some time previous to this, Peter Dathenus had translated the Psalms of Merat and Bez, into Low Dutch, and published them with a dedication to all the Netherland congregations and their pastors, groaning under the cross. These Psalms were soon after universally used in the public worship of the Reformed Churches.

[To be continued.]

Increasing Liberality.—The committee appointed by the last General Assembly to confer with a similar committee to be appointed by the Synod of the Reformed Presbyterian Church, and propose a plan of correspondence, reported that they met a committee of the latter Church in the city of New-York on the 30th Dec. last, consisting of the Rev. Alexander M'Leod, D. D. Rev. James Christie, and Rev. John Gibson.

The following articles of agreement were agreed upon by them, and now reported to the Assembly.

ARTICLE 1. The G. A. of the Synod of the Reformed Presbyterian Church lamenting the existing separations between the members of the body of Christ, and believing that all the members of that body being *many* are *one* body; and trusting to the word of God that these separations will not be perpetual, do agree to use all scriptural means in the exercise of patience and prudence to bring their several ecclesiastical connexions to uniformity in doctrine, worship, and order, according to the word of God.

ARTICLE 2. In order to bring about this desirable object on the basis of the proper *unity* of the visible Church, it is mutually covenanted that the ministers, members, and judicatories of these churches, treating each other with Christian respect, shall always recognize the validity of each others' acts, and ordinances consonant to the

scriptures; and yet that any Church judicatory belonging to either body, may examine persons, or review cases of discipline, on points at present peculiar, or distinctive to themselves.

ARTICLE 3. The General Assembly of the Presbyterian Church and the Synod of the Reformed Presbyterian Church shall severally appoint two commissioners with an alternate to each, to attend these judicatories respectively, who shall hold their offices till they are suspended by another choice, and these commissioners shall have the privilege of proposing measures important to the Church of Christ and of delivering their opinions on any question under discussion; but they shall have no vote in its decision.

ARTICLE 4.—In order to carry this last article into effect, the General Assembly of the Presbyterian Church will, at their sessions in May, 1826, appoint commissioners who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have concurred in the above plan of correspondence.

The above report was unanimously adopted, and the plan and correspondence, as above agreed upon, was sanctioned by the General Assembly.—*Philadelphian.*

A Universalist Preacher Converted.—We have received a communication which has the sanction of a name, stating that Rev. Aaron Kinsman, who has officiated as pastor of the Universalist congregation for four years past, in the town of Wells, came out on Sunday, the 30th ult. with a full and entire renunciation of his Universalist principles;—and implored the forgiveness of God and his audience for his long continuance in the public dispensation of error. He made his declaration before a very large concourse of people from Wells and the adjoining towns. He declared that he had been in the belief of his doctrine for about 6 years, and had not been aroused till within a few months past; and that it was calculated to

make the heart of the righteous sad, and strengthen the hands of the wicked.' *Northern Spectator.*

The Life of a Missionary. [The following paragraph deserves the serious attention of all the friends of missions among the heathen. It is extracted from the journal of the Rev. John West, a pious and judicious clergyman, who went out, in 1820, as chaplain to the Hudson's Bay Company, and also under the patronage of the Church Missionary Society.]

Of all men, the missionary most needs strong faith, with a simple reliance upon the providence and promises of God in the trials that await him. His path is indeed an arduous one. Many unexpected circumstances will oppose his conscientious endeavours to fulfil his calling; and difficulties will surround him in every shape, so as to put his patience, his hopes of usefulness, and steady perseverance, severely to the test. He will often exclaim in the deep conviction of his mind, who is sufficient for the great undertaking? Experience in the missionary field has convinced me, that there are indeed but few among a thousand qualified for the difficult and exalted work. If that eminent missionary, St. Paul, abounding in zeal, and in all the graces of the spirit, thought it needful to solicit the prayers of the churches, "that the word of the Lord might run and have free course," how earnest ought our entreaties to be of all friends of missions to "pray for us," who, if we feel aright, must feel our own insignificance, in our labours among the heathen, and in our services to the Christian church, when compared with the labours of the Apostles, or with those of a Swartz, a Brainerd, or a Martyn. *Religious Chronicle.*

The Jews in Rome, who are confined by law to a particular part of the city, have opened two streets there which are said to surpass in elegance even the Corso. They are filled with stores, where the most valuable cotton and silk goods are exposed for sale.

Literary and Philosophical Notices.

Edinburgh University.—The classes in the College, especially the medical classes, have turned out extremely well this year. Though they were pretty full in 1824—5, the number of students who have matriculated during the present session, exceeds those of the preceding by forty; and as a few enter for the summer classes, the excess altogether will not be much short of a hundred, and the whole number of students above two thousand. If to these are added the two hundred and sixty students in the Divinity classes, the whole number of young men attending the classes of this University will be nearly two thousand three hundred.—*Ed. Paper.*

The Canal from the Helder to Amsterdam, across North Holland.—This work, which would be so extraordinary in any country, seems still more singular in the midst of seas and waters which surround it on all sides, and appear to render it at once superfluous and impossible. For an extent of nearly thirty leagues, a canal has been dug, or is still digging, 120 feet broad, and 25 feet deep. The canal of Languedoc, is on an average, only forty-feet broad and six deep. When this work is finished, the whole military and mercantile navy of the most maritime nation of the continent will sail between the flocks and wind-mills.—The present King, who is remarkable for his desire to immortalize his reign by great enterprises, has taken extraordinary interest in this, and has personally attended to the direction of the works. They were commenced only two years ago, and the canal is already complete from Amsterdam to Alckmaer. (June 1822.) The total expense is estimated at ten or twelve millions of florins, (about a million sterling.)

Soliman Bey.—The London Literary Gazette of April 29, states, that Soliman Bey, whose military talents have proved so disastrous to the unfortunate Greeks, is, in fact, a *cidevant* of the horse chasseurs, of

Napoleon's imperial guard, of the name of Seve, who distinguished himself in the Peninsular war; and who, on the death of Marshal Ney, quitted France, turned renegade, and, going over to Egypt, offered his services to the Pacha, by whom they were accepted.

Shakers.—Mrs. Dyer, so well known for her book concerning the Shakers, is preparing a second edition of her portraiture of Shakerism; in which she intends to introduce a new body of testimony against the morals of that sect. A circular has been printed at Lebanon, N. Y, exposing the character of the Shakers in that village.—*Bost. Rec. and Tel.*

New Publication.—A highly interesting work is in press at Madrid; the voyage of Christopher Columbus, compiled from his own papers, which have been discovered within a few years, and composed in part of extracts from his Journal. This work has been prepared for publication by the famous Bishop Las Cassas. A translation from the Spanish into English, is making by Washington Irving, who is at present at Madrid. It will probably be published in this country early in the ensuing summer.

Music.—*Platina Cords.*—In the Musical Gazette of Leipsic, some years ago, it was proposed to use *platina* rather than copper, steel, or brass, in the manufacture of the strings of musical instruments, on account of the superior elasticity of this metal; since it is obvious that such strings would yield a much fuller sound; and they would also have the additional advantage of keeping free from rust, and from the inconvenience of breaking, the metal not being influenced by humidity.

An expedition to the South Seas is about to be despatched from France to examine the latitudes, in which it is now almost admitted as a fact, the two ships of the celebrated and unfortunate *Pevyrouse* was wrecked.

Sketch of Public Affairs.

GREAT BRITAIN.—The grand election struggle is over in Britain. The bribery and corruption were equal to those of any preceding election, if not greater. One elector received a thousand pounds, and a hundred pounds each day during the election, which continued five days. These bribes are conveyed in form of presents; and are given by the candidate, or by his friends, who raise a sum by subscription necessary to carry a per-

son into parliament. The distinguished poet Southey was elected; but declined the honour on account of his limited income. The members of parliament receive no compensation. The infamous Cobbett was brought forward by his friends; but, providentially for the good of the nation, he was not elected. The new parliament was prorogued until the middle of August. The distress in the manufacturing districts

continues; and in some places it increases to an alarming degree. At Blackburn, Manchester, and Liverpool, the sufferings of the operatives are dreadful. Many thousands are thrown out of employ; and have no means of supporting their families. Meetings were held in divers places; at which inflammatory speeches were made by desperate men. They called upon their fellow citizens to seize the arms in gun-shops and in barracks; and to right themselves by taking what they wanted.

FRANCE.—Our news from this country are not very interesting. The French legislature was in session; and several eloquent and touching appeals were made in behalf of the Greeks, by several members, particularly by General Sebastiani. And even the prime minister, Mons. De Villele, observed in the debate, "that the different cabinets of Europe had not been indifferent to the cause of the Greeks; and that diplomacy would soon put an end to the evils deplored." The great besetting sin of the Bourbon race, manifests its evils in the present king, a disposition to give himself up to the guidance of the Catholic priests, who impudently intrude themselves into politics, and thrust themselves forward into the courts of kings; and, who would die of ambition or *ennui* if they had not the keeping and regulating of the king's conscience. This disgusting sacerdotal influence of the ghostly fathers has created much uneasiness among the military men. A number of very distinguished officers have lately resigned their commissions in consequence of the king permitting himself to be led in the military affairs, by these keepers of his conscience. Very many families are emigrating from Alsace to our happy country. Some districts, particularly that of Lisle, has suffered much from inundations and hail storms.

ROME.—Pope Leo XII. the reigning pontiff, has all the bigotry which his predecessors inherited from the popes of the dark ages. "Taking compassion on his Catholic family," says the London Baptist Magazine, "Leo XII. has extended his jubilee to all the kingdoms of Europe. In consequence of this the jubilee was proclaimed on April 3, in the London district; and it will continue six months. During this time, all good Catholics who confess their sins to their priests, receive the sacrament; and visit fifteen times the Church, appointed by the Bishop for that purpose; to pray for the establishment of Papacy, and for the confusion of all heretics (Protestants), and obtain a plenary indulgence; that means a remission of *temporal* punishment for their sins: eternal punishment, he tells them, being remitted in their baptism. This is popery in the nineteenth century;" and this gives us an insight into the Pope's spiritual dominion.

EAST INDIES.—Two wars have been going forward in the East, between the British and the natives. A war was undertaken some time ago by the British, under the command of Lord Combermere, professedly to restore a native Rajah to his throne, who had been excluded by a usurper. It is in a rich district, far in the interior, and north from Calcutta. The chief town we believe, is Bhurtpoor, a strongly fortified city. It was taken after a severe siege by Lord Combermere, who led an army of 30,000 men with a large train of heavy artillery. This war is terminated by the complete success of the native prince and the British. An immense quantity of booty was taken, and few lives lost.

The other war is in the Burman empire. That

has raged for some time; and after a treaty of peace, the terms of which were not complied with by the Burmese, it broke out again. Our last advices are by the captain of a vessel from Madras. It appears that a treaty of peace was signed between the English and the Burmese, on the 24th of February last. The prisoners had been all restored; and, what we greatly rejoice to hear, the Missionaries are all alive and well. Dr. Price, the American Missionary, was the commissioner who treated with the English, on the part of the Burmese. The terms have been very favourable to the British arms. They retain five provinces; and receive in specie 100 lacs of rupees. The treaty was concluded at Yandaloo, 42 miles below Ava. These conquests, we fondly indulge a hope, will ultimately issue in opening a door into these immense and populous empires for the Missionaries; and thence for the distribution of the Holy Bible, and the extension of the blessings of civilized life and the prostration of Pagan tyranny over the souls and the bodies of our fellow men. May the Great King and Head of the Church grant this!

SPAIN.—This unhappy country still continues to exhibit the deplorable miseries which are inflicted upon a nation by impotency, misrule, and sacerdotal tyranny. The time has been when Spain stood foremost amid the great nations of Europe. But the gold and silver of South America first paralyzed the industry and valour of the Spanish nation. She is garrisoned by French troops, whose bayonets keep a simpleton on the throne, and prevent the progress of national improvement. The coasts on the Mediterranean are swept by the Algerine fleet; and not a frigate there is to show the national colours to the pirates. Even their fishing smacks cannot look out; and the coasting trade is destroyed. The interior is overrun by banditti, who murder and plunder. Even the Columbian armed vessels are at Gibraltar, and wait an opportunity to carry the war into her oppressor's country. The land lies uncultivated and barren; and the greatest distress overwhelms the lower classes of the community. While the British and the French are dunning the distracted government for the payment of their respective debts; the British for spoiliations—the French for the favours conferred on the nation by overrunning them with their troops, and their sustaining Ferdinand the beloved on the throne! "*Se transit gloria mundi.*"

PORTUGAL.—The emperor of Brazil has abdicated the crown of Portugal, and has named his daughter, (a mere child,) the queen of that country. She will ascend the throne under the title of her majesty Donna Maria Second. Meantime a council of regency will be convoked, which will put an end to the suspense and disorder of an inter-regnum. The young queen is about ten years of age. It is said that she will be married to her uncle Don Miguel. Nor is this incredible; as a brother editor thinks, such marriages (which we call incestuous,) are by no means uncommon with the royal families of Spain, and Portugal. Upon Miguel's marrying the queen, he will not be "permitted to assume the title of King" until, by the law of A. D. 1139 and 1641, "he has a son by her. And he shall in no wise be allowed to put the royal crown on his head."

RUSSIA.—Considerable disturbances had taken place among the crown peasants in the government of Paskow and Novogorod. A rumour had been spread that the *white* slaves had been emancipated. The report was received with transport; and the peasants had committed

some excesses in the transport of their joy.—They were, however, very soon undeceived; and the Emperor has issued a proclamation against the makers and propagators of this report. He threatens death to the ring-leaders, and all those who shall even petition him for their liberty. The Empress Elizabeth, widow of the late Emperor, died on the 10th of May, on her way from Taganrok to Moscow. On account of her decease, the coronation of Nicholas has been postponed till August. Notwithstanding the late concession of Turkey to Russia, and the apparent pacific spirit of each; it seems that these powers continue to view each other with distrust and jealousy. The Turks watch the movements of their dangerous neighbour with great anxiety; and the Russian Autocrat will probably seize the first favourable opportunity of crushing and annihilating the Turkish power in Europe.

GREECE.—The fall of Missolonghi has not disheartened the Greeks. A considerable number of soldiers, it seems, had effected their escape from that ill-fated place before it fell. These were received with enthusiastic applause by their brother soldiers at the stations to which they retreated. It is revolting to a human mind to hear, that on the fall of Missolonghi, the Christian ambassadors at Constantinople sent their dragomen to congratulate the Sultan on the success of his arms. On entering the palace they had to pass amid the trophies of human heads, and festoons formed of the ears and noses of the mangled Greeks!

On May 13, the Greeks under the command of Nicetas, entered Tripolitza. The efforts of Ibrahim Pacha, to succour that place, proved wholly unavailing; and he returned to Patras after suffering considerable losses. The eighth national assembly of the Greeks at Epidaurus had passed certain resolutions, authorising the British ambassador at Constantinople, to treat for peace between Greece and the Ottoman Porte. The terms are such as follow: No Turk shall be permitted to inhabit the Greek territory, or hold property in Greece: all the fortresses held by the Turks, shall be given up to the Greeks: the Turkish government shall have no influence on the internal organization of the country; nor on the clergy: the Greeks shall retain a sufficient army and navy: that they shall be governed by the same regulations throughout all their islands and continent: that they shall preserve their own flag: that they shall have a right to coin money. But then comes the fatal concession! They agree to pay tribute. Hence Prince Hupsilanti has solemnly protested against peace on such terms. He makes a pathetic appeal to the whole nation.—“Does the fall of Missolonghi frighten you? Confide, as in the beginning of the struggle, to the well known patriotism and energy of the nation. Claim protection of every Christian nation. They will guarantee us every aid. It is easy to be slaves; but it is difficult to become free. To arms! if you wish peace.” It is to be hoped that this pathetic appeal will produce the desired effect. There is a general sympathy over all Europe for the Greeks; and the sums of money and war ammunition sent to them is immense. In Paris, the Greek committee received \$90,000 in five months. Lord Cochran, who has gone out to aid the Greeks, has publish-

ed a long and interesting letter to the Pacha of Egypt, in which he remonstrates on his injustice and cruelty in his neglecting his own country, and his subjects, to attempt to enslave a brave Christian people. Lord Cochran will act under a commission from the Greek government; and the Turkish government surely cannot object to Lord Cochran, when they take into their pay the blood-thirsty Pacha Ibrahim from Egypt. The Sultan of Constantinople, has ventured on the daring action of abolishing the order of the Janisaries. This will probably produce some revolution in his dominions. Our next intelligence will decide this.

AFRICA.—It is a time of general health at our colony, and at Sierra Leone. The British government, the more effectually to put down the infamous slave trade, have put 300 miles of the African coast under strict blockade. These colonies have the sympathies and best wishes of the Southern new Republicans. Captain Chace of the Colombian service, had been off the coast to look after negro stealers. He presented the Colonists with 30 stand of arms and eight casks of gun powder.

SOUTH AMERICA.—*Colombia.*—The news from this republic are very unfavourable. Two great political parties have arrayed themselves against each other. General Paez is at the head of the one; General Bermudez at the head of the other. There is every appearance of a civil war. The arrival of Bolivar, may perhaps, prevent it. May Heaven avert a disaster at which every tyrant in Europe would rejoice.

PANAMA.—The Congress is not assembled; even few delegates have arrived. The republics of Rio de la Plata are said to oppose it; and some begin to express their fears and jealousy relative to the influence and power of Bolivar!

BRAZIL AND BUENOS AYRES.—War is still waged between the Emperor Don Pedro I. and the republics on the south-west of him; and the war is carried on at present chiefly by sea. The republican fleet has hitherto had the advantage. But the Portuguese admiral Lobo has been superseded; and an admiral Norton has succeeded him, and the Brazilians begin to predict the ruin of their enemies.

UNITED STATES.—We have nothing remarkable to record. It is a time of general health in the country and our cities. The convulsions in the commercial world in Europe begin to be felt in some of our cities. Public credit has sustained a heavy shock by some late failures of Banking and Insuring companies. In some of these the most scandalous frauds and speculation have been practised on the community. And we indulge a hope, that an effectual example will be made by our grand juries and our upright courts, on some of these civil robbers and plunderers, who have been practising their infamous crimes on a large scale for many years. It would be gross injustice to send to the gibbet or a State's prison, the poor trembling wretch who steals or robs on the highway, to gain a morsel of bread for his starving family; and at the same time turn loose on society, the villain who has contrived to rob banks and the community of a hundred thousand dollars.—The nation has been paying its just tribute of respect to our immortal Jefferson and Adams.

ERRATA.

Page 190, line 27, Read *Arminianism and Hopkinsianism*.
163, 8, Read *Extract from the Minutes of the Board of Directors of the General Synod.*

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[NO. 7.

Religious Communications.

A Sermon delivered before the General Synod at New-York, in June, 1826.
By the REV. DR. BRODHEAD.

BRIEF DISCOURSES.

No VII.

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—*Psalms* cxiii. 8, 9.

"I have lost a world of time," said one of the most learned men of his age on his dying bed. "If I had one year more to live, I would spend it in reading David's Psalms, and Paul's Epistles."

This is certainly the judgment of piety and of a sound mind; for if there be in the Bible, any two portions which may be called pre-eminent, they are the Psalms, and Paul's Epistles. The former are unrivalled for devotional exercises; and the latter, for argument and doctrine. If Paul stands alone in his power to control the understanding: David is quite as peculiar in his authority over the heart and the affections. From the all-subduing power of argument in the one, we pass over to the all-overpowering tenderness and heart-melting eloquence of the other; so, that in each, we admire the wonderful power of God. Paul is the standard of the man, and of the Christian; but David is the mighty counsellor of the humble penitent, and of the troubled bosom.

By these remarks we do not intend
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to disparage other parts of the Holy Scriptures, inasmuch as they are all given by the inspiration of God; and are therefore, profitable for all that can promote the happiness of man. But we speak the language of holy and great men. Indeed the book of Psalms as the learned and pious Horne remarks, "like the Paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere;" "every tree that is pleasant to the sight, and good for food;" and above all, what was there lost, but is here restored, "The tree of life in the midst of the garden." Luther called the Psalms a little Bible; and Melancthon, the most elegant writing in the whole world. What is there necessary for man to know, said one very justly, which the Psalms are not able to teach? Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessary to be *known*, or *had*, or *done*, this one celestial fountain yieldeth.

To which we may add, that this

book contains much information in regard to the establishment, increase, and perpetuity of the Christian Church. It is true, we are in the habit of speaking of the Jewish, and of the Christian Church; and of exhibiting the rites and privileges of both. But all we mean by such language, is, that this same Church has existed under two dispensations, in which she has had different external forms.

Nothing can be more conclusively established from the Scriptures, than the fact, that "In God's covenant of promise with Abraham, provision was made for the continuance of the Church formed by it; and thus for the transmission of the privileges and blessings contained in it from generation to generation, down to the close of time."

This being acknowledged, we will find ourselves relieved from much embarrassment, both in explaining and applying many passages in the Old Testament, particularly in the Psalms; and in establishing many important principles which enter into our system of faith.

Thus the Psalm containing our text, is the song of the officers and members of the Church, going up to Jerusalem to celebrate her solemn feasts; expressive of the great interest which they took in her welfare.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

And if all this is applicable to the

Christian Church; then, how expressive is it of the solemn, the holy, the paramount concern, which all her ministers, and rulers, and members, should feel in her weal.

With what peculiar emphasis should *they* say in regard to her, "For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek *thy* good."

We might illustrate and apply this subject in a general manner, and undoubtedly to advantage; but this would not be in accordance with our design.

BRETHREN AND FRIENDS OF JESUS,—We are all members of that great Christian community existing in our world, of which Messiah the Prince is King and Lord; whose throne is established in the midst of her, who sways his sceptre over spiritual Jerusalem, whither the tribes of the Lord go up to observe his testimonies and his ordinances, and where he ordains peace for his people.

While we therefore say in regard to her, "Peace be within thee," and, "I will seek thy good;" we must be permitted to confine our attention, more particularly, to that section of spiritual Jerusalem, to which we are peculiarly attached.

It affords me distinguished pleasure to meet my fathers and brethren; my fellow labourers and friends on this occasion, assembled to deliberate and decide upon the great interests of the Zion of God. You have come hither from the north, and from the south, from the east, and from the west, like the tribes of Israel repaired to Jerusalem the Holy City; and may we not believe that your hearts cordially vibrate to this precious song of Zion?

There is something imposing and impressive in an assembly composing the highest judicatory of a part of the visible Church of Jehovah Jesus, convened for the holy purpose of deliberating on the affairs of the Kingdom of Messiah; a deliberation in which none can participate without

incurring the highest responsibility.

This day the Reformed Dutch Church in North America, has convened in her representative character; and can the design of her meeting be more aptly expressed, than is expressed in the sentiment of the text? *To pray for her peace, and To seek her good.* And can more powerful motives and arguments be presented, than are presented in the text? *For our brethren and companions' sakes; and, Because of the house of the Lord our God.*

Suffer me, Fathers and Brethren, to dilate on these topics; and may the Spirit who speaks unto the churches direct us.

I. "*Peace be within thee.*"

There is a peace which we should seek with God, of the greatest importance to each of us. There is a peace which we should have with ourselves; and there is a peace which we are bound to maintain in a *Scriptural manner* with all men. For all these we should earnestly pray. But the peace to which the Psalmist refers, is "that quiet state of the Church, when it is not troubled *within* by schisms and heresies, or *without* by persecution."

Such a state of our Church, we are happy to announce, *now* exists, so far as we know, to an unlimited extent. An attempt, indeed, has been made some time since, to rend our body by a schism; but it has failed. Those who have been *sent* out from among us; and those who have gone in *contempt* of ecclesiastical authority, have acted in such a manner, as to unite, we trust, the members of our highly favoured Church, closer than ever in the bonds of peace.

It is worthy of remark, that *Schisms* have seldom, if ever, arisen in any section of the Church, without being cloaked with the pretence of a greater purity; and, therefore, are sometimes called "*TRUE*."

They are uniformly defended by a weak construction, and erroneous ap-

plication of inspired truth; and the passage most commonly perverted as an apology for such misconduct, is this, "Come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you."

In the present instance we do not intend to detract from their high claims; nor yet to "*touch* the unclean thing." "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

If they still attempt to disturb the harmony of our Zion, by unchristian and abusive language, let us not follow their example; but pray that the Lord will teach them and us, to act, as in the day of account we shall wish we had acted.

To preserve that peace, brethren, which now so happily exists among us, we should make it our business, to speak the same language as to doctrines; to keep at a distance from all novelty; to adhere to the form of sound words, in which our doctrines and standards are explained; and to continue to maintain, our excellent Confession and Discipline.

In reference to these I would speak to you in the language of the Apostle Paul, "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." And if any one shall attempt to invade the peace of the Church, by preaching any other gospel than we preach; or by endeavouring to undermine our standards, let such an one be noted as a dangerous man; and let him be admonished as a brother, who is breaking in upon the harmony of the body of Christ.

Moreover, if we truly desire that peace may be within our Church, we

should cherish a spirit of brotherly love. "Let brotherly love continue," is a scriptural exhortation, and should be most conscientiously heeded by us. This spirit of the gospel, all the ministers, and all the officers, and all the Churches, should entertain towards each other. Such a spirit duly exercised, will suppress the rising of those surmises which are injurious to the peace of Zion; will prompt each to esteem other better than himself; and will be a shield to guard each others' reputation and peace.—Especially should this heavenly spirit pervade the councils of the Church, and be exercised in all the deliberations of our ecclesiastical assemblies.

In these bodies this spirit should be triumphant; here brethren should be together in unity of affection, notwithstanding their difference in opinion, on subjects which claim their attention and decision.

"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon; and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore." In this unity of affection, we should cherish an identity of purpose by the same individual decision, "*I will seek thy good.*"

The good of Zion is her prosperity: or, in other words, her true prosperity is her real good. To seek that good, is to employ all the means, and all the talents which God has given us, to promote her prosperity. So did King David seek the good or prosperity of Zion, and encouraged all around him to do. So should civil rulers act, and encourage the people to follow their example. And so should the ministers of the sanctuary do, and invite the people of the Lord to go with them. We promote the prosperity of Zion,

1. When we seek the revival of pure religion, by a more copious effusion of the Holy Spirit in our own Churches. We have said before, that to promote the peace of the Church, her doctrines should be preached in their purity. A faithful annunciation of what we would emphatically style THE GOSPEL, is indispensable to the prosperity of any Church; and, in connexion with the ordinances, of primary importance; but next in order do we place REVIVALS OF RELIGION.

By seeking a revival of religion, we mean a praying and labouring to see the powerful effects of a preached word, upon the hearts and lives of sinners and of saints. Sure I am that my brethren in the ministry unite with me in sentiment on this subject; and sure I am that this is the only revival of religion which they wish to see.

There are *appearances* of what we are speaking, gravely called revivals; which, however, we have too great reason to fear, are the mere effervescences of feeling, got up by the ingenuity of men; and really deserving of no other name than *the work of man*.

Let us pray and labour, that the word of the Lord may have free course and be glorified, in the salvation of multitudes without number. Our Churches need the gracious visitations of our Blessed Redeemer.

2 If we wish to seek the good or prosperity of our Church, we should endeavour to promote the interests of our Theological Seminary; or as it may now be called our Theological College. In regard to that institution we should all say, "Nothing is done, while any thing remains to be done."

The foundation stone of that institution was laid many years since; its walls have been reared by our fathers, who sleep in Jesus; and it remains for us who have entered into their labours, to complete the work. That venerable and venerable

ted establishment, consecrated by the piety and prayers of a Hardenburgh, a Condit, a Livingston, and others who are gone to the reward of Heaven; is left to us, a legacy, worth preserving and cherishing.—And while the genius of its munificent patron, whose name it now bears, shall watch over its interests, in connexion with the wisdom, piety, and talents, of my fathers and brethren, we hope God will smile upon it and bless it. Yes, and after this, when our weary heads shall have been pil- lowed upon the bosom of our common mother, and another generation shall have arisen to succeed us; then may Rutgers College, and Brunswick Theological Seminary, as a fountain, send forth healthful streams, to water the Church of our God. More has been done since the last annual meeting of General Synod for our Institution, than in any previous year. By its new organization; and by the successful experiment which is now making under the direction of faithful and able teachers; we have commenced in good faith, those enlarged operations which are to carry in their train we hope, the happy destinies of thousands of our race.

Cheering prospect! Let us not blast it by any supineness; or by any want of exertion, to complete the edifice reared at so much expense of time and money. Let us unitedly say, Under Heaven's smiles, all shall be done which is still to be done, and that forthwith. And, although our felicitations this day, are interrupted by the death of *one*,* who promised fair to become a corner stone in that favoured structure; still have we no reason to be discouraged, since his place has been so well supplied.†

3 We seek the good of Zion, when we contribute to the success of our Missionary society. This, if not the first, is certainly not the least among those means which God employs for his own glory, in the salvation of

men in our bounds. And I mistake very much, if I am not correct in saying, that more has been done to extend and increase our Church by this society since its organization, than by any other means; excepting the school of the Prophets, which affords us labourers. The memory of that man who originated the plan of this society, and laboured diligently for its prosperity—Yes, the memory of *Paschal N. Strong* should be cherished with affectionate gratitude, by every friend of our cause. Though an adopted son, he was not a whit behind the chiefest of the fathers of the Reformed Dutch Church, either in talents, or in zeal. In a land of strangers,* death snatched him from us; and he has left this society to those who survive him. Doubtless with his dying breath he would have said to us, "As ye value the true interests of our Church, seek the prosperity of the Missionary Society." So we say, seek the welfare of that society.

It is hoped that measures will be adopted by this Synod, to call forth the efficient aid of the Churches in its behalf; and if any of our Ministers and Churches who are contributing to the support of other religious societies, and are neglecting their own Missionary business; let it be impressed upon their minds, that our own Society is in want of funds to carry on her operations. How much more she might accomplish if she had the means, the managers can inform us.

As another means of doing good to our Church, and to the cause of truth and righteousness, in connexion with the foregoing, I would mention our Monthly Magazine. This work has been recommended by the highest authority in our Church; and it will, we trust, meet with that encouragement which its importance to the best interests of religion demands.

* Dr. Selah S. Woodhull.

† By Dr. Cannon.

* Mr. Strong died in the island of St. Croix.

It is designed to be, and it must and shall be, for the defence of the truth against error. It is pledged to be auxiliary in that mighty warfare which is carried on against all metaphysical speculations, which lead but to bewilder the soul: against all the modern refinements of men, upon the distinguishing doctrines of grace: against all the efforts of anti-creed men; and against all those sentiments which oppose the good old doctrines of the Reformed Churches. And, let me add, that it is pledged to support all that is sound, in Bible-Theology, and all that is commendable in Christian deportment.

4. Education societies would likewise conduce to the interests of the Church. We have, it is granted, a considerable fund for indigent students; but this fund is entirely inadequate to meet the object.

The number of young men annually licensed from our Theological Seminary, are not equal to the wants of the Church. If the opulent will not dedicate their sons to the Lord, and if the needy are always to be excluded for want of means; then will our Church continue limited in its extent, or dwindle away to utter extinction. It becomes us to awaken our energies, till we have created a counteracting tendency adequate to our necessities; and in such a career, we will find the endowment of scholarships in our Theological Seminary, a measure truly important.

In other seminaries there are endowments of this nature, and many young men are reaping the benefits of them. Why are the opulent friends of our Zion, behind their neighbours?

This subject has been recommended by the particular Synod of New-York, to the Churches within its jurisdiction; but it is submitted to the wisdom of the General Synod, whether the highest judicatory of the Church should not take the same into serious consideration.

II. But why should we thus pray

for the peace, and thus seek the good of Zion? The text furnishes us with the reasons and the motives. "For my Brethren and companions' sakes, and, Because of the house of the Lord our God."

David did not pray or desire the peace of Jerusalem, or seek her good for his own sake; but because of his brethren and companions, and the house of the Lord his God. "These are the motives which induced him to utter his best wishes, and to use his best endeavours for the prosperity of Jerusalem. These motives are ever in force, and ought to operate with great energy upon our hearts, to excite us to imitate the example before us in fervent zeal, and unwearied labour."

No private or selfish considerations, should prompt us to active labour in the Church; but we should be led forward by the desire to promote the glory of God in the salvation of souls, and by the love which we bear to the Church of Christ, which he hath purchased with his own blood.

If from these motives, and from such inducements, we go to the work of the gospel, and seek the peace and good of Zion; we shall show vastly more of the spirit of disinterested benevolence than many who forever talk about it; but by actions manifest that what they really mean by it, is the promotion of their own views and interests. Instead, therefore, of merely spending our breath on the subject, let us act for the Church and her interests, from the motives here presented. And whether our labours are confined to our own, or extended to the general interests of the kingdom, let our principle still be the same; each saying in his heart, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." "Holding the mystery of the faith in a pure con-

science," let us bless the Lord, and labour with all our might.

Animated by an intelligent and growing zeal, let our language be, "For Zion's sake will I not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

And now my brethren, as I have spoken to you in all plainness; so I pray you to receive it in all affection. Interests of Zion, of momentous importance will be brought before you, upon which you will be called upon to decide in the presence of the Great Head of the Church. I behold around me, those whom I call fathers of the Church, members of this Synod: they are, however, but few, comparatively speaking; Alas! most of our men of three score years and ten are gone. Others I see who are becoming such; and I am happy to meet many who are to take part in the deliberations of this Synod, who are the children of the Church; who have drank from our own fountain, and who have imbibed our own spirit. To them we would say, Guard faithfully those interests which have been preserved for you, by the prayers and labours of those who have endured the heat of the day. You can have, and we trust you will have, no interests separate from your *Alma Mater*; and we hope that you will watch with the greatest solicitude over all her concerns.

Let not that enthusiasm which leads men away from their homes in pursuit of foreign conquests, while they neglect their own altars, be yours; but ever remember that you have a *home*, and that home is the Reformed Dutch Church. Never attempt to disturb her peace, or mar her prosperity, by any measure which may be calculated to introduce dissensions.

Ye young heralds of salvation! ye children of our spiritual Jerusalem! on you, and on those who now are

going forth, your companions in labour, and on those who are soon to succeed, will devolve, ere long, the care of the Church, the dearest interests of Zion. And Oh! if ever you betray her trust; if ever you abandon the high and holy vocation wherewith ye are called; then indeed will there be a day of mourning and of sorrow.

The subject of the marriage of a man with his deceased wife's sister, will be brought before this Synod for final decision. It has been discussed once and again, and it is sincerely hoped that such disposition will be made of it as shall best comport with the interests of the Church. Whether it would not be best, all things considered, to leave it to the Consistories, to act as they may judge most for the glory of God, and the peace and good of the Church; will be determined by the intelligence of the brethren who compose the Synod. I will only add that it is a subject of great importance, and in its determination all private considerations should be left out of the question.

The consent of this Synod will be solicited for, in favour of an amalgamation of the interest which our Church possesses in the "United Foreign Missionary Society, with the "American Board of Commissioners for Foreign Missions.

It is understood that the General Assembly of the Presbyterian Church, have, on their part consented to the same; if so, our opposition would perhaps be unavailing. If, however, such must be the result, we do hope that this synod will not bring our Church under any responsibility, let it be without any pledge on our part.

"Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. And the peace of God, which pass-

eth all understanding, shall keep your hearts and minds through Christ Jesus." Amen.

From the Edinburgh Christian Instructor.

MODERN PREACHING AND HEARING.

Among the preachers of the present day, we find many possessed of very high excellencies. One we find remarkable for the purity, another for the force of his language: we are delighted with the elegant composition of a third; we admire the conclusive reasoning of a fourth; and are transported with the original and brilliant ideas of a fifth. The rousing addresses of the one, seem capable of bringing the most self-righteous under convictions; another by his gentle and insinuating eloquence, appears sure of persuading all men to become Christians; while another, by his powerful exhortations, might, we should suppose, secure at least among his hearers, the most regular and vigilant attention to every Christian duty.

That there is such a goodly display of pulpit talents, makes it only more to be regretted, and the less easily accounted for, that their exercise is very generally indeed followed by apparently a very disproportionate effect. There are many indeed, who *pipe* skilfully; but where do we find those who *dance* in return? We find many hanging on the lips of our prophets, and repairing in crowds to their places of instruction, to enjoy the *loveliness of their song*; but how few do we find receiving their tidings with cordial faith, or with the interest which men ought to exhibit, who believe themselves personally and eternally concerned in every word they hear; and how often is all the fruit of the most eloquent, impressive, and solemn discourse, to produce in the hearers an animated critical discussion of the merits of the preacher, instead of leading them seriously to ponder in their hearts, and form their

lives by the influence of the truths they have been hearing!

Whatever may be the causes of this evil, its existence to an alarming extent cannot be denied; and as it is a great evil, it must be of importance to endeavour to trace its origin. We have often heard it asserted, and we fear on too good grounds, that in this part of the country, and particularly in our metropolis, *true religion* is but scant and dwarfish, while there is a prodigious overgrowth of a luxuriant but barren variety. A brisk currency of general information sets up every man for a critic; and as present habits would make it extremely irksome to pass a whole Sabbath in the heavenly exercises of our forefathers—the only way in which the *form* of its observance can be kept up, is by criticising the manner and the circumstances of the lessons which every Sabbath conveys.

The keenness, length, ingenuity, and frequency of such discussion, no serious mind can fail to regard as a melancholy proof of indifference to what is more worthy to form the subject of a Sabbath's conversation.—The prevalence of this error is the more to be regretted from its insidious effects on those who may be sincerely desirous of profiting by what they have heard. Such are in great danger of being led to forget the duty of a Sabbath afternoon, and to reckon its obligations discharged by this deceptive resemblance of duty; and in discussing the ability, faithfulness, and diligence of the sower of the seed, they entirely consume every moment of those precious hours, in which, by omitting to keep and secure the good seed itself, they give most advantage to their adversary to pluck it out. It is difficult indeed for those who are entangled in this snare to discover their situation; but are there not watchmen of our Zion, and shepherds of our flock, whose duty it is to point it out and to counteract it? And might we not hope that if their attention were directed

expressly to this evil, the happiest success might attend their labours? We are encouraged by the hope of this to throw out the following hints:

I. We are certainly justified in calling our preachers to keep in view, and impress on their minds the existence and progress of this tendency, that they may, if possible, be roused at least to offer a resistance, whatever may be the issue of the combat. And we should not despair that the turn of a sentence, an occasional hint, and above all an incidental reproof, or exposure of such unprofitable hearing arising from the discussion of doctrines, or by way of a more particular application of general precepts would, in very many instances, be attended with the happiest effects. It is no sanguine expectation to look for most success in the enforcement of a duty when it is urged immediately after the illustration of the principles that lead to it, or in connexion with more general duties of which it forms a part or an exemplification. Perhaps the evil of which we complain, might, on a careful investigation, be traced to the *very general nature* of the practical applications that are made by modern preachers. This general or vague manner of enforcing duties may make men very good theoretical moralists; but there is too good ground to lament that it does not promote the practice of Christian morality. And we feel convinced that, were the attention of public instructors more habitually directed to such particular practical applications as are called for by the times, and the prevailing character and manners of society, the greatest good would accrue to the progress of vital Christianity.

II. We would suggest that *eloquence*, studied to a very high degree, is very much out of place in the pulpit. It is true, there is a native and inseparable eloquence, which the eternal importance of religious truths imparts to the very plainest statement

that can be made of them; but this peculiarity makes all appearance of artificial statement, and all aiming at signal oratorical effect, to defeat their object; nor do we imagine that any judicious man will think it a superfluous piece of advice to recommend, that *plainness and simplicity in the form of public instruction should be studied*. Assuredly, in matters of eternal moment, the truest eloquence is, to declare and illustrate the truths of revelation in the clear and manly tone of firm and honest conviction; nor can it be attained without an effort by any one whose taste and habits have been founded even on the popular models of the age.

III. The evil admits of being still more directly attacked. Many subjects adapted for pulpit instruction may be treated *professedly* in reference to prevailing practices; and in reference to the *critical hearing of sermons*, as well as to others. When ungodliness, unbelief, hypocrisy, security, for instance, are treated of, a great part of the discourse may be allotted to showing their peculiar aspects, causes, or manner of operation in the present day; and in discoursing of godliness, faith, and all other proper sentiments and duties, both toward God and man, it would be highly proper and useful to consider at large in what respects the performance of these duties is at present peculiarly defective; what advantages they have, or what are the peculiar motives that call for increased attention to them. And surely no doctrines of the Gospel can be considered as fully preached to beings infinitely concerned in them, without showing how they are at present practically understood, and acted upon, and without striking, if possible, at any roots of bitterness that corrupt or poison the streams of the fountain of truth.

Modern preaching is for the most part too abstract. Notwithstanding all the zeal of many faithful servants

of God, the gospel is too little preached as a system of truth with which men have to do now as well as *through eternity*. A system of abstract truth may be ingeniously developed, but how can we expect that men will without instruction, and admonition, and exhortation, and reproof, ever apply it to themselves to any good purpose?

The case is the same with any abstract system of truths. How few practical men are formed at Cambridge, for instance, in proportion to the profound attainments in speculative mathematics that are there frequently made! But make a man acquainted with even little more than the elements of mathematical science; and if you illustrate to him by models and experiments, the application to arts of those scientific principles with which he is acquainted, you will form a far more able and useful mechanic or engineer than the other.—There is a coolness and indifference produced by the study of any system of truths unconnected with their practical influence, that not only excludes during the course of study their application to life, but renders it ever after a matter of peculiar difficulty.

It was in the style of *particular application* that our blessed Lord, while on earth, habitually delivered his instructions; both the manner and the substance of what he taught, was intelligible and impressive as *practical* instruction, and was always most forcibly applicable to the times. We never read of his hearers criticising his addresses, with the exception of the unstudied testimony to their excellence, "*Never man spake like this man*;" but again and again do we read that they reasoned among themselves, being stung by his reproofs, or convinced by his doctrine. To induce, or rather to force men thus to examine and study their own hearts, should be the preacher's continued aim; and the only way to do this, is to show the necessity which

general duties impose of reforming present abuses.

IV. The revival of an ancient method of instruction almost peculiar to our Church, viz:—Lecturing, or the exposition of some considerable portion of the Scripture, of greater length than can be made the text of a sermon, would go far to do away this evil. No one who reflects, from what source, and for what purpose the Bible was given, can doubt that its statements are eminently fitted to reach man's heart. And it cannot be denied, that with whatever solidity a correctly reasoned sermon may be founded on Scripture, the preacher is apt very often to forsake too much the Scripture style, and omit to urge scriptural *ideas* in scriptural *language*. A regular course of expository lectures on the Bible, or select portions of it, would have this double advantage, that they would, from following closely the phraseology and the sentiments of the Bible, be more likely to reach the *hearts* of the hearers, than the most logical or rhetorical sermon in which the consecrated language of inspiration did not prevail; and they would continually supply the preacher with views and words fitted for giving a more useful and heart-reaching turn to his style of sermonizing.

If by these or any other means, preachers could succeed as far as *outward means* can succeed in leading men to study the word of life in connexion with their own characters, relations and wants; there would, it is to be hoped, be more of the real power of godliness in the world, and less unprofitable talking. It is possible that many zealous servants of God and watchful overseers of his flock, may see difficulties in the adoption of these suggested amendments, of which we are not aware; and perhaps some may laugh at the idea of endeavouring to make preaching any thing else than the cold and listless intimation of a certain prescribed rou-

time of statements and doctrines; but we are sure that every one who prays for the prosperity of Zion, will join us in hearty wishes for the object which we have proposed by these remarks, which was to call the atten-

tion of our lay readers to the prevalence of a serious evil; and to excite in our clerical readers, a desire to improve its causes, and vigorously counteract its operation.

HEAUTONTIMOREUMENES.

Reviews and Criticisms.

PRIVATE REMARKS

During a Journey through France and Italy. A. D. 1816. In a Series of Letters to a Friend. By the REV. PATRICK PONN DEN, A. M. Rector of Balmastoe. Dublin.

"The volume before us gives a very pleasing introduction to those scenes which usually attract the notice of travellers on the continent. Mr. Ponn den has viewed them with the eye of a Christian, and remarked upon them as became a Christian Minister. From the justness and vividness of his descriptions, we feel assured of his capability of appreciating the beauties both of nature and art, wherever they were presented; and we only regret the narrow limits of 200 pages, to which he has confined himself.

Passing by Mr. P.'s notices of the various objects of curiosity at Paris, we shall here give the remarks with which he concludes his last letter from thence. And well would it be for travellers, and those especially who make a profession of the Gospel, if they would hold them in continual remembrance.

"Happy should I feel here to finish my remarks on French manners.—Charity would, if possible, cast its mantle upon their blemishes, and cover the multitude of their sins; but then charity rejoices in the truth, and must warn the unwary; lest, while the inexperienced traveller thinks all

is safety, he fall at once into sudden destruction. Paris is the seat of gilded vice. She spreads her wings far and wide, but she holds her court in the Palais Royale; there, divesting herself of her real deformity to carry on her baneful purposes, she assumes the mask of sense-alluring magnificence. Hither the votaries crowd together; they find her in the Café with its reflecting mirrors; they sit with her in the theatres; but they seem to worship her at the gaming-rooms. Nor is this all: she here carries on a siege against religion, and tries to trample on the cross; not by an open assault, but by a sapping—an undermining influence, chasing away its gravity with an unceasing smile, and pointing against its force the shafts of ridicule.

"Let the stranger remember, then, that here he must especially 'fight the good fight of faith;' and should he visit the metropolis of France, he has to contend against the prevalence of custom, the contagion of example, the effects of false and superficial appearances; in all of which, religion is counteracted by reason unsanctified; its sobriety discountenanced by plausible sophistry, and all the sacredness of its spirit set at nought by that faculty peculiar to the Frenchman, which is called the *gaieté de cœur*."

Proceeding through Switzerland

into Italy, we meet with many excellent remarks. At Turin we are struck by the external grandeur, contrasted with the misery of the common people. "Turin is a most regular and apparently magnificent metropolis. We enter at once into lofty buildings; no suburban huts deforming the grandeur intended to arrest our notice. The Strada del Po, adorned with porticos on either side, and in which are the royal palaces, give one a superficial view, a favourable opinion of the wealth of the inhabitants; but as far as I can learn, all this ostentation is rather the effect of vanity than of opulence; and behind these splendid facades, are the refuges of want and misery. The retailers of the commonest necessities of life, sitting beneath those fine arcades, endeavour to earn the daily pittance with which they support their families, who are lodged in the back settlements of these showy palaces."—p. 60.

"The magnificence of the Church called the Superza, which contains the monuments of the Sardinian kings, is quite in consistency with that of the city; and at Milan, the magnificent Gothic cathedral is the first object to which attention is drawn. "It is nearly as extensive as St. Paul's, and built entirely of white marble, ornamented on the exterior with upwards of a thousand statues; and each part of the structure, from the pointed minaret to the stately dome, finished with the most minute and elaborate elegance. The front is quite new, and presents rather an incongruous association of the Grecian and Gothic orders of architecture. Previous to the elevation of Napoleon to the Italian crown, a suitable facade was wanting to complete this stately pile, which was then beginning to suffer from the mouldering hand of time. The enterprising king felt ambitious to adorn his capital, and at once invading the rights of the clergy, he sold the lands belonging to

the Cathedral, the annual revenue of which had been effecting a gradual advancement of the work, but one too slow for so impetuous a mind as his. Having thus obtained a sufficient sum, he appropriated the whole to the completion of the costly structure."—p. 64.

At Bologna and Parma, the description and reflections on the pictures of Corregio are interesting; but Florence seems to have afforded peculiar delight, which we in some measure partake of while Mr. P. proceeds in the account of the various productions which have been the admiration of ages. But we must not delay with our traveller in the celebrated gallery; we must hurry towards "*that great city*," whose extraordinary portion it has been to have held dominion, both temporally and spiritually over all the nations of the world. Space will not allow us to give numerous quotations from this part of the work; nor is it easy to choose, when every object is interesting. We shall give part of the remarks on the Church of St. Peter's. After describing its wondrous magnitude and ornaments, the author proceeds, having entered by one of those five bronze doors which admit the worshippers to as many aisles, each 700 feet in length:—"Here you may perceive the confluence of that wealth which the tributary world has for centuries paid to the insatiable despotism of Rome. Here you may behold the utmost stretch of human skill, pushed almost beyond its limits by the prospects held forth of unlimited indulgence; and here you may discover, in this consummate work of Papal ostentation, the genius of a religion which, by dazzling the sense, overpowers the reason, and by throwing round the works of man somewhat of that wonder which belongs to the works of nature, to carry on the great design of sitting in his temple to be worshipped as a God." &c. &c. &c.—p. 116.

"Observing a crowd of people jostling each other with the most eager emulation, I approached to see the object of such intense interest; and, behold—they kiss the foot of an idol! The very statue which the heathens adored as Jupiter Tonans, is now worshipped as the representative of the Roman Peter; the thunderbolt of the one is exchanged for the keys of the other. He is exhibited as sitting; the bronze peculiarly black, the countenance awfully severe and the projecting foot half worn by the reiterated greetings of its votaries. Here the clown impresses upon it a liquid salutation, and next the bean, politely wiping it with his handkerchief, invites the ladies to take precedence, and then gently touches it himself."—p. 118.

With the addition of our own hearty recommendations of this interesting little volume, we shall here close our remarks.—*Lon. Ev. Mag.*

REMARKS

On the different Sentiments entertained in Christendom relative to the Weekly Sabbath. By ROBERT BURNSIDE, A. M. London.

"The Author of this book knows that we respect his talents, erudition, and character. His "Religion of Mankind," won both our esteem and admiration. It is a work as creditable to his wisdom as to his genius; but this little book is unworthy of both. We do not impute to him, nor suspect him of any design to create perplexity and confusion in the public mind on the subject of the Sabbath; but we tell him, plainly, and candidly, that an ENEMY of the Sabbath, if dexterous, would just have arrayed the differences of opinion on the subject as he has done. The spirit and purpose of an enemy would of course have been the reverse of the Author's, but the plan would have been the very same. Mr. Burnside and the Sabbatarians do not believe that the first day of the week is obli-

gatory on Christians as a Sabbath.—In this we judge them not. But as their unbelief in this matter is not founded upon the differences of opinion which have prevailed in Christendom; as they do not reject the Lord's day, because others have disagreed about it, why drag these differences into the question? It is a question of fact, not opinion, and therefore the only appeal is to revelation. The word of God is the real, the formal, the final authority on which Mr. B. professes to ground his own belief in this matter. No agreement of all Christendom, however harmonious, would alter his opinion on this, or any other point which he believes that God has spoken against. Why, then, descend to drive a *dust-cart* along the whole track of ecclesiastical history, collecting "differences" of human opinion, "relative to the weekly Sabbath?" They prove nothing; and when grouped and manœuvred, they unfit the mind for estimating direct proof on either side.

In regard to the authority and obligation of the Lord's day, as the weekly Sabbath, our opinion may be expressed in very few words. It is the *only* day which (after the resurrection) the apostles sanctified as a Sabbath. We never find, from the Acts, that they sanctified the seventh day by Christian worship or sacraments, but on the *first* day of the week we invariably find them engaged as Christians usually are now.—The first day was their Sabbath, or *they kept no Sabbath at all*. Such is the simple fact that lies upon the face of the New-Testament. It cannot therefore be proved from the New Testament, that the apostles ever kept the seventh day Sabbath, after the resurrection of the Lord of the Sabbath; and they were not such men as would have given it up without a divine warrant. All their character, subsequent to the day of Pentecost, is a sacred pledge of their integrity in all things pertaining to God

and man. Here we rest, as unaffected by the piled *dust* of differences collected by Mr. B. as by "the small dust of the balance."

The real state of the case is this: It was the Saviour's "custom," before his death, to worship in the synagogue on the seventh day; after his resurrection, it was "his custom" to honour the *first* day of the week, by meeting his worshipping disciples; and they, like their Lord, changed their "custom" in the same way, and at the same time.

Such being the scriptural fact, we decline all discussion of the question with Mr. B. as he has stated it. If he can overthrow, by Scripture alone, the statement we have given of the fact, we pledge ourselves to do justice to his proofs. In the meantime, we deeply deplore that he should have attempted to unsettle the public mind by a *mixed* work like the present. The sanctification of the Sabbath is too much neglected already, without the aid of controversy on the subject. While, therefore, we acquit the author of all design of lessening its obligation or importance, we charge him with attacking both, by illegitimate weapons, and in a way far more calculated to produce perplexity than conviction.

Sabbatarians may say, expose the fallacy of his arguments. We answer, it is not argument to glean and group the differences of human opinion in such a mass, that the real question is encumbered by them, and the real evidence made indistinct by its position. We tell them also, that we see clearly how their champion has been led into this line of argumentation. His natural gentleness and candour made him unwilling to *startle* the public mind by a strong and direct attack upon the Christian Sabbath. He thought it more charitable to manifest all his liberality and lenity, by suggesting doubts, dropping hints, and *edging* in, from time to time, specimens of his own system.

To avoid giving unnecessary offence, instead of rolling a stream of eloquent argumentation against the popular Sabbath, he preferred, by constant *dropping*, to wear away the stone. All this was well meant, but unwisely, if not unfairly planned.—This article is severe; it is, however, written far more in grief than in anger."—*Lon. Ec. Mag.*

THE OPINIONS

Of an Old Gentleman, on several Moral and Religious Subjects.

"This is, in some respects, a singular book. It has, if we mistake not, some of those qualities which are of rare occurrence, and which, when found, are, or at least ought to be, prized in the compound ratio of their rarity and excellence. It is written with much of that simplicity—the characteristic expression of a single eye and a strong mind—which distinguishes the earliest and best school of English composition; we should say that it has reminded us of Franklin, were it not that there is a *tang* of affectation and Charlatanism about him, from which the present Writer is entirely free. In short, it is precisely the language in which a thoughtful, pious, and clear headed 'Old Gentleman' might best clothe the 'Essays to do good' that he would wish to put into the hands of his friends and relatives. Nor are the sentiments inferior to the language. There is a plain, practical good sense about them, that is excellently adapted to its purpose; and we know of no book that we should more readily put into the hands of young persons as supplying materials for salutary reflection, and as containing most important suggestions for the formation of character and the regulation of life. The subjects are:—Punctuality—Temper—Retirement—Friendship—Cheerfulness—Candour—Happiness—The Sabbath—Prejudice—Sensibility—Pride—Retro-

spection—Religion—Providence—Faith. All these are brought forward in conversation, and there is much scenic and dialogic tact in the management of these little interludes.

We find it difficult to fix upon an extract which shall exemplify the character of the work, without trespassing on our own convenience: The following may serve as an average specimen:—

"Do not you think sir," said Henry, "that most persons appear more strenuous in their endeavours to promulgate their views of Scripture doctrines, than to urge the necessity of that holy practice which the gospel enjoins?" "It is too often the case," replied the old gentleman, "to be sure; and others run into the opposite extreme; but study the Bible for yourself, and you will soon find that doctrine and practice are equally important, and cannot be separated without endangering the only foundation on which we can safely build our hopes of heaven."

"That is just as it appears to me, sir," said Henry; "but it is surprising to hear what answers are given, if you ask the question, 'In what does religion consist?' " "It is indeed," said the old gentleman: "and even among truly pious people, it is not an uncommon thing to hear the means of religion represented as religion itself." "Will you give me leave, sir," said Henry, "to ask what answer you would give, if the question were put to you?" "I think," replied the old gentleman, "I should say, that, essentially considered, it consists in re-union with God, and conformity to Christ; but considered practically, it consists in a habitual, suitable exercise of the mind towards God, according to the circumstances in which we may be placed, which will, of course, vary those exercises. Considering Him as our Creator, Preserver, and bountiful Benefactor, it will be in a way of grateful adoration.—Considering him as the moral governor of the world, it will be in a way of constant, cheerful obedience.—Considering Him as in Christ, reconciling the world unto himself, it will be in a way of holy admiration of the riches of his grace and mercy. Under a consciousness of our sinfulness and guilt, it will be in a way of humble confession and prayer for mercy to pardon, and grace to help.—Under a sense of our weakness, ignorance, and short-sightedness, we shall implore of him all needful wisdom, guidance and support, begging his blessing on all that we are engaged in, knowing it is that alone which giveth good success—realizing his presence at all times, acting as under his eye, referring every thing to his management, and

seeking his approbation in all we do. Pursuing this course, we shall not be likely to fail much in our duty to our fellow creatures: as that also is pointed out by the law of God, and every deficiency herein is cognizable by him. Nor will this habit be found inconsistent with the enjoyments of life; it will only regulate them; and when solicited to engage in any that are evil, either in their nature, degree, or consequences, such persons will be induced to abstain from them, saying with good Nehemiah, 'So did not I, because of the fear of God.'"

"I thank you, sir," said Henry, "for a representation which appears to me to be just; but I fear there are not many persons who thus habitually live and act." "More than you are aware of, perhaps," said the old gentleman: "remember, the exercises of our minds, though discernible by the all-seeing eye of God, are totally concealed from our fellow creatures; and those persons who are most deeply impressed with the infinite importance of obtaining the divine approbation, are generally not very anxious to secure the good opinion of their fellow men, otherwise than by a steady, upright, blameless walk and conversation." "It may be so, sir," said Henry; "however, this I am sure of, that if all professors of religion were thus to live and act, the religious world (as it is called) would be very different from what it is."

'Here a servant entered, to announce that a neighbour of the old gentleman's wished to speak with him; he was, of course, introduced, and thus an end was put to the conversation.—*London Eclectic Rev.*

WAVERLY NOVELS.

"Sternitur infelix alieno vulnere, coarctumque
"Aspicit, et dulces moriens reminiscitur
Argos!" VIRGIL.

At least nine of these productions are devoted to the vicissitudes of the Stuart dynasty. And we have not perceived that their author has, in any one of these nine productions, held up to just public execration, the impiety and cruel tyranny of that unhappy race. There is ample room for this; and one would suppose that an ardent lover of civil liberty, and the constitution of his country, not to say any thing of the Christian religion, could not have resisted the opportunity of testifying against them. That infatuated and unhappy race of princes, advocated, with furious zeal, the *divine right of kings*, and their absolute supremacy over all persons and things civil and ecclesiastical. And during four successive reigns (I mean that of James I. Charles I. Charles II. and James II.) they laboured perseveringly in "their vocation" of *king-craft*, to erect an unlimited tyranny on the throne, and an inquisition over the church, until one of them lost his head on the scaffold, and at last the family lost the throne.—

The members of that line have been, perhaps, the only conscientious royal martyrs for the *divine right of monarchy, and ecclesiastical tyranny!* And the cant and doctrines of them and of their slavish devotees, were unspeakably more disgusting than those of any Puritan or Conventicle, on which the Waverly novels heap so plentiful and scandalous abuse. It must be surpassing strange, if the author of these romances should be a friend of the present reigning family, the race of the "uncos," whom the nation called in to take their throne, from which the noble spirit of a great people had driven these tyrants; instead of some Jacobite—some fond lingerer over the memory of 'the unhappy Stuarts'—some irreclaimable tory of the Stuart times, who, with Robert Burns, and Lady Bruce, sings,

"There will never be peace 'till my Jamie comes hame!"

And who, over his cavalier-like potations, gives the mysterious toast of "*awa uncas*." It must indeed, be strange, if such a man of tried loyalty, and hostility to whig principles, as Sir Walter Scott is, should be their author. For one, I have never yet discovered the evidence strong enough to charge Sir Walter Scott with their authorship. And I think I have seen much on the other side, which goes to show that he is not their author.—And his late letter to the French Editor of the Waverly Novels ought to satisfy the public.

Sir W. S. declares in that letter, that he is not their author. It is not denied that the manuscripts pass through his hands: that he perhaps, adds the scraps of sweet poetry, and perchance the motto; that he contracts with the printer, receives the proceeds; and is thereby the proprietor of these productions, as he has declared on oath lately. The true reason, perhaps, why so much mystery hangs, from studied design, over the real author is this: he may be a man that is outlawed on account of some unfortunate business; and may thereby be rendered incapable of holding property, or of appearing openly, *sub suo nomine* in any kind of society.

But let this be as it will, these romances in their morality and tendency, must stand or fall independent of the high *poetical* character of Sir Walter. And I do humbly protest, for one, that an exposure of the evil tendency of these bewitching works, is not to be deemed an attack on the well earned fame of Sir Walter, as a writer in the *Enquirer* (Mr. Noah's,) did lately, with much maukish sentimentalism actually maintain.

We have denounced these novels. We will indeed, yield to no man in rendering a just meed of praise to them as *compositions*. They are the productions of an elegantly cultivated and highly gifted mind; of a man who has been, we think, by his own showing, once accustomed to take his stand among the most talented *clergy of Calcutta*; of a man whom even Dr. Blair admitted to be his superior in the art and elegance of composition; of a man who had mixed in the first company of the land. And as to their planings, and plots, and style, they are as yet without a superior perhaps; if indeed they have any equal.

But we do denounce these novels—and for two reasons: First—They have a dangerous *poetical* tendency. A young man or woman whose mind may not be occupied with sound views, will, if they imbibe the sentiments of this author, certainly rise from their perusal with not only no

unfavourable impressions of the tyrants, who ruled over the State and the Church with an iron rod; but they will deem them heroes, innocent sufferers, martyrs for their rights; that is, martyrs to the rights which they maintained to tyrannize over men. Their hearts will beat at the success and the escapes of such an infamous being as Charles II. whose "hands were dipt in blood to the wrists." They will praise and laud the gallantry of the *beautiful and brave* Graham of Claverhouse,* deplore his failure at Drumclog; and exult over his success at Bothwell. This is the very spirit breathed in the bewitching pages of "*Old Mortality*." And yet this same Claverhouse was fighting against the liberty and religion of his country, compared to whom the traitor Arnold, of our own times, was a saint.—This same Clavers was a cold-blooded murderer: he rode up and down the country (which gave him birth;) and with a few assassins nearly as blood-thirsty as himself, he shot down the brave Covenanters, the defenders of their country, and mangled their remains at their very firesides, while he slew their children, and offered violence to the weeping mothers and widows.—I have myself stood on the spot (now marked out by a broad grave-stone set up by the hands of this very man who is in derision called *Old Mortality*;) where Clavers shot John Brown, in the presence of his children, and his wife with a babe in her arms; and John Brown's only crime was, that he was a whig and attended religious meetings! Now, as at least nine of these novels are ingenious and zealous advocates of tyrants, and the minions of tyrants:—as, on the one hand, royal tyrants are paraded on their pages with applause; or a ferocious bandit, a noted robber, called Roy, on the other, is made to be a great favourite with the reader, and his deeds of murder, robbery, and theft, are gallant actions; or a Montrose, who invades his country, and seeks to chain her in slavery, is exalted as a gallant hero; and a hired assassin, a ferocious Bol-dado, Dalgetty, is made a tolerable companion for decent company—what would be the probable result, in a moral or political view, of studying and admiring such characters, on the youthful mind?

What would be the effect on the youth of our country, if a bewitching author should, with all the force and beauty of the Waverly writer, hold up to admiration the Tories of the revolution—and make Arnold the chief favourite; and on the same pages describe the immortal Washington as a driveller and a canting hypocrite? So does every whig in Scotland feel toward the author of *Old Mortality*, even as every whig in America would feel towards the author of such a romance as this would be. And where is the patriot who would encourage his sons and his daughters to give their days and their nights to the study of such a work, merely because it is written in an elegant and bewitching style? Would he not be anxious to guard their minds from the baneful influence, in proportion as he was convinced of the beauties and force and witchery of the author? Is the pill less deadly because it is gilt?

The following words, from the new work of

* In *Old Mortality*, Clavers is delineated as a beautiful and accomplished man. The fact is, this man's face was revoltingly ugly; and he was a *brave* murderer of the unarmed peasantry. See Laing's History of Scotland.

Mr. Irving, of London,* exhibit in a touching manner the feelings of this spirit in Scotland. "And, O ye people of my native land! who, heretofore, were the pride of all the earth, into what a dead sleep you have fallen; and to what poisonous work of the mind you give birth! *You are entertained with one 'who ransacks the hallowed tomb of your martyrs, and makes himself merry with their remains; murdering them over again, for a piece of money!'*"

Second. The irreligious tendency of those works excites the holy indignation of every sensible Christian. The heroine of one is a Jewess; and her piety on the basis of that system, is quite divine. Another is a Romanist; and successfully persuades others that we should think and believe and worship as our fathers did; and that to renounce the errors which the Reformers renounced, is as mean, cowardly, and unprincipled, as it would be for a soldier to leave his post. Another heroine is prelate of the highest order; and calls the putting down of whiggism and the butchery of the Christian patriots, steadfastness and loyalty to the crown.—The devotions of the noble minded Puritan, the true lover of his country; the prayers of the godly Minister, the sorrows of the martyr, are held up in cold-blooded impiety, to the scorn and disgust of men of taste! Practical religion, piety and zeal for the honour of Jesus Christ, are made the subject of most profane banter and

ridicule. The revolting immorality and blasphemy of such canting bigots for the *divine right of kings* as Charles, and Clavers, and Dalziel, are made gallant and high-minded men. The disgusting rant of the Cavaliers, and their drunken scenes are painted out with half approving terms; and their blasphemies "hardly fit to be uttered in the court of hell," are carefully registered before the eyes of our youth. The pastor who would not sell his religion and his country for ease, or for gold, is a canting fanatic. The dying scenes of the martyr, and his last throbs of agony for his religion and his country's liberty, are the workings of enthusiasm or insanity. While he praises, blesses, and talks mawkish sentimentalism over the soldiers of the murderous Clavers, falling gallantly on the field of glory—When a whig, in self defence slays the murderer of his children, or the defiler of his wife or daughter, it is murder. When a Clavers kills the whig, it is the act of a gallant officer of his most sacred majesty! Such are the opinions and sentiments of the Tories of Britain, from the days of Charles II. to this day; and in the Waverly Novels these feelings and sentiments are faithfully copied, and too carefully conveyed to us and to our children. And, all this, forsooth, is to be endured; and not only so, but drunken in by our youth, because the head that planned these works, and the heart that sent forth the witchery of them, has a hand that holds a pen that has no superior, and few, if any, equals! W. C. B.

Miscellaneous Articles, &c.

No. V.

Traits of Primitive Character.

"A wit's a feather, and a chief's a rod:

"An honest man's the noblest work of God."

Habits confirmed by the indulgence of many years, are not usually changed in a day, or an hour. They are like the mountain streams; they form deep channels, and wear even through stones and rocks. Nothing is more deceptive, and less to be trusted than a death-bed repentance. With the exception of a few cases, it is merely the result of a terrible alarm; it is merely the effect of a distracted guilty conscience. The unhappy

being is sorry for what he is losing: he is alarmed, because he fears a righteous visitation: he trembles, because God is just: he sheds the tears of repentance; but that is a repentance unto death. It is not the mental agony of the humble penitent, who grieves not so much for the consequences of the guilt of his sin; not so much for the fear of punishment, as he does deeply grieve for his offences against his God. Could the experiment be made, the difference would stand revealed before our eyes: Bring that dying man back from the borders of eternity; place *that penitent* out of the danger of death; and he would, with returning health and vigour, turn "*as a dog to his own vomit, and as the sow that was washed to her wallowing in the mire!*"

* "Babylon and infidelity foredoomed of God."—2 vols. 12mo.

It was so with the unhappy General. The touching discourse which came from a father's heart, and fell in thunder on his ears, made him tremble like the aspen leaf. A cold sweat broke over him; his brow was flushed—his eyes flashed fire. The early impressions of youth returned on his dark mind, like the gleam of a sun-beam from between two gloomy clouds in a rainy day. That partial light seemed to reveal to him the idea of a holy Judge—a great white throne—the despised and contemned Jesus Christ on it—the terrible aspect of unyielding justice: the sentence, the everlasting destiny of his shivering soul—the bottomless pit. The whole ground work on which he had stood; his doubts and his wishes which had marvellously grown up into *arguments*; the scorn and satire of fools, which had passed for strong *proofs* against the Holy Book; the whole building of his infidel system which he had been industriously rearing for many years, all gave way, it seemed, in an instant; and he seemed to feel himself helpless, without a “hook to hang a doubt upon,”—without help—without a friend—without a Saviour—and without a God! He felt for a few moments, the purest agony of a vigorous soul; it crushed his hopes—it stopt the blaspheming lips. The big sweat drops rolled down from his brow and blanched cheeks. His eyes were wide and staring. A big tear rolled down. He gave a loud scream, and fell back on his pillow while he uttered these words, “O Jesus Christ, have mercy on me! Christ Jesus, have mercy!” The kind Domine wept over him, as he raised him up in his arms. His wife fainted.—The children wailed aloud. Little William fell on his knees by the bedside of his father, and joined in the brief, but fervent prayer, breathed softly forth for the beloved object before them, and whom they all judged to be dying.

In a few moments the sick man

looked wildly around him. He looked for an instant at his father, then at his little William; then with a fierce glance at the Domine. “My dear General,” said the Domine, my soul rejoices to hear you confess Christ, and to call on his name.” “Who called on Jesus Christ? Who, my masters! If it escaped from my lips, it was merely the effect of a partial delirium. I called not on Jesus Christ, and no one should; and it like you—now I am myself again.”

The father uttered a deep groan; and William wept bitterly, as they withdrew to the other side of the chamber.

“I am a deliberate rational free thinker,” said the General. “I have embraced the enlightened system of Voltaire, and honest David Hume. I never admired Paine much. He is too vulgar and low in his conceits; and too gross, in his words for a gentleman of taste. He is useful, however, and we keep the dirty scavenger afloat. He is a successful scourer of the mean and dirty dregs of society. He whitewashes the rascally mob: he converts the class of our species who cannot reason, nor feel the force of an argument. We send Paine and his Age of Reason among them. The vulgarity and Billingsgate of his pages succeed to perfection on these weak and brainless creatures, when gentlemanly writings and arguments would be only thrown away upon them.”

The Domine heard him patiently out, as he ran on at great length in this style. When he had done, he took the General by the hand, and asked him if he had done. “I have my friend, and I am willing to hear you in defence of your Book.”

“My dear General, I am not going to offer any defence, or any apology for the Book of God. I am not much given to engage in works of supererogation. Time is too precious for you and me, to do that which is done in “the thousand and one” volumes of

our Christian writers. When your associates have answered Lardner's *Credibility*, and Jones on the Canon of Scripture, and Campbell's triumphant Refutation of Hume on Miracles, and Beattie on Truth, who has not left a *pin or a brick remaining together*, of Hume's *Castle in the Air*; and Chalmer's inimitable and unanswerable Essay on Christianity; and Bishop Watson's Apology; though, in truth, he could not have much praise in annihilating such a buffoon of a writer as Paine, even by your own confession—and I must also mention Leland's Review of Deistical writers; and a late work, which, though it contains not much that is new, is yet an admirable compend of the arguments of our writers. I mean the *Brief outlines of the Evidence of the Christian Religion*, by that truly modest, learned, and accomplished divine, Dr. Alexander; and Horne's *Deism Refuted*;* and many others, all of which are *accessible* to you.—For I have purposely omitted our Dutch and other foreign writers, such as those of the French, especially the Geneva school, as Bonnet's *Inquiry*, and many others. Now, these have exhibited in the fairest and most candid style, the evidences, external and internal, of the Holy Book; and they have annihilated every objection. Pardon me, dear General, I cannot compliment your regiment of troops, by calling them arguments. Now, as you have no doubt studied all these books—"I never have examined even one of them, Mr. Domine; and the most of these names which you have pronounced, I never heard named before. *They surely cannot be much worth; for I never heard of them till you gave them existence to me.*" The Domine bit his lip, and

cast a sly glance at Hans Van Benschooten. "Spoken like a free thinker, sure enough, said the Domine in a whisper." "Perhaps," said Hans, shrugging up his shoulders, "you may never have heard of the many millions of converts to christianity in early times; every one of whom was a witness to the truth of the gospel. The deistical writers have tried to convict the apostles and their successors, the preachers, of certain nameless inconsistencies, and to show that they were impostors. But, my dear General, they took care not to handle that difficulty, namely: how these impostors could even in Jerusalem, and the adjacent parts, convince some thirty, fifty, or a hundred thousand good men and women that they saw miracles, and felt them in their own bodies, and on the bodies of their children and relatives; and how, upon getting evidence which satisfied those who had been, till that time, Christ's enemies, they actually yielded themselves up to what they could no longer resist, and became sincere believers in the Holy Book; and devout worshippers of him, whom in human form, they had rejected and slain on the cross. Did this difficulty ever occur to you?" The General shook his head, and remained silent.

"General," resumed the Domine, "the time has passed away in which we stood on the defensive. We carry the war into the enemy's camp, as I now propose to do, in all courtesy, with you; and indeed you compel me. Our fathers have erected a battery, that has been playing on you from the days of the antagonists of Hume. Not one of you has silenced, or can silence that battery. This tells us that you have retreated to your last hold.

"And now, my dear General, you have not, it seems, examined a single author written in defence of the Holy Scriptures. Am I to question your candour? Must I be compelled to think that you take up a system by

* *Deism Refuted*, or plain reasons for being a Christian. By Thomas Hartwell Horne, M. A. seventh edition. "A book like this," says the London Evangelical Magazine, "ought to be in the hands of every youth throughout the land.—Let it be thoroughly read, and infidelity will appear to be as foolish, as it is base."

which your everlasting destinies are to be determined, without even the examination of the main side of the question? I put you on your defence. You could not have embraced that system from the force of argument, or the pleasing prospects of futurity.— Can that person be moved by purely the force of argument who rejects a system *good and sufficient*, for one that is not good nor sufficient for the purpose for which it is produced.— But our holy religion exhibits the true character of the Deity, his purposes, his plans of mercy, his love to the lost world. Yours, like the oracle of Apollo, is dumb on all these important points. Ours reveals a blessed Saviour, who conducts his followers over the fields of time; and up the steep of immortal glory. Yours tells you of no Saviour; yours cannot tell whether God be even willing to save us, and to take us to his happy Heaven of glory; for none but God can tell us that. And according to the first principles of your system, there is no revelation from God; that is to say, God tells us nothing; that is, he leaves the subjects of his government in the dark; and in utter uncertainty about every thing. Our system is sufficient for the purpose for which it was given to man. Open your eyes; look over the Christian world; contrast the lovely lands where Christianity triumphs with the dark lands of paganism, and those lands, Turkey, and Asia Minor, out of which Christianity has been almost utterly expelled. Then look up to the holy world above; we *know* that millions are there in glory. Your system is dumb in this; you know nothing of the deceased; you never can know if your system be correct. For God only can tell this, and you deny all revelations and intimations from the Deity.

Besides, these men are not led by the force of fair argument, who reject the Book of God on such principles as go to undermine all the evidence

and testimony of the history of antiquity; and to reject the authenticity of every book, ancient or modern, which we did not actually see penned with our own eyes! On the principles of Hume and Gibbon, it was truly farcical to write the history of ancient and modern nations. The arguments pursued by them against the Holy Bible, render utterly uncertain the existence of every ancient and modern event. With them history is merely the romance of utter fiction!

“These men are not led by the force of fair argument in adopting their system, who reject a system which produced such divine and humanizing effects on the rudest and most ferocious classes of the species; and prefer a system which cannot be shown to have produced any other effects than to disorganize society; to uproot morals, and to destroy the most charming hopes which reign in the bosom of man. Behold the revolution of France, and see the effects of pure Deism!

“These men are not led by argument who reject a system which presents a certain and glorious immortality, rewards and crowns, and never-ending felicity of the most elevated and purest intellectual kind; in order to adopt a system that cannot determine whether the soul be immortal or mortal; nor whether there be a Heaven, or happiness beyond the grave. I recur to my former argument. God only can tell whether he will make us a Heaven or not; and you deny that God makes any revelations!

“It is sheer folly, my dear General, to pretend that either reason or argument has any thing to do with these determinations against Christianity by the infidel world. The fact is, infidelity is the result to which the soul of a profligate man is driven by his bad life. Forgetting the early impressions of his God and his father's warnings; he leads an abandoned and debauched life. His conscience torments him. The pure word of God

aids his conscience, and lashes it into fury by its reproofs and awful warnings. He hates these terrible reproofs: he shudders at these awful warnings. But he loves his criminal courses too much to surrender the pleasures of sin. He hates the book of God; which, through his troubled conscience, creates him so much uneasiness. He wishes every infidel insinuation against it to be true. He wishes very heartily that the Bible were not true; and when we do hate an object, and wish certain things to be true, to the injury of that object, how very easily we are induced to believe the weakest objection, the silliest insinuation even to be an argument of no common strength against it. Thus human nature exhibits its perversity, and froward disposition. It forms its religious system according to the dictates of its desires, its passions, its appetites; not from the force of fair arguments, or of enlightened reason! I appeal to the heart of every infidel. It is a matter of recorded fact; I appeal to your heart, which I see does bear testimony to the truth!"

He uttered this with tenderness and earnestness, while the General turned his face to the wall and groaned, as his whole frame shook. Then turning him round with a ferocious look, he ordered the Domine to be gone from his presence. "Your words are to my soul what the prick of the sharp steel is on the bare nerve; they torture and rend asunder my soul."

"My dear General! be composed. In the name of God, do not sacrifice that noble soul of yours, to the prevailing affectation of singularity in opinion. You have been seduced, I fear, by the flippant writers of the age, the infidel romances, which send forth around the soul the impurity of a pestilential atmosphere. From your youth, I fear, you have been in the habit of devouring these popular novels of the age, with the greediness of an unnatural and diseased appe-

tite. You have felt yourself rise from the perusal, charmed, and even fascinated by the great magician; but you have risen from them, actually cheated out of all respect and reverence for our holy religion; nay even disgusted with it, and nauseating every approach to solemnity, piety, and devotion. It is an easy transition to pass from this state of moral feeling, to that of a deep aversion to the book of God, which exhibits this holy religion; and when we hate a thing, the silliest objection—I repeat it with emphasis—the silliest objection passes current for an argument, when presented to an indolent mind, averse from the pains of investigation, and labouring under all the numbing influence of prejudice and hatred to the holy book."

Here the dying infidel became frantic and outrageous. He clenched his fists; and breathing hard through his chattering teeth, he commanded the Domine to be gone, and cease to heap fuel on his tormented soul.

"My dear General, Oh! hear the voice of love and tender mercy.—Turn thee, turn thee, why wilt thou die! What is a man profited though he should gain the whole world and lose his own soul; or what will a man give in exchange for his soul? Come unto me all ye that labour and are heavy laden, and I will give you rest. Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. In the name of your Maker I urge you—I entreat you, seek ye the Lord while he may be found, call upon the Lord while he is to be found. By the inestimable worth of your soul, I beseech you. By the love of him who died on the cross for such sinners as you and I are, I beseech you.

The miserable man here exhibited a strange mixture of emotions. He shed tears. He then laughed in the Domine's face: then frowned on

him in the progress of this pathetic appeal; and, finally, gnashed on him with his teeth. "Begone you canting hypocrite," said he with a kind of unearthly scream, half choaked with passion.

Overwhelmed with grief, the aged and tottering father leaning on his little William, approached the good Domine; and taking him by the hand and beckoning to Hans, he led them all out of the room.

"My poor Jamie has given himself up; try we here by fervent prayer for him to move God on his behalf. Pray for him, Domine, for you are an unco gude man; and the wrestlin' and the effectual fervent prayer of a righteous man avails meikle." He turned himself round; and without waiting a reply, the weeping and afflicted father threw himself down on his knees; and little William kneeled beside him, and clasped his little hands, as the tears fell on them like the rain drops.

The Domine placed himself by their side: the whole family threw themselves on their knees, bathed in tears; and every heart present sent up its fervent aspirations along with those of the devout Pastor, on behalf of the dying infidel.

"O thou who art in the midst of the throne, and in the midst of the four living creatures, and the four and twenty elders! Great God our Saviour! thou didst in the day of thy humiliation on the cross, cast thine eye of mercy on a dying wretch by thy side; thou heardest his words, *remember me*; thou didst speak the word—and he was healed—*To-day shalt thou be with me in paradise*.—Thy potent arm of mercy, O! Great God, our Saviour, did snatch the brand from the devouring fire. Now, Oh! God, let the weary and weeping eyes of thy poor afflicted servants here see such another triumph of thy invincible grace. Behold! O Lord, this wretched man quivering and staggering on the awful brink of eter-

nity! A few moments more and he is gone. Oh! God of mercy, pluck this brand from the devouring fire, for the sake of Jesus Christ."

The Domine's voice was stifled with grief. There was one general burst of anguish from the whole group. The afflicted father threw himself along on his face on the floor, while he moaned, "O my God! save the soul of my poor, dying, unbelieving, impenitent son Jamie."

This painful silence was interrupted by the following words from the chamber of the dying man: "Behold the reward promised me by my new religion! I cannot go forward: rolling billows of the second death, how ye scathe my sight, and annihilate the last joy of all my hopes. I cannot retreat: Oh! time! time! time! how I have murdered thee! Which way I fly is hell—myself am hell; and in the lowest deep, a lower deep still threatening to devour me, opens wide, to which the hell I suffer, seems a Heaven!" He uttered a loud scream; and raising himself up, he threw himself over the foot of his bed, like one who plunges headlong over a precipice. A blood vessel burst in his chest; and he was dead before the Domine could raise him up on his couch!

Every individual crowded around the bed of the deceased. Little William fell on his father's breast, and sobbed as if his heart would burst.—The new-made widow shrieked, and fell on the face of her husband. The venerable father stood for a few moments in the middle of the chamber, with his arms extended, in breathless suspense, not yet having brought his mind to believe or realize the fact, that his son was gone! He then sunk on the floor and moaned out, "Oh! James, my son! my son! my son James! would to God that I had died for thee! my son! my son!"

Hans and the Domine mingled with the crowd, which on the fourth day conveyed the remains of the

General to the narrow house appointed for all living. There was on the faces of the neighbourhood, that day, a less display of grief, than of feelings of awe and terror. They gathered in clusters on the green sward in front of the house of the deceased; and they would look in long silence into each other's faces: or gathering round Hans and the Domine, they would request them to repeat to them again and again, the narrative of the last shocking moments of the unhappy infidel's life, and the horrors of the closing scene.

"How suddenly the mind passes sentence in its own secret recesses of the heart, on deceased friends and neighbours," said Hans, after a long silence, as the procession moved slowly forward. "We have no sooner heard of a death, than we strangely venture to take on us to conjecture, and even pronounce on their destiny. In the case of this poor man, whose remains we follow to the grave, we may yet meet him at the Judge's right hand. There were the workings of penitence and deepest sorrow. There was an appeal, and a cry to Jesus Christ; and there were some tears. It may have fared with him, as it is registered on the tomb stone of poor Jack Wildfire, who died by a fall from his horse:—

"Between the saddle and the ground,
"I mercy asked, and mercy found."

"That may be," said the Domine, with a solemn shake of his head. "With him who saved the dying penitent on the cross, nothing, by way of grace, is impossible. I know that the Judge of all the earth has fixed his destiny; and the Judge of all the earth cannot do wrong. He may have saved him; but if he has, no man can know it; no man can believe it from any evidence here given."—He added, as he laid his hand with solemnity on the arm of Hans, "when we arrive in Heaven, we will be surprised to find many a one there whom we never expected to find

there; and we shall miss many a one there; whom we did confidently expect to meet there."

[*To be continued.*]

A DISCUSSION

Of the question, What is the best plan of meliorating the condition of the Jews? By the late DR. LIVINGSTON.

(*Continued from p. 160.*)

The friends of the Jews, who are anxiously waiting to see what our society will do to meliorate their condition, have been astonished, and even affrighted at some late publications, which announce, that after advertising for suitable offers, the directors had made their selection, and were in negotiation for a tract on the west side of Lake Champlain. It is sincerely to be hoped, this intelligence may not be correct. If a spot must be located, that district is well known to those who own lands in the vicinity, to be above all others in the State of New-York, the worst range, and the most improper and forbidding for a Colony. Should the directors have already made the fatal purchase, it will prove a bad management of a bad plan; they will sink all their funds for nothing, and worse than nothing. No Jew will ever consent to go there; or if he makes the experiment, and views the dreadful scene, he will soon with disgust retreat from it. Feeling his independence in a land of liberty, he would spurn at the proposal, and rather choose to help himself. But what will render the purchase peculiarly embarrassing, is, that it will not be easy for the directors ever to sell the tract again. That whole range of lands has been long in the market, without obtaining purchasers. The stream of new settlers in the state of New-York, has always turned to the more pleasant and fertile parts in the west; while this forlorn region in the north has remained unsold, unsettled, and waste, and scarcely worth

the taxes assessed upon it. But we will indulge the hope, that the negotiation for this inhospitable wilderness has not proceeded to a purchase ; that the directors can retreat with honour from the meditated bargain ; and still more, that they will fully, immediately, and forever, abandon the whole scheme of a Colony for the Jews.

It is a very singular and happy circumstance which is said to have taken place in the legislature of New-York ; that, while deliberating on the act for incorporating our society, an objection was raised against the term Colony ; in consequence of which, "meliorating the condition of the Jews," were substituted. This leaves us at full liberty to relinquish the scheme of a Colony, and adopt any other we judge best calculated to attain the object we have in view.

The objections against a Colony, refer to the nature and insuperable difficulties attached to the plan itself ; and also to the unavoidable operation and influence of such a plan upon the Jews. If the scheme be really impracticable, it must be abandoned.— If it could be brought into operation, and would yet be defective and injurious, it ought not to be presented ; but one more feasible and better, adopted.

The objections against an exclusive and distinct Colony of Jews, however modified, and organized, are obvious. It is too expensive and too tedious in its operation ; and it demands a future superintendence, attention, and care, which no member of the Society, nor all the members together can possibly afford, or be found willing to bestow. But waiving the expense and trouble, and admitting a Colony could be formed, we do not hesitate to assert that it will not, and cannot, answer the end proposed.— It certainly will not be acceptable, nor advantageous to the Jews ; and cannot possibly tend, in the nature of things, to meliorate their condition. This is the principal objection. To

feel its force, you will please to attend to the following considerations :

1. To send the Jews, upon their arrival, from the bosom of our civil and religious community, into a distant and uncultivated forest ; to put them down among trees, morasses, rocks, mountains, and where there are more wild beasts and venomous serpents than human beings ; where they will be deprived of the comforts, and almost the necessities of life, and must work severely at a new species of labour, may perhaps in theory appear plausible, and be extolled as a species of martyrdom ; but it would certainly, when reduced to serious and sober practice, be in direct opposition to all their habits, and their raised expectation of our hospitality. It would be unkind treatment. We do not invite them to become martyrs. They are not now called to excessive sufferings ; nor is there the least necessity for exposing them to unnecessary privations. Who of us would consent to live in a dreary wilderness ? Who would voluntarily forfeit the sweet consolations of society, and live among rocks and mountains ? And should we, without any sufficient reason, compel these interesting strangers, who cast themselves upon our clemency and care, to reside in a place at which we ourselves shudder, and from which we recoil with horror ? We surely cannot wish to transgress the primitive rule of benevolence, nor contravene the first principles of remunerative justice.

2. The Jews are not inclined to possess or cultivate any lands. It is observable, that, in all their dispersions, very few of them purchase or settle upon farms ; nor do they know any thing of the labour of the field.— Whether this may be owing to their having been so many ages deprived of equal privileges with other citizens ; or whether it is not to be ascribed to their considering Canaan as their patrimony, and themselves only strangers and sojourners in every

country where they now dwell, and the result is the same. They are not, and will not be farmers. To force them into agriculture, and especially in a settlement upon rough and uncultivated forests, whatever some may assert to the contrary, would disgust them immediately, and make them heartily wish themselves again in Europe.

3. What is of higher importance, and constitutes the principal and unanswerable objection to the Colonization scheme, is, *That* to thrust them into a wilderness, and form them into a distant Colony, whatever might be the preparatory improvements, would be in direct opposition to the interesting and express purpose for which the Jews wish to come to America. They desire not merely sustenance, and protection: their principal wish is to mingle with Christians upon equal terms: to enjoy with them the ordinances and worship of God's house; and, especially to be in the way, and within the reach of instruction in the doctrines of grace. But all these interesting objects will be completely forfeited and lost in a lonesome, distant Colony.

4. The children, for whose instruction in the Christian religion the converted Jews are exceedingly anxious, can never obtain a decent and proper education in the contemplated colonial situation. There can, for a long time, be few or no schools in such a sequestered district, at best only poor straggling teachers will be obtained; and the degraded Hebrew offspring will soon become, like the children of other settlers in solitary places, an ignorant, semi-savage, half uncivilized generation; an evil to which a Jew will never submit.

5. In every view which can be taken of the contemplated Colony, it is evident, that it is not only unnecessary and impracticable; but if it should be forced into existence, would not meliorate, but actually deteriorate the condition of the Jews. *That* if the

directors could obtain a tract of 20,000 acres for nothing: if that tract was in the most accessible, fertile, and pleasant neighbourhood, instead of the worst part of the state; if a little army of wood-cutters and farmers were to volunteer their services, and partially clear the huge forest in ten years—and less time could not possibly suffice—if grist and saw-mills were erected, and mechanics of every necessary kind had put up their respective shops and materials; if churches and school houses were built, ministers and schoolmasters settled; and, finally, if some heroic members of the Directory were willing to devote their whole time and talents to superintend the commencement and progress of the Colonial phenomenon, and take upon themselves the oversight and government of the Jews, and afford them all the domestic, medicinal, and moral aid they certainly will need; if all these various articles, which, if paid for, would cost at least \$200,000, were actually completed and offered gratuitously to the Society, upon condition only that the Jews must dwell there, it would be imprudent; it would be inexpedient and ruinous to accept the fatal gift. It would debar the Jews from the identical benefits for which they emigrate; blast the whole enterprise, and make us and the American public, with our correspondents in Europe, wish we had never projected the melioration of the Jews; or rather that we had conducted with more wisdom.

Some other scheme must be devised; and without implicitly adopting the suggestions of our foreign friends, we must think and judge for ourselves. Much time has already been unnecessarily lost, by admitting the unmeaning words of *Colony* and *Asylum*.—Had it not been for this, we might at a single glance have discovered the true and only method of directing the important concern; and, instead of spending three years in meditating on

a romantic Colony, as many hours would have sufficed to fix upon a rational and efficacious plan; and before this day, if vigorously pursued, it would have been in full operation.

It has disgusted me, as well as probably yourself, to dwell so long, and to repeat so many things upon the subject of a Colony. But the attachment of our good Directors to the term and idea; and the fear, that, notwithstanding every argument, they yet mean to adhere to the plan, must plead my excuse. It often requires more toil and calculation to demolish a bad building, and remove the rubbish, than to erect a new and commodious edifice. Whether I have expressed enough, in terms sufficiently mild and respectable; or perhaps too much, and possibly too severe, I am now ready to communicate a very different, and, I hope a more acceptable scheme.

It has been said, when the converted Jew arrives in America, "he has none to take him by the hand; his own nation will not, and Christians shun him." But this is surely a rash and unfounded assertion. Every real Christian is ready to welcome him; and none who profess the sacred name amongst us will dispise or shun him. Are there none to take him by the hand? Where is our Society? Where are our Directors? We certainly stand ready to take him by the hand. This is the very design of our Association. There are German, and Scotch, and English, and Irish national Societies for the express purpose of assisting the poor of their

respective nations; and directing them upon their arrival, to the most suitable places for their settlement and accommodation. What they perform for their countrymen, we are appointed, and willing, and able to accomplish for the Jews.

What is the object of the Jews who desire to come to us; and what is our corresponding wish? It is that they may enjoy the privileges of Christians, and be instructed in the doctrines of our holy religion.—The great object cannot be obtained in a lonely desert, or by any arrangement which the scheme of a separate Colony can effect. A better plan, another more consistent with common sense, more corresponding with existing facts, and more agreeable to the word of God must be devised, or our whole enterprise will fail, and must be dismissed. What that better plan is, may be expressed in few words. It may be comprehended in one short paragraph, and is no more nor less than this: "That the Jews, upon their arrival, be immediately, completely, and unequivocally amalgamated with us; and, like all other foreign emigrants who come to reside here, be united and blended with the great mass of American citizens."

The plan is so simple and intelligible, it needs no explanation. To recommend it, however, and especially to counteract the chimerical scheme of a Colony, it will be proper to make some observations, and then to mention the proceedings which its adoption will render advisable.

(To be continued.)

Religious Intelligence.

The Minutes of the Missionary Society of the Reformed Dutch Church have been published. We shall in our next number give the outlines of the Minutes, and a fuller detail of Missionary intelligence.

Meantime we lay before our readers the following address of the Rev. Jacob C. Sears, of the Reformed Dutch Church of Spring-Garden-street, Philadelphia, at the late anniversary of the Missionary Society, held in New-York.

On motion of George Wilson, Esq. *Resolved*, that in view of the wants of many parts of our Church, and the encouragement which our past success affords, the Society feels constrained to employ increased efforts in prosecuting the objects in which it has been engaged. The motion was seconded by Mr. Sears, who spoke in the following manner :

"I rise, sir, to express my cordial approbation of the resolution which has been proposed to this Society ; and do cheerfully concur in recommending its adoption. In relation to this interesting topic, you will indulge me in a few remarks.

The grand and benevolent institution of Missions, whether considered in its general character ; or as being more definite and circumscribed in its designs, is a subject of which every possible view has been taken. It has been presented in every colour best calculated to give it deserved merit, and to secure the attention and patronage of those desirous of promoting its interest ; yet the magnitude of the object will even counterbalance the deficiency in new and interesting matter. To the ear of the devoted friend of Zion, it will not lose its sweetness by being frequently reiterated. Nor should it become insipid to the mere philanthropist to hear of the progress of morality, and consequently the increase of human happiness. In the bosoms of such, the report which has this evening been read, cannot fail of producing sentiments of unfeigned gratitude ; and of eliciting praises unto the God of providence, under whose kind auspices

this Society has been so highly favoured.

But a very few years since, beheld it in an infant state. For a considerable period it remained in an inefficient and unpromising condition, unaided by the combined efforts, and united prayers of our Church ; but appeared to have been blasted while in embryo, by an untimely frost, and thus suddenly to have disappointed every hope of its final success. Its early and ardently devoted friends, however, have been gladdened by seeing the long protracted mists of uncertainty, retiring before the increasing splendour recently shed upon it.

It is scarcely necessary to remind you of the important end at which it aims ; to remind you of the necessity of sending the messenger, to announce to the ignorant the welcome tidings of salvation ; to bear to the perishing the bread of eternal life. The occasion of your present meeting ; your present and past exertions for its advancement, all clearly indicate that its value is duly appreciated.

Those favoured with the privilege, not only of perusing the hallowed pages of the book of life—that precious boon of Heaven, and certain charter of immortal glory—but, who have accompanying this living volume, the living teacher, to illustrate and enforce the sacred precepts ; to inquire at these holy oracles and disclose to others the will of Jehovah, and from that treasury of grace to minister consolation to the wounded spirit ; but realize, deeply realize, the immense value of such mercies, and cannot but be solicitous of disseminating these truths, and of imparting these inestimable blessings, to those who know not that such things are to be found in our miserable world.

Those acquainted with the wretchedness which disobedience has introduced into the abodes of man ; the thorn it has planted in every bosom ; the sorrows it has scattered in this vale of tears, and the dread reality of

more fearful sorrows beyond the narrow limits of time; cannot but be impressed with the absolute importance of promptly sending to them the herald of the cross; to dissipate the gloom that envelopes them; to extract the corroding poison from the pierced spirit; to direct them to the only refuge of the unprotected, to that heavenly light, and those celestial pleasures, which descend from above.

These, though the prominent, are not the only benefits conferred upon those to whom you minister; a benign influence is shed upon the concerns even of this life, and their present condition is greatly meliorated. Many of them have been excluded from common social advantages.—They have been depressed by the frowns of adversity, or over-awed by the stern aspect of poverty. They think themselves despised and neglected by those more highly favoured of Heaven. Every principle of ambition is suppressed; every incentive to exertion is lost; every tender sensibility and sympathy of the soul is benumbed. They live in ignorance and degradation, and are satisfied to sink into forgetfulness and everlasting woe. You send them your Missionary. With your message, and your alms, he enters their forlorn habitations; he hastens to disclose the object of his errand; he affectionately tells them that they are not despised; that they are not forgotten; that there are those who sympathize with them in all their distresses. He tells them that there is a Saviour, kind and merciful, who loves and feels for them. With deep and earnest solicitude, they listen to the almost incredible, yet welcome intelligence. Hopes long since expired, are rekindled in their mind; a new impulse is given to their energies; indolence, discord, and ignorance, are chased from their dwellings. They rise in the scale of being, become qualified for their respective relations in life; and are

constituted useful members of society.

Nor can I forbear to notice, that the highest good of multitudes of the young is closely blended with this institution. Under your explicit injunction, they are collected by Christ's under-shepherds, and conducted into his fold. The pure precepts of the gospel of peace are instilled into their minds. They are early taught the great duty of loving and reverencing their Creator in the days of their childhood. Thus they are taken from the paths of vice, while most susceptible of pious impressions; and often when young do they become blessings to their parents, the ornaments of society, and the hopes of the Church.

The point to which then you are aiming to attain, is of no less moment than the happiness of the community; the salvation of immortal souls; and the advancement of the Redeemer's kingdom. Laudable design! Glorious enterprise! Worthy of all the energies of man; worthy of the admiration of angels. An object too, which has not been found impracticable; but, in the accomplishment of which, if your wishes have not been equalled, your most sanguine expectations have been more than fully realized.

Yes, though the sphere of operation has been comparatively small; yet its influence has been more than proportionate to its circumscribed limits. You have been cheered by the joyful intelligence wafted to your ears upon many a breeze, of the triumphs of the Cross, of the conquests of the holy King of Zion; his successful invasions made on the dominions of the prince of darkness; and the permanent establishment of the standard of salvation upon the ruins of the ramparts of the strong holds of Satan.—When you see to how many destitute Churches you have afforded relief; into the wounds of how many torn and rent congregations you have poured the balm of Gilead; how many

dejected and disheartened Christians, weeping over the anticipated ruin of their Zion, you have comforted and re-animating; how many spiritual captives you have released from their vassalage, and restored to liberty's peace. In view of so much good already achieved, who but must feel truly grateful! Cold and ungenerous indeed, must be the heart that refuses to give you the cheerful "God's speed."

That such has been the result of your efforts, there is too much evidence to admit of even a shadow of doubt. Were examples necessary, readily would I point you for one, to that Church, in which, under the patronage of this society, I have had the honour of labouring. To it you have liberally and cheerfully contributed. Its wounds you have healed: its dispirited members you have revived and encouraged. To it, we trust, you may with pleasure revert, as to a living monument of what has been effected through the instrumentality of this Association.

Let the success of the past then, stimulate to future and increased exertion. Much still remains to be done. The demands of our Church are many and imperious. While we rejoice at the prosperity of similar institutions, let this be peculiarly dear to us. Let us cast a portion of our substance into this consecrated fountain; which is refreshing and fertilizing by its hallowed streams, many barren places in the Lord's vineyard. Let our liberal contributions, our active energies, our fervent prayers, be united in its behalf. These are required from us, and who will dare withhold them? Shall the earnest solicitation of those Churches which look to you for aid, be permitted to die unheard upon the breeze that bears them to your ears? Will you withdraw the hand of charity from those congregations which depend upon your alms for their subsistence? Shall we who stand solemnly pledged to maintain

the rights, and to promote the highest good of our beloved Zion—We, whose fathers have so faithfully and perseveringly toiled for her establishment—We, who are bound to her by the tenderest ties—We, who have been cherished in her bosom from our infancy, or generously and kindly received as her *adopted sons*—shall we, through neglect or indifference, suffer this her life's stream to become exhausted; and thus with our own hand inflict the mortal wound on her dearest interest? No! truly. The soul recoils at the thought of conduct so ungrateful. Other feelings, we trust, pervade every mind; and will yet be nobly manifested.

Fathers, Brethren, and Friends of Zion,—She appeals to you this evening in behalf of many a careless, many a graceless sinner, who is, in his wild career, rushing down to the chambers of death; while there is no voice of mercy to apprise them of their danger; no kind hand to erect a barrier to prevent their fall. Will you permit them to perish? Or will you send them relief?

Mothers, and Sisters in Zion,—To your tenderness, to your sympathies, she appeals in behalf of many a disconsolate widowed mother, and weeping daughter. Will you send to them and mitigate their anguish, and restore tranquility to their aching hearts? yes, we know you will, and Heaven will bless you for it. Let, then, the claims of this Society be acknowledged and obeyed by each; and we shall find that our present prosperous condition is an indication of more abundant future success.

The American Missionaries have established a central school, or college, at Batticotta, in the district of Jaffna, island of Ceylon. It has been two years in operation. There are forty native young men of talents in it. In order to prepare pupils for this College, an academy or free school, on the British system, was opened at

Tillipally. There are 100 young lads who receive their education on this charity foundation.

The American Missionary, Mr. Hough, has returned to Rangoon, and entered on his duties. The natives have generally returned; and the vicinity is in a quiet state, since the war has been carried into the interior. The natives are now permitted to choose any religion they please.—Mr. Hough has been distributing copies of parts of the Holy Scriptures, and religious tracts.

The late lamented bishop of Calcutta, in his visitation, confirmed about 150 native converts at the different Episcopal Missionary stations in the East Indies.

The far-famed car of Jugernaut, at Vizagapatam, has greatly fallen into disrepute. It did not even make its appearance last year. The Pagan priests could not muster a sufficient number of devotees to put it into motion. And it has been stated, that lately its three images have been offered for sale to the Missionaries. They could have been bought for ten pagodas!

The Calcutta Missionary Herald states, that at the town of Dinagopore, (240 miles north of Calcutta,) seven converts were baptized on their profession of faith in Christ. And a whole Hindoo family consisting of eight persons, four adults, and four children, have thrown off their caste, and joined themselves to the Christian society there.

Departure of Missionaries.—During the months of May and June, several Missionaries left England, sent out by the London Society to different stations in the pagan world.—Among them, on the 1st of May, were Rev. John Smith, A. M. and Mrs. Smith, appointed to Malacca; Rev. A. Lillie, and Mrs. Lillie, appointed to Belgram; and Mr. and Mrs. Paine, printer, appointed to Belhary, sailed from Portsmouth for India.

On the same day, Rev. Dr. Morrison, Mrs. Morrison, and three children, sailed from Gravesend for China, where he has been employed many years.

On Friday, the 5th of May, the Rev. David Johns, appointed to succeed the late Mr. Jeffreys, at Ambatoumaga, and Mrs. Johns, Mr. James Cameron, and Mrs. Cameron, (carpenter,) Mr. John Cummins, (cotton spinner,) and Roloun Baloun, one of the native youths of Madagascar, who has finished his education at Manchester, who has also learnt the art of weaving and dying cotton.

On Tuesday, June 20, Rev. J. D. Pearson, of Chinsurah, who has been in England since April, 1824, for the benefit of his health; and which, through Divine goodness, is so far improved as to warrant his return to his station in India. Rev. James Robertson, appointed to Benares; and Rev. Jacob Tomlin, B. A. appointed to Malacca, sailed from Downs for Calcutta.—*Rel. Chron.*

To give some idea of the Chinese, among whom Dr. Morrison and other Missionaries have commenced operations, we quote the following from the London Missionary Chronicle:

The Chinese are a most industrious, ingenious, and sagacious people; but are among the grossest idolaters, if not the most so, of any people. We find them every where worshipping their ancestor's images, and painted representations of their gods, burning gilt paper to the souls of their departed relatives, *to serve as money for them in the other world!*

"At Buitenzorg, we actually found a French engraving of a bust of Bonaparte in a gilt frame, placed as an object of worship, over an altar-table in a Chinaman's house, having wax and incense tapers burning before it! To try what value was put on this picture, we endeavoured to purchase it; but the man said it could not be parted with, because they worship it; but

could not and would not tell us why they worshipped the picture. On returning rather suddenly into the room, we found the old man lifting up his hands in worship to the picture of the late Ex-Emperor!

"In a Chinese temple, we observed an apartment appropriated to the worship of a long range of Javanese idols of metal and stone, found by the Chinese in various parts of Java.—The sculpture of many of these idols was excellent, but they were very ugly. They were placed on an elevated altar, having an immense table placed before them, with many incense tapers. The Chinese, when questioned as to the reason of their worshipping these idols, said, 'They were some of the gods of the country, and they thought it was well to worship them.'

"Humanly speaking, there is not much ground to hope that the Chinese will adopt the Christian religion; but God is all-sufficient. The case of the Malays is, if possible, still more hopeless. They will readily discuss religious topics; but they appear to be shut up in their prejudices, and possess a sovereign contempt for all others."

Wales.—Great exertions are made to diffuse knowledge and Christian principles among the Welch. The following is extracted from Zion's Herald. It is written by a Whitfieldian Methodist Minister in Wales.

Religion in Wales.—The following is an extract of a letter from a Whitfieldian Methodist Minister in Wales, to his friend in Cambria county, Penn.

"As to religious intelligence in our country, there is much to be said, so that I know not where to begin. The gospel is preached, and is crowned with success. Sunday schools are established, and do prosper.—Cards are committed to the flames. Church yards, which used to be full of dust made by the feet of ball-players, are now covered with grass. Cock-pits are decaying. Balls are becoming unfashionable. Meeting-houses are erected. More than twenty have been built in Montgomeryshire within the last three years. More than ten thousand scholars attend the Methodist Sunday schools in the same county; and more than fifty thousand attend them in the six counties of North Wales, besides those who at-

tend the schools of other denominations.—There is a great change in the country. Sinners are saved and plucked as brands from the burning."

The people called Christians in the United States, declare themselves to be Anti-Trinitarians, and are willing to be called Unitarians. They have lately stated to the public, that they have more than 700 Churches in the United States. If so, these societies called Churches, must be in many places so small, that they are not yet become visible to common observers!

South Sea Islands.—The Rev. Daniel Tyerman, in a letter to the corresponding secretary of the American Board of Foreign Missions, dated Canton, Chini, Nov. 19. 1825, says: We know of *twenty-one* islands in those seas, in which the Gospel has been embraced, in which not an idolater remains.

Christian Mission to the Sandwich Islands, in the Pacific ocean.—These islands are ten in number. The chief is Owyhee; or, as the Missionaries now spell it, Hawaii. Some of these islands are very mountainous.—One summit on Hawaii is 15,000 feet high. They are in many places very fertile. The population of these islands is estimated at 130,000. They are all now under one government, consisting of a king and a body of chiefs. The morals of the inhabitants when visited by Capt. Cook, and before Missionaries had witnessed the influence of the gospel on them; are described as lamentably debased. They were polluted by vices of the most revolting nature.

The Missionaries found no written language among the inhabitants. They have given them a written language; and have printing presses in operation. These American Missionaries had been very successful. In the year 1822, they received a valuable accession to their strength in Mr. Ellis, an English Missionary, who came from the Society Islands, and could speak fluently the Otaheitan, or, as they now speak the Tahitian language. He found such a striking resemblance between the Tahitian and Hawaiian dialects, that in a few weeks he was able to preach fluently to the natives. Since that, other American Missionaries have been added. They have now six Missionary stations, at each of which a church has been built by the chiefs. And schools have been opened, in which more than a thousand scholars are taught. Every sabbath the churches are crowded by decent and attentive audiences. The natives begin to assume the dress, and copy the manners of the American nation.

The most pleasing intelligence is received from Mr. Richards, Missionary at Lahina, in the isle of Maui. So signally has God crowned the labours of this pious Missionary and his wife, that in less than two years, a nation has been rescued from the most de-

basing idolatry, and multitudes have been led to the blessed Saviour.

It appears by the last accounts, that most of the wives of the Missionaries at these islands are in a bad state of health. The cause, the editor of the *Missionary Herald* supposes, is to be found far less in the climate than in other circumstances; which are supposed to be, 1st, *the severity of their domestic labours and cares*; and 2ndly, *Exposures and privations*, owing to the want of suitable dwellings. Mrs. Whitney was suffering from dropsical symptoms, and most of the others materially from debility. Mrs. Bingham and Mrs. Stewart, were both confined to their couches, as Mrs. Richards had been the greater part of the last eight months. Mrs. Bingham had for some months exhibited more symptoms of an im-

paired constitution than at any former period since she left America. In the case of Mrs. Stewart, it was the general opinion that a removal to a colder climate, afforded the only chance of saving her life. In pursuance of this, Mr. S. and wife, with his family, embarked on the 17th of October last, for London, on board the British ship *Fame*; the master of which, Captain Dale, generously gave them a gratuitous passage.—They arrived at Gravesend on the 19th of April, and the health of Mrs. S. had somewhat improved. They hoped to leave England for the United States, early in June last. Mr. Stewart and his wife, with their two children, and Betsy Stockton, their assistant, arrived lately at New-York. Mrs. S.'s health, we rejoice to say, is greatly improved since their arrival in their native land.

OBITUARY.

DIED, at the village of Claverack, State of New-York, on the 16th of August, in the 77th year of his age, the Rev. John G. Gebhard, Senior pastor of the Reformed Dutch Church at that place. He was born on the 2d of February, A. D. 1750, at Waldorf, in Germany. He received his classical education at Heidelberg; and he completed his theological studies, and was licensed to preach, at Utrecht, in Holland. In A. D. 1771, he emigrated to the United States; and officiated in the ministry in Pennsylvania for about three years. In the month of November, 1764, he was called to the town of Claverack, State of New-York, where he continued until the day of his decease. He officiated in the holy ministry 54 years. "Blessed are the dead which die in the Lord."

Died, lately at Basking Ridge, Mrs. Henry, a plain, diffident, and unassuming Christian; and a member of the church at that place. Her little flock, under her husband's and her own guidance, were always remarkable for superiority and accuracy in reciting their catechism and hymns. This humble woman displayed the triumphs of divine grace in her last moments. She felt no doubt nor difficulty about her soul, and its happiness with the Lord Jesus beyond the grave. But she felt acute agony of mind at the idea of a separation from her infant! her children! and her husband! She did not see—she did not feel how she could ever give them up! Her prayers and supplications were incessant and earnest that divine grace might calm her mind, and bring it into an entire submission. On the night before her decease, she fell into a kind of

dreamy slumber; interrupted with sighings and ejaculatory exclamations. In the morning she awoke; and remarked, "What a charming night I have passed! my soul is at entire peace! my doubts and difficulties are all gone! I can now very cheerfully give up all my children and all I have in the world! Now I have a desire to depart and be with Christ, which is far better! I am no longer in a strait between two! To me to die is gain," &c. She continued in the enjoyment of this interesting state of mind, and holy communion with God, until she fell asleep in Jesus. How much more happy and glorious is the death of this humble disciple of Christ, who left the world without earthly fame, than the death of the greatest statesman, or warrior, or philosopher, who expires covered with the glory which men can bestow, but descends with infamy into everlasting ruin! Oh! let me die the death of the righteous, and let my last end be like this!

Died, at his residence in Chatham-street, New-York, G. Janeway, Esq. a venerable member of the Middle Dutch Church, aged 84 years.

Died, at his residence in Chamber-street, James Kip, Esq.

Died on the 10th of Sept. Miss Cornelia Beekman, greatly lamented by a numerous circle of friends and relatives.

"When blooming youth is snatch'd away
By death's resistless hand;

Our hearts the mournful tribute pay,
Which pity must demand.

While pity prompts the rising sigh,
Oh! may this truth, impress'd

With awful power—"I too must die!"—
Sink deep in every breast."

THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. I.]

NOVEMBER, 1826.

[NO. 2.

Religious Communications.

THE HAPPY CHANGE LONGED FOR.

A Funeral Sermon, preached on the 12th of March, 1826, on occasion of the death of the lamented Professor Woodhull, of Rutgers College; by W. C.

BROWNLEE, at that time Professor of Languages in the College.

PRACTICAL SERMONS.

No VIII.

"I have a desire to depart, and to be with Christ, which is far better."—PHIL. i. 23.

The mere fact of giving utterance to vows and desires on religious matters, even in language the most impassioned; or in pathos inimitable, can afford us no satisfactory evidence of the true character and condition of a person. Such vows and desires may proceed from the devout man. They may proceed, as they often have proceeded, from the lips of the unsanctified.

The lips of Balaam, who professed great humility in the presence of Jehovah, but whose rebellion was consummated on the field of battle where he fell fighting against God and his Christ, did utter the words, "Let me die the death of the righteous, and let my last end be like his."

The unprincipled statesman, whose mighty mind was wholly devoted to the passing scenes of this world, when involved in irretrievable ruin, utters his vows and desires of leaving the

scenes of his disappointments and wretchedness! The warrior, who has carried his triumphant standards over many a field of carnage; but whose time at last has come by the just retribution of God; and who is thrown from the dizzy height of his elevation; a man of blood, detested and pursued by the maledictions of the widow and orphan, earnestly seeks for relief in death, from the scenes of his mortification and disgrace.

The unbeliever, who has braved public opinion, and has scoffed at every thing holy; when he finds his earthly treasures exhausted, his credit ruined, his constitution destroyed, and his soul agitated by a thousand distressing anticipations—does pray, as he never prayed before, that death would come and ease him of his woes!

This is not the result of any sound principles. It is produced solely by the pressure of misery and despair; and the pressure of these the ignorant and vicious mind feels more than ten thousand other acuter pains, which are, indeed, set before them.

in fearful array; but which are far distant, and not yet felt.

But when a good man—when a devout Christian, such as the Apostle Paul, whose mind is prepared for every issue, takes a calm view of the condition of humanity; diversified with many transient joys, and with many dark sorrows; whose mind did enjoy the pure and elevated pleasures of the Christian life; who has often looked death in the face; whose eyes have pierced the darkness which hovers over the valley of the shadow of death; and who has looked on the holy vision of the mountains of glory; who has looked up to his Judge; to the tribunal; to inflexible justice; to the irrevocable sentence; to the transporting joys of Paradise—when we hear such a man, with all these before his eyes, breathing out his vows and desires to depart, “I have a desire to depart, and to be with Christ”—it instantly occurs to us, that it must be the result of principles and motives entirely different from those of the former characters; when his soul aspires after that change, the very approach of which fills the mind of the intelligent and reflecting sinner with horror!

This suggests to us our plan of discussion.

I. We shall explain the views and principles involved in this exercise of the Christian, who gives utterance to the wish in our text.

II. We shall consider the motives by which he is guided in this choice. “*I have a desire to depart and to be with Christ, which is far better.*”

I. We shall explain the views and principles involved in the exercise of the Christian, who utters this vow.

First.—It indicates the deep conviction of the Christian, that his life and all things in the events of life, are under the control of divine wisdom and sovereignty.

“*I have a desire to depart.*” It is not the language of the suicide—it is the language of the intelligent

Christian. He looks on the world and its busy inhabitants: He sees around him God’s kingdom of nature, and the subjects of his moral government; and over the whole he sees innumerable proofs of the active hand of the Almighty. He looks to the heavens, and sees every where the proofs of infinite wisdom and uncontrollable sovereignty. He looks up to the throne of God, and worships “the King eternal, immortal, the only wise God:” who uttered his command and all things rose into being; and who in his kingdom of Providence established over them, “worketh all things after the counsel of his own will.”

Hence he feels a perfect conviction that his being is wholly in God’s hand: that “none of us live unto ourselves; that none of us die unto ourselves; that whether we live, we live unto the Lord; and whether we die, we die unto the Lord; that living and dying we are the Lords.” Hence he is assured that he has no more control over his existence at the present moment, than he had over that moment in which his immortal soul was, like a spark of immortal fire, struck into being by the immortal hand. Hence he can establish no kind of connexion between this moment and the next moment; so that his existence this moment should be the cause of his existing the next; hence he cannot add to the days of his years.

He feels the same solemn conviction relative to all the events of life. His health and sickness; his prosperous days and sorrowful hours; the joys and the relationships of life; the ties of the tenderest nature, and every thing touching them were formed, and given, and continued, and taken away by acts of divine sovereignty; while a solemn voice of warning attends every charge and every removal, “Be still and know that I am God.” And the devout Christian would as readily think of controlling

the raging elements ; or of changing the laws of nature, as he would of opposing the laws and regulations of Providence, and the holy will of his God!

Second.—A confident belief in the divine sovereignty, will check the rising murmur under the afflictions of humanity; and it will repress the rash and impatient desire of leaving the world before his time. "I have a desire to depart." He utters no *will of his own* : he sets up no opposition to the divine will ; he simply breathes out his humble desire.

Now, there are afflictions which fall out in the lot of human nature, which send over our souls the deepest gloom of bereavement ; and there is *that* in us which prevents the cordial expression of our acquiescence in the divine will. Nay! there are in the meekest of us, the unextinguished remains of sin ; the motions of rebellious habits not yet entirely subdued. And in those hours of anguish, when we labour under overwhelming bereavements, these evil principles put forth their power—the stronger, it may be, as it is their dying struggles in us, they put forth their power; and they stir up rebellion in our hearts, and send execrable murmurs to our lips. "*All these things are against me*," said the venerable patriarch when mourning over a domestic privation. "It is enough! now, O Lord, take away my life from me, for I am not better than my fathers," said one of the best of saints ; and one who ascended up, charioted by angels to Heaven, without tasting death. And Job, a man perfect and upright, when bowed down under unparalleled bereavements, uttered, in the bitterness of his soul, a curse on the day wherein he was born.

But just let that soul that is broken by afflictions, raise his eyes from the dust, and let him penetrate by faith the dark cloud which is spending its fury on him; and just let him look to the throne of the Eternal God of truth; and as he looks, let him call

forth a vigorous faith; and in the confidence of this faith let him say, "The Lord God omnipotent reigneth." "He worketh all things after the counsel of his own will." But sovereignty acts in concert with divine love; and divine love utters its consoling voice amid my darkest sorrows, "All things shall work together for your good." "What you know not now, you shall know hereafter." The earth is not your Heaven! But its sorrows and its pains are controlled by divine love; and by it they are made a part of the great moral system of means to sanctify your souls for immortal glory. Look we, therefore, to the end of things; look we forward to the day of God's finished work. Then, when I shall be in my place in the circle of glory, in my everlasting home above; I believe—I know—I am sure that I shall see reason to bless God for all my afflictions, even for those of them which wrung my heart with the deepest anguish.—They wrought out my purification, and hastened my escape from the earth to the palace of my God!

And, as the Christian thus exercises his faith and confidence in the providence of his Saviour, he will feel how salutary their effects are on his soul. Not so delightful to the eye of the spectator is the summer evening's sun, when it breaks from behind the dark thunder cloud, and pours through its rich mellow beams a thousand charms over the fresh and glittering landscape; as is the joyful light of the Sun of Righteousness springing up in the midst of darkness on the afflicted Christian's heart, spreading over him the serene joy of resignation and peace!

Third.—The conception which the dying Christian forms of death, is here beautifully expressed by the Apostle. "It is a *departure* and a *being with Christ*."

In consequence of some singular impressions conveyed to our minds in early life; and heightened, perhaps,

into a kind of reality by the pencil of the painter, and by the dreams of poet, wrought up into imposing fiction, our imaginations have formed strange ideas of death. We conceive it to be a being of real existence; a phantom of some hideous and undefinable aspect, moving invisibly in the mist of darkness, and silently taking its aim at us, being ever ready to pierce us with its fatal dart! And it costs us an effort to shake ourselves free from these imaginations.

The figurative and symbolical language of Scripture employed in the descriptions of death, convey to us the idea purely of terror. "I heard a voice saying come and see." And John beheld, and lo! a pale horse passed before him in vision; and "he that sat on him was death, and hell followed him! And Job conveys his terrific description in one word, "The King of terrors!" And, indeed, no language can convey an adequate conception of it. No thought can conceive its terrors in its relation to the wicked. It is the "King of terrors!" It is the crowned headed prince over all the most horrible things in nature! It sends a withering blast over all their prospects in life. It renders the anticipations of the future to them insupportable! It dogs their steps through all the beaten path of debauchery and atheism! It sits as a heavy load on their breasts amid their profane revelry. Its cold touch quenches the light of hope and joy! And its grasp carries them off to a horrible and public execution on the fields of eternity!

But oh! how different is the idea of death set before the Christian? To him it is nothing more than the hand of his God, laid gently on him in his sovereignty and his love; dissolving the union of soul and body, and taking to pieces his earthly tabernacle; and the laying of it up in safe keeping till the bright morning of the great day, while the immortal soul ascends to the bosom of his father God.

"It is a departure," moreover, and a "being with Christ." It is a departure from this primary and infantine state of being, to his mature and eternal state. It is a "departure" from this state of discipline and preparation in the militant Church, to the hallelujahs of the perfected saints in the Church triumphant! It is a departure from earth to Heaven; a departure from the fellowship of men, in their mortal bodies of sin and pain, to the communion with men in their immortal state of holiness and happiness; and it is a "being with Christ in the vision and fruition of his presence in the New Jerusalem."

Fourth.—Into this exercise of the Christian, there enters a confident belief that a "departure" from this world is immediately followed by a "being with Christ."

This belief is founded on the divine testimony expressed in various ways. In the parable of Lazarus, our Lord said, "The poor man died, and was carried by angels into Abraham's bosom;" and the whole narrative shows that the soul of Lazarus was *actively* engaged in his state of *comfort* and *glory*. And of the righteous, the prophet testifies that "they die;" that "they enter into peace;" that "they rest on their beds, each one walking in his uprightness."—John beheld in vision the redeemed in glory, clothed in white robes, with palms in their hands, and singing the hallelujahs of glory. Our Saviour establishes this beyond contradiction, in his assurance vouchsafed to the dying penitent, "Verily, to-day shalt thou be with me in paradise." And the Apostle, in another place, couples the expressions "*absent from the body*," and "*present with the Lord*," in such a way, that it cannot be taken in any other sense than as an assurance that the one condition followed immediately on the other.

Besides, if he had not acted under this assurance he could not have uttered the passage in our text, "To

depart, and to be with Christ, which is *far better*." For if his being with Christ in glory, did not follow immediately his departure from this life; or if his soul were to slumber in a state of insensibility, or inactivity, and non-enjoyment till the day of the general judgment; then it follows, that Paul, from the day of his death, to the morning of the day of judgment, would necessarily lose all that happiness and glory, which he had with his Lord in this state: that he would lose for an incalculable length of time, all that "*joy unspeakable, and fulness of glory*;" which, by the testimony of Peter, the Christian does share in this earthly house of his pilgrimage. In that case he could not with propriety have employed the words in our text. It could not be said that it was for him "Better to depart." It would have been to him a loss, an incalculable loss, for a succession of ages which no man could number!

Nor may I neglect to notice the strong light thrown on this interesting truth of the gospel from the translations of Enoch and Elijah. These illustrious saints "*were not; for God took them*." They were translated to Heaven, without drinking of the bitter cup of death. They were taken to Heaven in their entire persons, souls and bodies; and their translation is recorded to give us an assurance that there is a place of rest and glory provided for us; when we leave this world. And, moreover, these men, Enoch, and Elijah, were as Moses was; they were not in a state of non-enjoyment, or insensibility; they were in the active enjoyment of "*glory*." And strong is the light which Luke throws on this in his narrative of our Lord's transfiguration. "And, behold there talked with him two men, Moses, and Elias, who appeared in glory, and spake of his decease."—Luke ix. 31.

[*To be concluded in our next.*]

Reviews and Criticisms.

No. VI.

Review of the Argument in behalf of the Authenticity of the Text of the Heavenly Witnesses.

"There are three that bear record in heaven—the Father, the Word, and the Holy Ghost: and these three are one."

1 JOHN, v. 7.

"*In sua bonitate commendatur lectio, quæ auctoris cogitandi, sentiendique modo, stylo, scopo; cæterisque—exegeticis, ut contextui, adjunctis, oppositis—sive historicis omnium convenientissima*"

Griesbach, *Proleg. Nov. Test.* p. lix.

MY DEAR BRETHREN,—In a former number on this subject, I endeavoured to establish the following positions: that the Greek manuscripts to which Griesbach and his followers give the preference, are liable to very serious objections; inasmuch as they may all be traced to the Alexandrine source; and, that those classes of MSS. having been avowedly *corrected*, that is, as we think, *mutilated* by the hands of Eusebius, are greatly inferior in point of integrity, to those of the Byzantine class. And we admitted that we were willing that a decision be made on our verse from MSS. of the genuine Byzantine source.

By the *genuine* MSS. of the Byzantine class, I mean those which existed before any *revision* of these

MSS. took place. We have good testimony, particularly that of the Western or Latin Church; that our verse was in their ancient MSS. and therefore, in justice, it ought to have been in *all* the editions of the Greek Vulgate. For, in my view of it, the case admits of proof, strong even to demonstration; that for two reasons which I shall adduce in their place, the testimony of the Western Church is clearly to be preferred to that of the Greek Church, in this matter.

And, here let me pause a moment, to notice a thing which has often forced itself on my mind. Amid the doubts and difficulties with which the Biblical critic occasionally finds himself beset, the pious mind will distinctly perceive, and devoutly acknowledge, the hand of the Divine Preserver of the doctrinal purity and integrity of the sacred text. Copies of the Scriptures were multiplied to a great extent over the face of the Churches at the earliest periods. And when it happened that in one section, or nation, the carelessness of transcribers, or the malignant purposes of an enemy, or the cowardly jealousy of a friend, had committed an injury on the sacred text; an abundance of witnesses started up in other sections and nations, to correct, to restore, and to preserve the integrity of the whole.

Over the whole history of this, the eye of the scholar cannot but recognise the supervision of an invisible hand, mysteriously bending every design, and overruling every event, to the establishment of the perfect doctrinal integrity of the Holy Scriptures. It has excited the amazement of the man of letters; and it has called forth the admiration and gratitude of every pious critic. In the midst of his speculations he pauses; and with the ancient documents and evidences in his hand, he feels himself constrained to exclaim, It is thy hand, O God! Sovereign of

the Church—the guardian of truth throughout all generations; who hast thus most faithfully given effect, in the irresistible movements of thy providence, to thine own words: “If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” “Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, ’till all be fulfilled.” In the monuments reared over the fields of antiquity, in the documents collected by the scholars of all ages and countries, I perceive bright and convincing proofs exhibited to every mind, that He who hath said it, shall make it good. And from his unchangeableness, illustrated amidst all the changes of men and things, we gather a divine assurance that he will keep his word pure and entire, until the last trump shall tell the closing hour of time!

In the last number, I offered the outlines of circumstantial evidence, in behalf of the authenticity of our verse. The following is positive internal evidence.

First.—The connexion of our verse with the Apostle’s argument, exhibits an internal proof of its authenticity. If we read the sixth verse in connexion with the eighth, as the copies of our opponents do, we shall perceive a repetition very unworthy of an inspired writer; and, withal, such a want of energy, as strongly induces us to conclude that it never was so left by John. For instance, thus it stands in their copies: “The Spirit beareth witness, because the Spirit is truth; for there are three that bear record, the Spirit, and the Water, and the Blood, &c.” Does not this reading make the Apostle repeat the expression, “the Spirit beareth witness;” “the Spirit beareth record:”

and that too, without any conceivable reason?

It is to be regretted, that many on the other side of this question, take no notice of this consideration. Whether it be owing to the conviction that they cannot better the thing, I shall not pretend to say. But of this I am certain, that one learned man, whom I claim for our side, has, by way of trying the force of a concession; or, rather by showing his most amiable disposition in being very obliging to the other side, admitted that the whole passage may be deemed complete without our verse; and has rendered the casual particle *ετι*, "*thus*."*

It is deemed enough to reply, that this does not help the matter, as any one may perceive by repeating the passage with this rendering of the particle *ετι*.

The learned Porson, who was as superior to the most of men as a Greek scholar and a *witty* writer, as he is inferior to many as a theologian; has tried to enervate this argument, and to show that there is no useless repetition. "If the *Spirit* that witnesses in the sixth verse, be the Holy Spirit, which I think cannot be doubted, *because the Spirit is truth*, why is the epithet" (holy,) "after being twice omitted, added in the seventh verse, to mark a distinction without a difference?"—(Porson, Letter XII.)

To this I beg leave to reply, that it will seldom subserve a cause to build an argument on the peculiar phraseology of detached portions of an author. This may be strikingly illustrated in what is before us. In almost every page of the sacred volume the third person of the Most Blessed Trinity is made known by the names Spirit, and the Holy Spirit, applied to him indiscriminately. In fact, the inspired writers afford us no general rule, without exception by their own practice. The very opposite is the case. Compare Eph. iv.

30, with 1 Thess. v. 19, and 1 Cor. vi. 19, with 1 Cor. iii. 16. We can, indeed, perceive one particular distinction; and one that is carefully observed in general, if I mistake not, by the inspired writers of the New Testament; and it is in point to show the error of the learned man, in the above quotation. As the Father is a *spirit*, and as the Son is also a *spirit*, there is a necessity, and a beauty in applying to the third person some distinctive epithet, as for instance, *holy*, (because he is the Sanctifier,) to distinguish him *when he is mentioned in the order of the three persons, and in connexion with the other two persons*. Hence we do find this so applied to him: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Hence there is not only no foundation laid in the style of the Holy Scriptures, to support the learned man's remarks; but there is something positively hostile to it. And hence the phraseology of our text is precisely such as any other authentic verse would be.

Every exertion has been made by the writers on the other side, to account, in a plausible manner, for the actual existence of our verse. They seem generally to suppose that it was a *gloss on the eighth verse, by some well-meaning but weak interpreter*, who was anxious to find the doctrine of the Trinity in the earthly witnesses.

But, the seventh verse *cannot be a gloss on the eighth verse; and it never was*. In the first place, no man who is acquainted with the history of this mode of spiritualizing, will so far commit himself, as to affirm that this mode of interpreting was known in the Christian Church, before the times of St. Augustine. It is a fact established by the clearest historical proof, that that father *invented* that mode of interpreting. But we can

* See C. Butler's *Horræ Biblicæ*, vol. i. p. 382. Lond. edit. of 1817.

produce genuine quotations of our text, some ages before that of Augustine.

Besides, our opponents conceive it to have been added originally on the margin, as a gloss on the eighth verse. And this supposition necessarily implies, that, in their opinion, the orthodox must have made this gloss. Dr. Marsh, and others, do not hesitate to assert this.

Now, this appears to me to be a supposition made directly in the face of the numerous facts, spread out in that controversy, which was carried on in those ages between the orthodox and the heretics. Our verse, as every scholar knows, was quoted by Cyprian and Tertullian. But allowing, for a moment, that it was not quoted, it must be admitted that it was generally received, at any rate usually quoted, without contradiction in the fourth and fifth centuries; for instance, by the bishops of the African Church, in the presence of King Hunneric: by Phoebadius, and Eucherius. (See Nolan, p. 301.)—Hence our verse, if a gloss on the eighth verse must have been invented previous to this; that is, during the ages when the contest raged between the Church and her enemies, the Arians and Sabellians, relative to the person and Supreme Deity of Christ.

Now, every scholar, I think, will admit, that if our verse had been thus expressed, "*The Father, and the Son, and the Holy Ghost*," the utmost strength of argument would have lain against these heretics, and on the side of the doctrine of the Church.—But, on the other hand, by making it run thus: "*The Father, the Word, and the Holy Ghost*," the strength seemed to lie as decisively on the Arian and Sabellian side. Or to say the least, their interpretation of it, thus expressed, appeared to them unspeakably easier, and more plausible to their disciples. And many of the orthodox seemed also to think so; for they thought it helped their cause

to quote the text thus: "*The Father, and the Son, and the Holy Ghost*." But let it be carefully observed that our verse in all copies runs thus: "*The Father, and the Word, and the Holy Ghost*." On the supposition, then, that the orthodox did invent our verse; they must thus, even according to their own avowal, have invented a gloss, in terms much more favourable to the heretics, than to their own mode of explaining the verse.

In the second place,—Our verse could not be a gloss originally on the eighth verse, for this reason, and I shall add no other. The Fathers, since the days of Tertullian, and all scholars, so far as I can discover, determined that the word *us*, "*unus*," when opposed to *us*, "*unum*," always implied a person, as opposed to "*substance*," or "*thing*," expressed by *es*. This criticism, I believe, originated with Tertullian. And we are certain that that most eminent scholar, Porson, has approved of it.*

Now, this canon being adopted, on the supposition that the seventh verse is a gloss of interpretation, originally formed on verse eighth, and placed on the margin; then this consequence must follow: The words in the seventh verse, or the gloss, "*καὶ ὁ πνεῦς ἐν ἡμῖν*," "*hi tres unum sunt*," when applied to the eighth verse as its explanation, will make *the spirit, and the water, and the blood*, "*es*" *one thing, one substance with the spirit*! Thus, the orthodox, according to the gentlemen on the other side, must have written so absurdly, I should say, so impiously, that they could have easily been convicted of blasphemy! There is no alternative in this conclusion. Either the orthodox never wrote this verse as a gloss, or they wrote blasphemy. Either no scholar wrote this as a gloss; or he wrote absurdity and nonsense!

* See Porson's Letters, p. 240; and Nolan, p. 277.

"I must question the seriousness of any man," says Nolan, (Inq. p. 301, note,) "who will persist in declaring, that he believes the latter verse, (which is directly in favour of the heretics' notions, and in opposition to the authority of Tertullian and Cyprian,) could have been invented by any member of the African Church: or that any authority could have gained its admission in this form, into the received text of that Church; but that which is derived from the implicit conviction of its members, that it was written by St. John the Evangelist."

We strengthen our argument taken from internal evidence, by taking into view the particular design of John in this Epistle. In his days two dangerous sects were busily spreading the poison of their heresy, the Cerinthians, and the Nicolaitans.—Their errors may be reduced to these two fundamental points. They denied that *Christ was the Son of God*; they denied that *He was come in the flesh*. Unbroken tradition declares that John wrote his Gospel and his Epistles, to counteract this heresy.* And there is abundant internal proof in his Gospel, and first Epistle, that such was his main design. He asserts his supreme Deity in the beginning of his Gospel; and shows that Christ is *come in the flesh*. He exhibits very fully, the testimony of the *three heavenly witnesses* to these points: we have quoted these already (in number 2d;) and in his first epistle, I think it is plain that he is recapitulating what he had said more fully in his Gospel. The heretics professed to believe in a *trinity*; but they held it in an erroneous sense. To reform this abuse, and to give the Church a correct idea, he declares the true doctrine of the Most Holy Trinity. He distinguishes the *persons* by masculine terms, "*οι υιοι*;" and the one deity "*το θεον*," by a neu-

ter term "*ο πατηρ*." These heretics had denied that Christ is the Son of God, in a sense which made him the Father's equal. John brings the testimony of the heavenly witnesses to this. *For where is the earthly testimony that could establish this? And it could not be established in the Church without testimony from witnesses.* The heretics denied that Christ is come in the flesh. This was a point which came fairly within the range of earthly witnesses. He does bring the testimony of the earthly witnesses, and records it in the context. "*He came by water and by blood.*" "*There are three that bear witness on earth—the Spirit,*" by his miraculous gift, "*and the water*" of holy baptism, "*and the blood,*" symbolically set forth in the Holy Supper; and, by which, as witnesses, a continuous testimony is set forth in the Church to our Lord Jesus Christ as our Mediator, and to his accomplished work of atonement.

"Now," as an able writer observes,* "this appeal to the witnesses is as obvious, as the argument from it is decisive: those who abjured the *divinity* of our Lord, being as naturally confuted by the *heavenly witnesses*, as those who denied his *humanity* by the testimony of the *earthly*. Viewed with reference to these considerations, the Apostle's argument is as full and obvious, as it is clear and decisive; while it is illustrated by the circumstances under which the Epistle was written. But let us suppose the seventh verse suppressed, and he not only neglects the advantage which was to be derived from the concession of his opponents, while he sums up "*the witness of men*;" but the very end of his Epistle is frustrated, as the main proposition is thus left unestablished, that "*Jesus is the Son of God.*"

Now, let us add to this, what to me appears strong and decisive, the sen-

* Irenius, Advers. Hæres. B. lii. cap. xi. Nolan, p. 264, &c.
Vol. I.—31.

* Nolan, Inq. p. 277.

Spring had already spread through this vale its softest zephyrs; and clad its summits with the gayest verdure, when I left my lodgings intending to climb to yonder mountain's brow, in order to enjoy its extensive view. It was in the afternoon when I set out. The walk was not long; but the ascent proved steep, and sometimes dangerous. At length having reached the desired spot, and being seated on a patch of green moss; charmed with the sublimity and beauty of nature, my thoughts grew irregular and wandering. I yielded to the pleasurable emotions that arise in passing from fatigue, to a state of rest; but the transition wrapped my senses in a sweet and gentle slumber. All was forgotten in a moment! The mountain and the world fled away; and I found myself in the midst of spirits of former days; who conversed with me unrestrained; and satisfied my inquiries with the utmost affability. From one I was desirous of knowing the circumstances of his departure from the other world; to which he replied by the following description: "Emaciated and weakened by disease, Death overtook me in the midst of the pilgrimage of life; and while in the possession of every faculty of my mind. His coming was unexpected, as his grasp proved cruel and relentless. Midnight had passed, and the clock tolled *one* with a hollow note, sounding long—when a sudden coldness struck my extremities; and by a slow but steady progress, sought my heart. My pulse became faint and feeble: my breathing slow and difficult. The powers of life declined, as the moment of dissolution approached. The moment came—the connecting tie severed: the soul fled into eternity; and God appeared to its vision in the twinkling of an eye. But Oh! the surprise—disappointment—shame. No hope! No remedy! No change. The loss of a misspent life, I shall weep, and grieve, and mourn forever. Days so precious, wisely improved, would have made the exchange an eternal joy. Days wasted upon follies and employments so stupid, and unworthy of the noble creature man! Days given for a noble purpose; but squandered, wasted, lost—forever lost." I inquired the cause of so great a deception. To which he replied: "The spiritual influence of Satan upon the human mind, is astonishingly great. He is ever near, whispering delusions, which pervert the understanding, degrade the soul, and deprive man of every thing that is great and good." I proceeded to ask another question; but my own voice awakened me. The sun was rapidly declining in the west; and when I had reached the foot of the mountain, he was sunk behind the horizon. The rays of morning at this moment beamed full into my apartment. I awoke, and the wanderings and visions of the night, were only a dream. Before breakfast I

walked out, to descry, if possible, that particular pinnacle of the mountain, which might furnish the reality of my vision. Dark clouds were dispersed confusedly over the heavens, exposing the sun only at intervals. At length one more accumulated, thick, and heavy than any, came trembling from the sky, until it reached the mountain; then rolled along its summit to the extreme southern point of that ridge. There it rested; hanging over the vale black, and terrific, yet awfully sublime. Soon rising, however, the winds bore it away, until the bright lustre of an autumn sky hid it from mortal vision. I determined that the point thus signally designated, should be located in memory as the scene of my dream; and transmit it to you as the record of a fact, to which you may attach this vision of fancy.

May Heaven's blessings rest upon you, farewell. A STRANGER.

PROGRESS OF SIN.

"Evil men and seducers, shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13.

I have no doubt that this passage from Timothy, has a particular reference to certain evil workers, which Paul had in his eye when he wrote it. He had spoken of Jannes, and Jambus, those old deceivers, to whom he likens these opposers of truth to which he alludes. But though the passage has this particular, it also has a general application—that wicked men universally grow "worse and worse;" being deceived by their own hearts, and instrumental in deceiving others. That while they are "waxing worse and worse," they are actually deceived, and unconscious of their march in iniquity; a fact which teaches the doctrine that the *progressive nature of sin proves its deceitfulness*.

"The veil which hides the future from us," says some one, "is woven by the hand of mercy." We often seem to indulge a foolish curiosity to look beyond it; but God has in compassion saved us much of that pain which would arise from the anticipation of sufferings to which our corrupt nature exposes us; and which, if foreseen, could not be avoided.—

Yet he has pointed out a path of safety to us ; has given us a lamp to enlighten it, with the assurance that it will end at the portals of everlasting glory, notwithstanding the cloud that is hanging over it, obstructs our immediate prospect. He has admonished us of the deceitfulness of our hearts, and warned us of its evil dictates ; that he who follows them knows not to what vice and suffering this cruel counsellor will lead him— And in nothing does the heart discover more success in treachery than in leading the sinner onward in sin. As the conscience is at warfare with the inclinations of the heart, it leads the blinded sinner downward by such gradual steps, that he scarcely heeds his own progress. It cannot well be conceived that any heart is so callous, as not to be shocked at the wickedness it may be lead on to perpetrate, if it could, at once, see the whole in remote perspective. Among those who have been the successful competitors for the honours of the world, who have gained the very summit to which they aspired, methinks, there have been very few who would have thought a temporary crown enough to counterbalance the blood and souls of men that have been sacrificed to gain it. Even the Roman tyrant, in early life, must have been filled with horror, had some prophetic spirit spread before him the map of his future life, the ruined cities, and desolate empires it contained. He would have thrown away the sword at first, if he had a spark of natural conscience alive, could he have foreseen the heaps of butchered countrymen that must die upon its point. And of all the throng of miserable wretches that have come to an ignominious end, the victims of wasting imprisonment, the block, or the gallows ; probably there has not been one, who, in early life, had the most distant anticipations of what awaited him. We all set out in early life under circumstances more or less

auspicious ; and in our favoured land, there are few who have not the light of our holy religion to shine upon their future path. Under the influence of religious education, the young man steps out into the world with a heart acutely sensible to the truths of religion. He is shocked by the profaneness of scoffers ; his conscience is often deeply wounded from allowing himself to be exposed to their influence. But the vices of others soon become familiar to him, and no longer produce that disgust which he felt at first. He even begins to look with a kind of complacency upon some indulgences which seem almost harmless compared with the great liberties which others give themselves. He ventures at first upon some slight aberrations ; and for each of these his heart suggests some apology. His *business*, perhaps, leads him to some intercourse with men of corrupt principles ; and he feels, therefore, justified in making some concessions to promote his interest, and to escape their animadversions. He, however, is at times not a little alarmed to detect in himself a secret pleasure in those things which he once abhorred : conscience is yet faithful, and is often chastising him for his neglect of duty and sinful compliances. Then he resolves to amend : he sees that he has wandered, and has gone so far that the distance alarms him, and he resolves to retrace his steps at once.— But, alas ! the appetite has become imperious from long indulgences, his companions have acquired too great an ascendancy, he has too long joined himself to their number ; and what operates with much effect to accelerate his ruin, after having so long declined the overtures of the virtuous, they have withdrawn their solicitations and have left him to himself.— Now he begins to take more rapid strides, and hurry onward with greater speed. The voice of conscience is heard from time to time ; but it has become more faint and less frequent,

Amang ither things I tald him, that if he wanted to be a *useful* Minister o' God's sincere truth, he must read his Bible and all gude books. On the other hand, I also told him, that if he aimed at being a *popular* preacher, like our neighbour over the way, Mr. Moderator;" (and he nodded with a good humoured smile to a certain member of the Presbytery;) "then in that case *he should not read at all.*— And verily, sir, *the blockhead has taken this last portion of my advice alienarly?*" B.

SPECIMEN OF WELCH PREACHING.

[The following was selected by a young lady. We honour her taste, and readily give it a place on our pages.—ED.]

At a meeting of Ministers at Bristol, the Rev. Mr. — invited some of his brethren to sup with him; among them was the Minister officiating at the Welch meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing, was the different strains of public preaching.— When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style or composition, &c.; Mr. — turned to the Welch stranger, and solicited his opinion.— He said he had felt it to be a privilege be silent where such men were discoursing; but that he felt it a duty to comply with his request. "But," said he, "if I must give my opinion, I should say that ye have no good preachers in England." "No!" said Mr. L. "No," said he; "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. L. "you are famous for jumping in Wales; but that is not owing, I suppose, so much to the strain of preaching which the people hear, as

to the enthusiasm of their character." "Indeed," said the Welchman, "You would jump too, if you heard and understood such preaching."—"Why," said Mr. L. "do you not think I could make them jump, if I were to preach to them?" "You make them jump!" exclaimed the Welchman, "you make them jump! The Welchman would set fire to a world, while you were lighting your match." The whole company became very much interested in this new turn of the subject; and unanimously requested the good man to give them some specimen of the style and manner of preaching in the principality. "Specimen," said he, "I cannot give you! If John Elias were here, he would give you a specimen indeed. Oh! John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh no!" said he, "I cannot do justice to it.— besides, do you understand the Welch language? They said, "no, not so as to follow a discourse." "Then," said he, "it is impossible for you to understand if I were to give you a specimen." "But," said they, "cannot you put it in to English?" "Oh!" said he, "your poor meagre language would spoil it." It is not capable of expressing those ideas which a Welchman can conceive. I cannot give you a specimen in English, without spoiling it.— The interest of the company was increased; and nothing would do but something of a specimen, while they promised to make every allowance for the language. "Well," said the Welchman, if you must have a piece, I must try; but I don't know what to give you. I do not recollect a piece of John Elias; he is our best preacher. I must think a little. Well, I recollect a piece of Christian Evans. C. Evans was a good preacher; and I heard him a little time ago, at an association of Ministers. He was preaching on the depravity of man by sin; of his recovery by the death of

Christ. And he said, "Brethren, if I were to represent to you in a figure the condition of man as a sinner, and the means of his recovery by the cross of Jesus Christ, I should represent it somewhat in this way:—

"Suppose a large grave-yard, surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings of all ages and of all classes, whom one epidemic disease is sending to the grave. The grave yawns to swallow them, and they must all die. There is no balm to relieve them—no physician there—they must perish.

"This is the condition of man as a sinner—all, who have sinned, And the soul that sinneth, it shall die. While man is in this deplorable state, mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene and wept over it, exclaiming, "Oh! that I might enter; I would bind up their wounds—I would relieve their sorrows—I would save their souls!" While Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of Heaven, to some other world passing over, paused at the sight. And Heaven forgave that pause. And seeing Mercy standing there, they cried, "Mercy! Mercy! can you not enter? Can you look upon this scene, and not pity? Can you pity, and not relieve?" Mercy replied, "I can see;" and in tears she added, "I can pity, but I cannot relieve." "Why can you not enter?" Oh! said Mercy; Justice has barred the gate against me. I cannot, must not, unbar it." At this moment Justice himself appeared, as it were to watch the gate. The angels inquired of him, Why will you not let Mercy in? Justice replied, My law is broken, and it must be honoured. Die, they or Justice must! At this there appeared a form among the angelic band like the Son of God; who, addressing himself to

Justice, said, What are thy demands? Justice replied, My terms are stern and rigid. I must have sickness for their health; I must have ignominy for their honour; I must have death for life. "Without the shedding of blood, there is no remission." Justice, said the Son of God, I accept thy terms. On me be this wrong, and let Mercy enter. When, said Justice, will you perform this promise? Jesus replied, "Four thousand years hence upon the Hill of Calvary, without the gates of Jerusalem, I will perform it in my own person." The deed was prepared, and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered; preaching salvation in the name of Jesus. The deed was committed to the patriarchs; by them to the kings of Israel and the prophets; by them it was preserved till Daniel's seventy weeks were accomplished.—Then at the appointed time, Justice appeared on the Hill of Calvary; and Mercy presented to him the important deed. Where, said Justice, is the Son of God? Mercy answered, Behold him at the bottom of the hill, bearing his own cross! And then she departed, and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping Church. Justice immediately presented him with the deed, saying, This is the day when this boud is to be executed. When he received it, did he tear it in pieces, and give it to the winds of Heaven? No! He nailed it to the cross, exclaiming, It is finished. Justice called on holy fire to come down and consume the sacrifice. Holy fire descended! It swallowed his humanity; but when it touched his Deity, it expired; and there was darkness over the whole heavens. But, Glory to God in the highest; on earth, peace, good will to men."

This, said the Welchman, this is but a specimen of Christianus Evans.

Religious Intelligence.

HISTORY OF MISSIONS.

"Go ye into all the world, and preach the gospel to every creature."

I shall lay before our readers, a brief view of the different Missionary stations in the four divisions of the world, which have been established since the Reformation.

And, afterwards, from time to time, I shall give in detail, from Loskiel, Crantz, Brown, and other authentic sources of information, a sketch of the history of the most prominent missions, which have been in progress more or less successful since that period. And in the outset my pious readers will cordially join with me, in the following sublime, and truly devout supplication of Milton, in behalf of missions:—

"Come, therefore, O Thou that hast the Seven Stars in Thy right hand! Appoint Thy chosen Priests, according to their orders and courses of old, to minister before Thee, and duly to dress and pour out the consecrated oil into Thy holy and ever-burning lamps! Thou hast sent out the Spirit of Prayer upon Thy servants over all the earth to this effect, and stirred up their vows as the sound of many waters about Thy throne. Every one can say, that now certainly Thou hast visited this land, and hast not forgotten the utmost corners of the earth, in a time when men had thought that Thou wast gone up from us to the farthest end of the Heavens, and hadst left to do marvellously among the Sons of these last ages. Oh perfect and accomplish Thy glorious acts! for Men may leave their works unfinished; but Thou art a God—thy nature is perfection. The Times and the Sea-

sons pass along under Thy feet, to go and come at Thy bidding; and, as Thou didst dignify our Fathers' days with many Revelations above all their foregoing ages, since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of Thy Spirit as Thou pleasest; for who shall prejudice Thy all-governing will? Seeing the power of Thy Grace is not passed away with the Primitive Times, as fond and faithless men imagine; but Thy Kingdom is now at hand, and Thou standing at the door. Come forth out of Thy Royal Chambers, O Prince of all the Kings of the Earth! Put on the visible robes of Thy Imperial Majesty. Take up that unlimited Sceptre, which Thy Almighty Father hath bequeathed Thee; for now the Voice of Thy Bride calls Thee, and all Creatures sigh to be renewed."

The Swiss appear to have justly merited the honour of at least attempting first of any of the European nations, to send Missionaries into a foreign land. In A. D. 1556, the Church of Geneva sent out fourteen Missionaries to plant the Christian religion in South America, on the coasts of Brazil,

The Swedes next take the lead in point of an early attention to the spread of the gospel. In A. D. 1559, Gustavus Vasa, king of Sweden, sent pious Missionaries to instruct and convert the inhabitants of Lapland.

The Dutch rank third in the honour of early and zealous Missionary enterprise. Their rich and extensive conquests in the East Indies, opened a door of usefulness, which few nations besides themselves, enjoyed at that time. Soon after the

beginning of the 17th century, and after they had expelled the Portuguese from Ceylon, and the adjacent islands; and some short time after the year 1650, they began to introduce the Protestant religion among the natives. They were very successful, (to say the least, as to gaining numbers) in Ceylon and Java. In the province of Jaffna alone, they had 32 native Churches besides Dutch and Portuguese Churches. Before the year 1720, they had baptized 300,000 natives in Ceylon; and in Batavia, upwards of 200,000.

On the newly discovered continent of America, the Christian religion was successfully introduced among the Indians. In 1646, the celebrated Elliot began his Missionary career among the Indians of the Massachusetts colony. He laboured with success until his death in 1690.

The family of the pious Mayhews, spread the gospel also with success in Martha's Vineyard. The Missionary, Richard Bourne, was stationed over the Indian Church at Mashpee, 50 miles from Boston; and at 22 other small stations he laboured in the gospel, and taught the Indians and their children to read and to write. He was a cotemporary of Elliot.

The mission of the Stockbridge Indians, was commenced in A.D. 1734, by Mr. John Seargeant; who, after very successful labours, was succeeded by the distinguished Edwards, afterwards President of Princeton College. This tribe of Indians moved out into the Oneida country, soon after the peace of the Revolution; and they and their pastor, Mr. Seargeant, the son of the first Missionary at that station, have been under the patronage of the Scottish Society of Missions.

Under the same Scottish Society, the apostolic Brainard, commenced his Missionary enterprise in 1743, first at Kanaameek, near Albany; next at Minisink, and Crossweek-

sung, and other places in New-Jersey. This unwearied, and truly pious Missionary was blessed with much success.

In 1764, Mr. Samuel Kirkland was the first who went out as a Missionary among the Oneida Indians.— In 1766, he returned from New-England, to his station, after having been ordained to the ministry. He took out with him three additional Missionaries and teachers from the Indian school of Dr. Wheelock, of Lebanon, Connecticut. In 1773, the Scottish Society for propagating Christian knowledge, in conjunction with Harvard College, took him under their care. After the war of the Revolution, in 1785 he returned again to his station, and was eminently useful in instructing and converting many of the natives.

The Danish Missionaries, Ziegenbalg, and Plutchow, were sent out to the East Indies, by Frederick IV. king of Denmark. They arrived at Tranquebar in 1706. They soon acquired the Tamul language. They laboured for many years among the natives, the Portuguese, and the Germans. Other distinguished Ministers soon joined them; among whom was Grundler and Schults and Dal. In A. D. 1736, the number of Christian converts at these Danish mission stations amounted to 3517 souls: in 1747, they amounted to 8056. Besides the station in Tranquebar, they had five stations in the country; in one of which the usual number of their audience was, on an average, 1421 on Sabbath days. (Brown, i. p. 202.) In January, 1750, the famous Missionary Swartz, arrived at Tranquebar. He laboured with an apostolic spirit as a Missionary in India for forty-eight years. He preached every Sabbath in the English and Tamulian languages alternately; and also in the Portuguese and German. He died in 1798, aged 72 years.— Never did a man live more honoured and beloved; nor die more sincerely

lamented. The Rajah of Tanjore came to see his body, after it was in the coffin. He bended down over it, and bedewed it with his tears. He covered the coffin with gold cloth, and followed it to the grave in tears. The multitude wailed so loud, that the voice of the Missionaries while singing the funeral hymn, was drowned by the voice of the mourners.— One of the native converts gave this character of him. “Mr. Swartz was full of love to Christ. He used to preach of the love of the Redeemer, until he wept; and then his hearers soon became Christians.” In the year 1806, the late Dr. Buchanan visited these Danish stations. They are still in a flourishing condition. In 1809, at Tanjore alone there were 12,000 native Christians. There are three principal stations at which the apostolic Swartz laboured, Tranquebar, Tanjore, and Trichinapoly.

The Danish mission to Greenland was commenced by Mr. Hans Egede, formerly pastor of the Church at Vogan, in the north of Norway. After encountering difficulties which appear to us almost insuperable, he landed with his wife and four children, and his little colony on the icy shores of Greenland in A. D. 1721. He went out under the patronage of Frederick IV. king of Denmark, and the Missionary College, at his own earnest request. Having through great perseverance, acquired the language of the Greenlanders, he laboured in the gospel of Christ, through the midst of incredible difficulties and distresses, until the year 1736. He then returned home, and spent the rest of his days at Falster island. But, he was not idle: he devoted his time to the interests of this Greenland mission. In consequence of his personal exertions, the mission was prosecuted with great vigor. From 1721 to 1759, eight Missionary stations were formed; and five missionaries and eleven Catechists laboured among the natives. The stations were soon

increased to eleven. About 1800, in consequence of various calamities, the stations were reduced to five. And owing to the late wars between England and Denmark, all communication with Greenland was broken off; and the last Danish Missionary, we are grieved to say, left Greenland in 1812. We can discover no account of the number of converts made during the progress of the mission. The Missionaries had translated the New Testament into the Greenland tongue; also a Hymn Book and a Catechism.

The United Brethren, or Moravians, (of whose religious tenets we shall speak afterwards,) have been zealously devoted to Missionary enterprises, since the beginning of the eighteenth century.

In 1733, Christian David was the first Missionary of the United Brethren, who visited Greenland. He was accompanied by two others.— Their Christian labours were crowned with considerable success. In the course of the eighteenth century, they and their successors formed three settlements. At New-Herrnhutt, the oldest of these settlements, there were 300 converted natives alive in A. D. 1810. At Lichtenfels 298; at Lichtenau 400; in all 998 in full communion. They are still increasing, notwithstanding all the disasters, and epidemic diseases with which they have been visited.

While the Missionaries of the Brethren from Herrnhuth, in Upper Lusatia, were visiting the frozen and inhospitable regions of Greenland; others of them found their way to the glowing regions of the West Indies. In 1732, Leonard Dober, and David Nitschman, commenced their labours in the isle of St. Thomas. And in the course of the eighteenth century, the numerous Missionaries of the Brethren had extended their Christian labours of love to St. Croix, St. Jan, Jamaica, Tobago, St. Kitts, Antigua, and Barbadoes.

The Brethren had as early as 1734.

made a settlement in Georgia, (America,) with a view from thence to introduce Christianity among the various Indian tribes. In consequence of the war between the English and the Spaniards, who attempted to drive them from the country, this pious little colony had to betake themselves into Pennsylvania. In the meanwhile, the Rev. Mr. Spangenberg, who had come out with this colony, returned to Germany. And the picture of the wretchedness of the Indian tribes, drawn by that zealous and eloquent Missionary, made such deep impression on the minds of the Brethren, that immediately twelve Missionaries were nominated for this arduous undertaking. Christian H. Rauch was one of these devoted men. He arrived in New-York in 1739. These Missionaries visited and instructed the Mohegans, the Delawares, the Shawneese, and the Iroquois, or Six Nations; at whose chief town, called Onondaga, two of the Brethren were invited to settle by the chiefs. A flourishing Indian congregation was formed at Bethlehem, which was afterwards transferred to Nain, about a mile distant. The congregation consisted of about 500 natives. They had also schools for children, young men, and young women. In a short time they increased so much, that the Brethren had to divide them. They bought a tract of land of 1400 acres, beyond the Blue Mountains in Pennsylvania, and reared a new town called Wechquetank; and placed the Christian Indians under the same regulations as those of Nain.

The dreadful sufferings to which these two societies of Christian Indians were exposed from the misguided fury and cruelty of the white people (called the Paxton boys,) their massacre at Lancaster, their sufferings in Philadelphia, in A. D. 1764; and their removal in 1765 to their new town on the banks of the Susquehannah, called "*The Tents of*

Peace," are detailed in affecting terms in Loskiel's History of the Missionaries of the United Brethren in America.

So early as 1767; the zealous and enterprising Missionary, Zeisberger, penetrated so far as the river Ohio, and the town of the Seneca Nation. And shortly after this, they had a congregation of Christian Indians at Sandusky, and on the Muskingum. The various wars, massacres, assassinations, and incredible privations and sufferings which presented themselves in melancholy succession, in the history of these humble but apostolical men, and their devoted followers the Indian converts, are detailed with much interest by Loskiel and Brown. (History of Missions, i. pp. 385—492.)

The United Brethren have, at present, five Missionary stations in North America. 1st. Fairfield, in Canada; 2d. Goshen, on the Muskingum, Ohio; 3d. Spring-Place, among the Cherokees; 4th. Sandusky, among the Wyandots and Mingoes; 5th. Flint River, among the Creeks. The number of converts and baptized, is now unknown. In the horrible massacre and fire at Muskingum in A. D. 1781, all their records and papers were consumed. In 1772, the total number of Christian natives on their lists amounted to 720. That truly venerable and devoted man of God, David Zeisberger, died on November 17, 1808, at Goshen, on the Muskingum, in the 88th year of his age. He laboured as a Missionary among the Indians, with an apostolic zeal and perseverance, for sixty years! He spared no pains. He taught those of adult years, and the young, with a singular and enlightened zeal. He was reduced to a mere skeleton by his incessant labours; and was almost blind by age, a few months before his death; but his zeal and fervour were unabated to the last in the holy Missionary cause. He may very justly be

called *the Apostle of the Western Indians*!

South America.—While these Missionaries of the United Brethren were thus evangelizing the Indians of the Northern parts of our Continent, others were busy in the same holy cause in the South. This Southern mission commenced in 1738, on the Rio de Berbice, a Dutch settlement near Surinam, in South America.—Between the years 1748 and 1756, the number of converted natives amounted to about 400. The Missionary, Schumann, was the most successful; but the diseases of the climate, aided by a frightful epidemic, cut off vast numbers. And in 1763, the negroes of the colony rose in rebellion and made a general massacre, and laid waste the whole country.—The Brethren fled to the woods; and after a succession of unparalled dangers and escapes, they found their way to Demerara. This was the melancholy end of the mission to Berbice! (Brown i. p. 497.)

The United Brethren had also several stations in Surinam, (part of Guiana, South America.) Their success has not, however, been in any proportion to the excessive waste of Missionary lives in that sickly country.

In 1735, the United Brethren sent David Nitschman on a mission to the Calmuc Tartars, and to the descendants of the Bohemian Brethren; who, it was supposed, still resided in the mountains of Caucasus. This attempt, however, failed. Other Missionaries did, indeed, reach the Calmuc Tartars, and were received by that singular roving people with some attention; but they have hitherto had very little success. By accounts so late as 1813, the persevering Missionaries were going on with a translation of the Holy Bible into the Calmuc.

In 1747, the Brethren sent two Missionaries into Persia. It was an ill-advised and desperate attempt.—The country was at that time, in a

state of absolute anarchy and confusion. After several efforts to penetrate into the interior, in which they failed, being wounded and robbed of even their clothes, they had to retreat to Egypt. There one of them died. The other after some time, arrived in Germany, to tell his tale of wo! His name, Doctor Hocker,* deserves to be recorded.

About the middle of the eighteenth century, the Brethren attempted a mission to Egypt and Abyssinia.—Dr. Hocker, who had braved the horrors of the mission to Persia, was one of the Egyptian Missionaries. After encountering a long succession of insults and cruel sufferings, from the brutish Mamelukes and Egyptians, the whole affair was abandoned in 1782.

About the year 1752, they commenced their Missionary labours in Labrador, among the Esquimaux Indians. In 1812, they had three settlements there. Three hundred natives had been baptized, and had been received into the Church.

The Brethren's mission to Nicobar, (a cluster of islands in the Bay of Bengal,) was undertaken in consequence of an invitation from the king of Denmark, who had established colonies there. Fourteen Missionaries set sail for these islands in A. D. 1759; but owing to the difficulty of acquiring the language of the natives, and the distressing sickness of the climate, that mission was entirely abandoned in 1787. Mr. Heinsell, who was sent to bring away the last remaining Missionary, sat down and wept over the graves of *eleven* of his beloved brethren who had been carried off in the bloom of youth, and in the midst of zealous labours in the cause of Christ. How sovereign and mysterious are the ways of Providence! But we recognise herein the same hand and counsel by which the Apostle was "forbidden to preach the

* He was a physician,

word in Asia; and was not suffered even to enter into Bithynia."

But of all the Brethren's stations, that at the Cape of Good Hope, is perhaps, the most interesting and most successful. The first Missionary there was George Schmit, a very zealous and enterprising Dutchman. He arrived in 1736. Finding the language of the Hottentots not only very difficult to learn, but also very barren and unfit to convey religious truths to their untutored minds, he first taught them to speak and read Dutch. Having received no small accession of strength by the arrival of more of the Brethren, he enlarged the sphere of his usefulness. Being kindly treated by the Dutch government, which at that time had the possession of the Cape, they selected places for their settlements. The Lord signally blessed the labours of their hands among these savages, who were at that time deemed by Europeans, as but little removed in the scale of being above the brutes. They taught them to read and to write; and, moreover, according to the rules of the Society, each native was taught some useful profession or trade. Since the Cape fell into the possession of the English, the Moravians have been kindly treated, and supplied with every thing which they wanted. They have two great settlements; one at Grace Dale, and the other at Gruenekloof. In fine, all the Missionary stations of the Moravians in 1812, amounted to 32; notwithstanding many had been relinquished by them. They had 157 Missionaries, at least, in active employment; and the number of converted natives were that year reported to be twenty-seven thousand and four hundred. And, besides these, many thousands of the heathen had enjoyed their instructions, who had not been numbered in their congregations. (See Heinsell's Letters; Crantz's History of the United Brethren; and Brown, ii.)

Of the other Christian Missionaries, who are of a later date, I shall give a very brief sketch; inasmuch as I shall give more copious extracts of their history when I come to general details, if our patrons wish it.

In the West India Islands, the *Methodist Brethren* have from the first enterprises of the pious and zealous Dr. Cooke, in 1786, laboured with laudable and persevering diligence and success among the whites; but especially among the blacks. In 1813, the numbers of the Methodist Society in the West Indies, amounted to 15,220. Later accounts show that they are continually increasing to a great degree.

In the glorious field of Missionary enterprises, the *Baptist Brethren* are not behind any of their fellow labourers in the vineyard of the Lord. In 1793, a few Baptist Ministers met at Kettering, (England,) and laid the foundation of their Missionary Society. Mr. Thomas, who had with a truly pious zeal, been labouring already among the heathen in the East Indies, was, in company with that illustrious Missionary, Mr. Carey, (now Dr. Carey,) sent out in 1793. They arrived at Bengal, after a passage of six months, in health, and good spirits. And to this day they have persevered in the good and holy cause; and they have been crowned with unexampled success. They have stations at Calcutta, Serampore, Cutwa, and Dinapore. In 1807, the Missionary station at Rangoon, was formed. In the following years, stations were formed at Goamalty; at Bootun; at Jessore; at Diga, near Patna; at Orrissa; at Agra; and lately at Patna, Bombay, and Columbo in Ceylon. So early as 1811, they had effected translations of the Bible in thirteen different languages and dialects.

The *London Missionary Society* was formed in 1795. The zeal displayed at the formation of this distinguished Society, was never exceeded,

nor equalled in modern times. It gave an impulse to the Churches of Christ throughout all Britain and America; and that zeal has continued to burn with a holy fire and light, with increasing intenseness to our times.

The London Missionary Society first turned its attention to the South Sea Islands. There its success has been unparalleled, particularly in Otaheite, and Owhyhee. It has sent its Missionaries to Tongataboo; to St. Christina; to Bethelsdorf, Zak River; Orange River, in Africa; Namaqua land; to the East Indies; to China; and to Demerara; also to Canada; to Ceylon, Bombay, the West Indies; and to Buenos Ayres, in South America.

The Edinburgh Missionary Society, was formed 1796. The first missions were sent to the African shores, among the Foulah tribes, at Sierra Leone; to the Bullam shore; to the Island of Bananas; and to the Susoo Country. These missions, however, were not attended by any very signal success.

The zeal of the Edinburgh Society, was next directed to Tartary. In 1802, the Society sent out two Missionaries to teach and civilize those barbarians, who dwelt between the Caspian, and the Black Seas. Being encouraged and patronized by the Russian Court, they sent out in 1803, fifteen Missionaries to join these two brethren. In one year five of these missionaries fell victims to the climate. In 1805, five new Missionaries joined their countrymen, among the Tartars. They were at first blessed with some degree of success.—Among the converts, there was a very distinguished young prince, who was allied to some of the principal families of the East. The principal difficulties in the way of the Missionaries, have arisen more from the malignity of the Mohammedans, than from the vice and idolatry of the pagans.—By the persevering hostility of the Turks, whose influence over these

Tartars was very great, these Missionaries have found their difficulties continually increasing; and, at last, to crown their calamities, the present emperor of Russia, whose unchristian policy, conscious that ignorance alone can sustain tyranny, has aimed a deadly blow at the Bible Society of Russia; has, at length, shown such a marked hostility against the Scottish missionaries among the Tartars, that they have been constrained utterly to abandon their post. We have no certain account of the number of converts made by this mission. I am not aware that any particular account of this has ever been published.

The Church Missionary Society of London, was organized in 1800. It is wholly Episcopal. It has hitherto confined its views to the propagation of Christianity among the Africans, and in the East Indies. In March, 1808, their three missionaries commenced their pious labours among the Susoos, in West Africa. But the difficulties and prejudices of the natives against white men, have hitherto been next to insuperable. They had been in the habit of judging all white men, and their intention, from those whom they had known and heard of—the abominable dealers in human flesh—the accursed white men who plundered the shores of Africa of human beings, whom they carried off in their floating hells into slavery.

The Society in Scotland for propagating Christianity, was instituted in Edinburgh, in 1709. This Society has laboured with unceasing pains, and distinguished success, in propagating the gospel in the Highlands, and islands of Scotland.

The Corporation for the Propagation of the Gospel in New-England, was organized before the year 1733. In that year it began its missionary operations among the Naraganset Indians, Mohegans, Pequots, and Nianticks.

In 1800, The New-York Mission-

ary Society, which was formed in 1796, commenced its pious labours among the Indians of the Tuscarora, and Seneca tribes. Mr. Holmes, their Missionary, had some success in rousing the attention of the sons of the forest, to the holy gospel of Christ. Red Jacket was then, as he now is, a shrewd and cunning enemy of the gospel, and of civilized habits. But since that time, the leading Sachems have been against him, and in favour of Christianity.

In 1803, the *General Assembly of the Presbyterian Church*, sent out Mr. Blackburn, (now Dr. Blackburn,) as a missionary among the Cherokees. Other missionaries followed in due time among the other tribes. They are now far advanced in civilized habits.

In 1805, *The Western Missionary Society* sent Mr. Hughes to the Wyandot Indians, and other tribes to the west of Lake Erie. This visit was greatly blessed. It resulted finally, in the settlement of the missionary Mr. Badger among them.

Besides these, I would make honourable mention of the *Society for propagating the Gospel among the Indians and others, in North America*, organized at Boston in 1787.

The General Assembly of the Presbyterian Church, conducted its own missionary business from 1789 to 1802; when it appointed its Standing Committee of missions.

Since 1792, the *Episcopal Church* in the United States, have made collections for missionary purposes.—They have laboured in the frontier settlements chiefly. Their success has not been remarkable.

The Northern Missionary Society of New-York, which has been unwearied in its labours of love in the North and West, was organized in 1797.

The Connecticut Missionary Society, was established in 1798. *The Massachusetts* in 1799. *The New-Hampshire*, in 1800. *The New-Jersey*, in 1801. *The Baptist Missionary Society of Massachusetts*, in 1802.

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The Western Missionary Society, in Pennsylvania, in 1802. *The Piscataway*, in New-Hampshire, in 1804. *The St. Louis*, of Missouri, in 1807.

The American Board of Commissioners for Foreign Missions, was instituted in 1810, and incorporated in 1812.

Brief view of the Missions under the direction of the American Board of Commissioners for Foreign Missions.

JEREMIAH EVARTS, Esq. at the Missionary Rooms, No. 69, Market-street, Boston, is Corresponding Secretary of the Board, and Clerk of the Prudential Committee. To him should be addressed all communications which relate to the appointment of missionaries and assistants, and to the general concerns of the Board.

HENRY HILL, Esq. at the Missionary Rooms, is Treasurer; to whom all letters, which relate to donations, or to any pecuniary concerns of the Board, should be addressed.

I. MISSION AT BOMBAY.

This mission became fixed in 1814. The missionaries are engaged in three principal objects:—the translation of the Scriptures; the superintendence of Schools; and the preaching of the Gospel. The mission has three stations: Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the Peninsula; and is the primary seat of the mission. Rev. Gordon Hall, *missionary; Mr. James Garrett, printer. The widow of the late Mr. Newell resides here.

MAHIM.—Six miles from Bombay, on the north part of the island. Rev. Allen Graves, missionary.

TANNAH.—The principal town of the island of Salsette, 25 miles from

* The death of this lamented missionary, took place lately.

Bombay. Rev. John Nichols, *missionary*.

The missionaries had established 25 schools: 17 on the island of Bombay, and Salsette; and 8 at as many different places along one hundred miles of the adjacent coast. But, of these 25 schools, they were obliged to suspend 10, about the middle of last year, for want of funds. The schools contain, on an average, about 50 scholars. The missionaries are now ready to print the whole Bible, translated by them into the Mahratta language, as fast as the means can be procured.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, October, 1816. It has five stations:—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north of Jaffnapatam. Rev. James Richards, and Rev. Daniel Poor, *missionaries*. Nicholas Permander, *native preacher*.

BATTICOTTA.—Six miles north-west of Jaffnapatam. Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *missionaries*. Gabriel Tissera, *native teacher*.

ODOOVILLE.—Five miles north of Jaffnapatam. Rev. Miron Winslow, *missionary*. Francis Malleappa, *native preacher*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam. Rev. John Scudder, M. D. *missionary*.

MANEPY.—Four miles and a half north-west of Jaffnapatam. Rev. Levi Spaulding, *missionary*. Philip Matthew, *native preacher*.

The blessing of God has attended the labours of the missionaries among the youth in the schools; especially at Tillipally, where those who had been longest in the schools principally resided. A silent, but perceptible influence is also exerted on many natives in the district of Jaffna.

III. MISSION AMONG THE CHEROKEES.

This mission was established in 1817. It has three stations:—Brainard, Creek-Path, and Taloney. And new stations are contemplated at High-Tower, Chatooga, Wills-Town, and other places.

BRAINARD.—Is the oldest station of the Board among the Indians; and is situated within the chartered limits of Tennessee, on the Chickamaugh creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville. Rev. Ard Hoyt, Rev. Daniel S. Butrick, and Rev. William Chamberlain, *missionaries*; Dr. Elizur Butler, *physician*; Messrs. Abijah Congar, John Vail, John C. Ellsworth, Erastus Dean, Sylvester Ellis, and Ainsworth E. Blunt, *assistant Missionaries*; and John Arch, a converted Cherokee, *interpreter*.

CREEK-PATH.—100 miles W. S. W. of Brainard. A school was established here in April, 1820. Rev. William Potter, *missionary*.

TALONEY.—Sixty miles S. E. of Brainard. A school was established here in May, 1820. Messrs. Moody Hall, and Henry Parker, *assistant missionaries*.

IV. MISSION AMONG THE CHOCTAWS.

Commenced at Elliot, in August, 1818. It has three stations; Elliot, Mayhew, and the French Camps.

ELLIOT.—Within the chartered limits of the State of Mississippi, on the Yalo Busha creek; about 30 miles above its junction with the Yazoo; 400 W. S. W. of Brainard; and 145 from the Walnut Hills. Mr. Cyrus Byington, *licensed preacher and missionary*; Dr. William W. Pride, *physician*; and Messrs. Moses Jewell, Joel Wood, Anson Myer, Zachariah Howes, John Smith, and Elijah Bardwell, *assistant missionaries*.

MAYHEW.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 east of Elliot, commenced in the spring of 1820. Rev. Cyrus Kingsbury, and

Rev. Alfred Wright, *missionaries*; and Messrs. Calvin Cushman, William Hooper, Samuel Wisner, Philo P. Stewart, and David Remington, *assistant missionaries*.

FRENCH CAMPS.—A settlement on the Natches road, south-west of Mayhew. Mr. Loring S. Williams, *assistant missionary*.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; 4 miles north of the Arkansaw river; 20 miles from the Arkansaw Post; and 500 up the Arkansaw, following the course of the river. Rev. Alfred Finney, and Rev. Cephas Washburn, *missionaries*; and Messrs. Jacob Hitchcock, and James Orr, *assistant missionaries*.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April, 1820. It has two stations:—Hanaroora, and Wymay.

HANAROORAH.—On the island of Woahoo. Rev. Hiram Bingham, and Rev. Asa Thurston, *missionaries*; Messrs. Daniel Chamberlain, and Elisha Loomis, *assistant missionaries*; and Thomas Hopoo, and John Honooree, *native assistants*.

WYMA.—On the island of Atooi. Messrs. Samuel Whitney, and Samuel Ruggels, *assistant missionaries*; and George Sandwich, *native assistant*.

VII. MISSION TO PALESTINE.

The first missionaries arrived at Smyrna, in January, 1820. Rev. Pliny Fisk, Rev. Daniel Temple, and Mr. King, *missionaries*.

Most of the foregoing missionaries, and assistant missionaries, have wives. At several stations among the Indians, there are unmarried females, labouring as teachers and domestic helpers.

We have received painful intelligence relative to the American mis-

sion in this quarter. Dr. Dalton, in a letter from Sour, of the 29th of October, states, that Mr. Fisk died at Beyrout, of fever, after a few days illness. This invaluable man had made himself master of Italian and Modern Greek; and had nearly conquered, after almost three years' hard study and practice among the natives, the difficulties of the Arabic Tongue, when it pleased his Heavenly Father to call him away from his labours.—Mr. Bird, and Mr. Goodell, had continued at Beyrout, preparing for their work, and in charge of schools.—These had increased to four, in which there were about 100 children. Mr. Fisk, and Mr. King, spent the close of 1824, and the beginning of last year at Jaffa, in the study of Arabic. They were there joined by Mr. Lewis, and proceeded with him to Jerusalem. Dr. Dalton following them thither, they were all present at the Passover in the Holy City; and met on Easter Monday, on the Mount of Olives, at the spot from which Tradition reports our Lord to have ascended to Heaven, and there united in prayer for the coming of His kingdom upon earth, with that multitude of Christians, who, in many parts of the world, make that the special subject of supplication on the first Monday of every month. Mr. Fisk, and Mr. King, returned to Beyrout, in the beginning of June; and Mr. King, soon afterwards, having completed his intended term of residence in these parts, and not anticipating the melancholy event which followed, returned to America.

The *United Foreign Missionary Society*, was formed by the combined friends of missions, in the Reformed Dutch Church, the Presbyterian, and the Associate Reformed Churches.

The *United Foreign Missionary Society* have had under their care the following missions:—

I. Among the Osages of the Arkansaw, comprehending two stations:

1. UNION.—Commenced in 1820.

Situated on the west bank of Grand River, about twenty-five miles N. of its entrance into the Arkansaw.

This station consists of sixteen members in the mission family, and has a school of twenty-seven Indian children residing with them.

2. **HOPEFIELD.**—Commenced in December, 1823. Situated about four miles from Union. Besides the family, there are eleven Indian households, all attentive to religious instructions, and acquiring the habits and customs of civilized life.

II. Among the Osages of the Missouri, comprehending two stations:

1. **HARMONY.**—Commenced in 1821. Situated on the north branch of the Marias de Cein, six miles above its entrance into the Osage River, and eighty S. W. of Fort Osage.

This station consists of twenty-four members, independent of a school of fifty-six children residing with the family.

2. **NE-O-SHO.**—Besides the family there are ten Indian households, pursuing the same course as at Hopefield.

III. **TUSCARORA MISSION.**—Transferred to the U. F. M. Society in 1821. Situated in the Tuscarora village, four miles E. of Lewiston, Niagara county, N. Y.

This station, since Mr. Crane's resignation, has had but temporary supply; though the school was not broken up, nor the Church of twenty-one members neglected.

IV. **SENECA MISSION.**—Commenced in 1811. Transferred to the U. F. Missionary Society in 1821. Situated five miles from Buffalo, near Lake Erie. There are nine in the family at this place; and though the station was permitted to resume its operations only last September, it now enrolls 43 scholars.

V. **CATARAUGUS MISSION.**—Commenced in 1822. Situated a few miles from Lake Erie, and thirty from Buffalo.

This station consists of nine, and

has a school of forty children. The Indians have built a neat chapel at their own expense, which was dedicated last July.

The last three stations have been more closely united. Seneca alone retains its boarding school for the more promising children; and local schools are established among the Indians themselves at all the stations. They regularly receive ministerial and pastoral labours. By this arrangement, the blessings of instruction are more widely scattered, and the expenses are lessened. It has, moreover, met the marked and unlooked-for approbation of the Indians themselves.

VI. **MACKINAW MISSION.**—Commenced in 1823. Situated on the island of Michilimackinack, Michigan Territory.

This station is, perhaps, the most flourishing under the care of the Board. Its location is admirable; its usefulness only limited by its resources. It comprises 17 members. The school enrolls 115; above 60 of whom reside with the family. Four scholars came above 2700 miles, and several more than 1000. The influence of the mission is visible, not only upon the Indians, but upon the surrounding inhabitants. The Church consists of 21 members, seven of whom have recently joined it, and are whites. It is expected that the drafts of this station for ordinary expenses upon the Board, will hereafter be small.

VII. **MAUMEE MISSION.**—Transferred by the Western Mission Society, 1825. Situated on Maumee River, near Fort Meigs, Wood County, Ohio.

This station employs seven individuals, has a school of about thirty children; but its recent transfer does not enable an accurate statement.

There are under the superintendence of the Board, *eighty-nine* persons connected with the different establishments; and 311 scholars, be-

sides *five* youth, at the Cornwall School in Connecticut, and *one* who has been obliged to suspend his studies, on account of ill health.

The United Foreign Missionary Society, was, in the summer of 1826, by the vote of the General Assembly of the Presbyterian Church; and of the General Synod of the Dutch Church, and of the Associate Reformed, transferred, with all its concerns, to the Board of Commissioners for Foreign Missions at Boston.

The Missionary Society of the Reformed Dutch Church, was organized in January, 1822, at New-York. It has had missionaries labouring at Salem; in New-York; at Beaver-Dam; at Princeton, (N. Y.) and Guiderland; (which, by missionary aid, have lately had a pastor, the Rev. Mr. Blair, ordained over them;) at Charleston, in Montgomery county; at Glen; at Rem Snyder's Bush; at the 2d Dutch Church at Oppenheim; at Palatine, and Mapletown; (which, by missionary aid also, have obtained the Rev. Mr. Van Olinda, as their pastor.) It has had missionaries at Union, and Johnstown; at Esquawk Creek; at Ford's Bush; at Le Ray, Low-Ville, and Martinsburg; at Denmark; at Fort Miller, and Argyle; at Fort Edward, Caldwell, and Hoffman; Chester, Johnsborough, Mayfield, Canajoharie, Wilton, Clifton Park, Fayette, Roxbury, Woodstock, Sandbeach, Cincinnati, Beekman, (in the Classis of Poughkeepsie;) also several congregations in and near Manheim; and Cato in the Classis of Montgomery; also one or two stations in New-York; and Yorkville near the city, towards Haerlem.

Of these we shall give particular details from time to time. We have much important missionary ground, and few labourers. We pray God in his rich mercy to send forth labourers into his vineyard.

I may add, that besides sending missionaries to destitute places, our

Board grants annual appropriations to aid in rearing up and strengthening weak Churches. We grant appropriations to Spring-Garden-Street Church, Philadelphia, to Montville, which has now obtained a pastor; and several others.

In the month of May last, *the Home Missionary Society* was organized at New-York. Its grand object is to explore the destitute parts of our country; and to send the gospel in due time to every spot where the standard of the cross has not been reared. Like the United Foreign Missionary Society, its active members are from the various denominations of the Reformed Churches. At present, we do not express an opinion as to the probable results of this amalgamation. Our prayers are that *Zion may flourish in purity of doctrine and discipline, by the preaching of the word!*

A Western Missionary Society has lately commenced its operations from Utica as its center. The Rev. Mr. Schemmerhorn, of the Dutch Church, is, we understand, elected its secretary and agent.

The Board of Missions of the Reformed Dutch Church, has adopted a resolution "to appoint a committee, consisting of seven members* of the northern section of our Church; who shall, with the approbation and consent of our Board, select a suitable, active, and zealous agent, who shall explore the destitute parts of the North and West of New-York, organize Churches, and collect funds for the Board. We indulge the hope that the Rev. Mr. Isaac Wyckoff will accept the agency.

Ruigers College commenced its sessions on Sept. 14th. It has the fairest prospects of success. Already sixty-two students have entered. We look forward with pleasing anticipation to the period when many pro-

* The Committee consists of Rev. Messrs. Ludlow, Ferris, Wyckoff, Rouse, Bronk, Livingston, and Dr. Yates.

missing young heralds of the Cross will come forth from this interesting Institution, to proclaim the unsearchable riches of Christ in the destitute places of our Church. We have the most urgent calls for many pious and orthodox young men to labour as missionaries. The Dutch Church is extending her boundaries greatly.—And there are many places from which our ears hear the impressive call,—“Come over and help us”—and at present we have none to send. We call upon our brethren in the ministry, and our Elders and Deacons: to use all their influence in calling the attention of our different Churches to EDUCATION SOCIETIES.—This is a simple, economical, and very effective way of seeking out and bringing forward young men of piety and talent into the ministry. Will the Presbyterian Church believe it—will the Christian public believe that the great and wealthy Reformed Dutch Church *has not yet one Education Society!* !* Men, brethren, and fathers, this state of things ought not to be. By the honour of your Master, who has so amply given you the means—and by the wants of the poor, perishing souls within your bounds—to whom we cannot find missionaries to send the word of life—we beseech and entreat you to go forward in the good and holy cause. God will bless the pastors, elders or private Christian, who will first step forward and organize an Education Society. And the blessing of them who are ready to perish for lack of the bread of life shall come upon them!

It has been stated in a circular in the Boston Recorder, that the Presbyterian, Dutch Reformed, and Associate Reformed Churches, have pledged themselves to support the

Board of Commissioners for Foreign missions; and that this pledge was given in the deed of these Churches agreeing to an amalgamation of the United Foreign Missionary Society with that Board. For ourselves, we are perfectly willing that the Churches should redeem their pledges, especially in a holy cause of this kind. But for ourselves, we speak in the name of the General Synod of the Reformed Dutch Church, no pledge of support was asked of us, or given by us in that deed. The following is the extract from the printed minutes of the General Synod, p. 30:—“And whereas it is expressly declared that no pledge of support, or recommendation to the patronage of our Churches is understood to be implied in the consent of this Synod; Therefore, *Resolved*, that this Synod consent to transfer the interest of the United Foreign Missionary Society to the American Board of Commissioners for Foreign Missions.” And an extract of this minute was, we presume, furnished to that venerable Board, when the intimation of our agreeing to the amalgamation was made to it. We trust, therefore that the necessary correction will be made before the public and our Churches.

We beg leave to remind our ministers that the annual collection for the Theological College should be made in all our Churches on the First Sabbath of November. Those who have not taken up said collection, are requested earnestly to do it as soon as practicable.

Embarkation of Missionaries.—On the 16th of Sept. last, the Rev. El-nathan Gridley, and the Rev. Josiah Brewer, embarked at Boston for Gibraltar, to proceed from thence to Beyroot, by the way of Malta, to make Syria and Palestine the field of their missionary labours. The Female Society of Boston and its vicinity for Promoting Christianity among the Jews have undertaken to support the Rev. Mr. Brewer.

* Since writing the above, a committee of three leading members of the Collegiate Church has been appointed with a view to form an Education Society in these Churches. May God prosper and bless it.

Mr. Noah, in noticing this in his paper says, "that the ladies of Boston have sent Mr. Brewster the missionary to Palestine to convert the Jews.—This is taking the bull by the horns!" When it shall come to pass that our neighbour of the Enquirer shall be converted, he will find that he may have been something of a prophet; and that the bull will be taken by the horns in Palestine, if not by Mr. Brewster, at least by one who will twist both of them off. We recommend to our neighbour Editor to study in his Hebrew Book of his holy and venerable forefathers, the close of the

xth chapter of Daniel, especially the 45th verse, &c. &c.

The Classis of New-York held its semi-annual meeting on Tuesday Oct. 18. No business of importance came before them. They went through the usual routine of business with great harmony. The Classical sermon was preached in the North church to a numerous and devout assembly, on the evening of Tuesday, by the Rev. Dr. McMurray, from 1 Cor. i. 23 24.—"We preach Christ crucified—unto them which are called—Christ the power of God and the wisdom of God" The Classis adjourned to meet in Dec.

TO OUR REFORMED DUTCH CHURCHES.

The Editor requests his brethren to transmit to him every Classical intelligence which they may possess, touching Ordinations, Removals, Installations, Vacancies, Deaths of Ministers or distinguished Elders, the Missionary Stations of our Church, &c. He is anxious to lay these before our Churches. We have already about 1750 subscribers; by a little more exertion the number could be greatly increased; and then we can make a handsome addition to our Missionary Funds. We urge it upon the friends of the Dutch Church and our patrons in general, to increase our subscription lists. This is the first and the only religious publication belonging exclusively to our Reformed Dutch Church. And surely every lover of the Church, and the religious principles of his pious forefathers will lend us his countenance and support. Besides, the *net profits* are religiously devoted to extend the limits of our Church and the cause of our Redeemer. We have a considerable number of new Missionary Stations—and new Churches are being planted every year within our limits. Every one who subscribes for the Dutch Church Magazine is helping on the great cause. And besides, he has at the end of the year, a handsome volume of, I think we may say, valuable religious matter, for the small sum of twelve shillings—which, put into the hands of his children, and his children's children, will let them see what the Dutch Church has been and now is. We have complied with the request of our patrons, and given a large portion of intelligence in this number.

Sketch of Public Affairs.

UNITED STATES.—For a month past, great and distressing sickness has prevailed in the country. It has been in general healthy in our large cities. We have every reason to be truly grateful to God, for our unnumbered blessings.—We enjoy peace, abundance, and prosperity, as a nation.

BRITAIN AND IRELAND.—The public distress in Britain and Ireland, is in no respect abated; notwithstanding the favourable reports of the last two months. If there be any alteration of things, it is for the worse. In Lancashire, (England,) three hundred thousand persons are actually out of employment. In some of the shires, the wages of women and children in the manufactories, were reduced to *one penny* a day. The wretched inhabitants had only oatmeal gruel to sustain life; and even that in two

scanty meals a day! In other places the starving families were subsisting on the miserable pittance of one meal, and *that of broth made of nettles!* Matters were even worse in Ireland, and the approach of winter is looked to with appalling anticipation. Some terrible crisis appears to be approaching.

HOLLAND.—There have been in the course of the last season, great inundations in Holland.—The effect has been the spread of dreadful fevers and mortality in many parts of the kingdom.

PORTUGAL.—In the new constitution given to Portugal, although the Catholic religion be established by law; yet every man has liberty to choose his own religion. This is a new and unexpected gain—and triumph to the principles of religious liberty. A part of the mercenary

troops, and all the monks are deeply hostile to this state of things. Late arrivals announced an insurrection; but it was speedily quelled by the government.

SPAIN.—The wretchedness of this fallen and degraded country remains unabated. A change of ministry has taken place; but that has brought no cure, nor even remedy. The king continues to rule with a rod of iron over an impoverished and broken-spirited people. The present alarm caused to his majesty, is the neighbourhood of *constitutional principles* in Portugal. To prevent his people from catching a spark of liberty, he is labouring indirectly to put the feelings of *constitutionalism* down in that kingdom. But the *Holy Alliance*—and it is pleasant to have one tolerably good thing to say of such hypocritical tyrants—do not seem at all disposed to interfere with Portugal and her affairs.

GREECE.—This brave people are yet unconquered. Their affairs have, however, been most unpromising. They have been busily employed in collecting all their naval forces for fresh encounters with their blood-thirsty enemies. They have 14,000 superior seamen; and about 240 vessels. Lord Cochran has at last arrived at Napoli di Romania; and is only waiting for the gathering of his fleet. We shall soon hear a good account of the Egyptian invaders of Greece, from this naval champion, who distinguished himself so much in South America.

TURKEY.—While the Egyptians have been labouring to destroy the Greek nation, Mahmoud, the grand Sultan, has been, by fire and sword, putting down and exterminating the Janissaries, the old standing army of the Turks. It was done in the Turkish style, by a horrible massacre.—In the capital alone, 15,000 of these beings perished by sword and burning! The slaughter is going on throughout the empire. The cup of these *modern Amorites* will soon be full!

AUSTRIA.—This government has interfered in behalf of the injured Africans. It has in its pub-

lic manifesto declared, "*that every slave shall be free the moment that he touches the soil of Austria, or any of its ships.*"

RUSSIA.—Order has been again restored in Russia; and the ringleaders of the late ill-concerted attempt to gain liberty have been punished by death or banishment. The Emperor Nicholas continues to manifest himself an enemy to Bible and Missionary enterprizes. Within the stupendous building of the Kremlin, at Moscow, on July last, there was a solemn thanksgiving offered up "to the Almighty, for his protection vouchsafed to the imperial family." Besides the audience of civilians, there were present 16,000 troops within the Kremlin; and all the imperial family, except the Duke Constantine. When the officiating minister began the solemn thanksgiving, the imperial family and all the audience prostrated themselves on the ground, with their heads uncovered! The Emperor Nicholas was crowned in the early part of September.

AFRICA.—Several travellers are exploring the interior of this country. Major Laing has at length reached the famous object of these researches, the city of Tombuctoo. And Capt. Clapperton was returning from the country in the interior called Sackatoo, with important discoveries. The political wisdom and sagacity of men are bent on the advancement of commerce and gain. But the great Head of the Church is no doubt hereby preparing the way for Missionaries, to bring the glorious Gospel to central and interior Africa!

PANAMA.—The grand congress sat down in July last, and it has adjourned to meet near Mexico, at a village called Tacubaya. The basis of the great confederation of the Southern Republics has been declared in the Congress to be—"Peace with all the world—Free trade with all nations—Religious toleration—The abolition of slavery—And,—The enjoyment of equal rights by persons of every colour."—May God prosper the great and holy cause!

OBITUARY.

Sir Stamford Raffles, a warm and tried friend of missionaries, suddenly fell down and expired, lately, in his own house, in England. "Be ye also ready, for ye know not the day nor the hour wherein the Son of Man cometh."

Died, at Doorlee-Dapoor, East Indies, greatly lamented by all the Churches of Christ, the Rev. Gordon Hall, the oldest of the American Missionaries under the Board of Commissioners for Foreign Missions. This took place on the 20th of March last. He was carried off by that dreadful scourge of the East, the cholera-morbus, after an illness of only eight hours! He had lived to finish the review of the last proof sheet of the New Testament translated into the Maharratta language. His afflicted widow and only surviving child are at present in this country.

Died, at his house in Bedford-square, London, on the 30th of June, after a very short illness, Joseph Butterworth, Esq. one of the treasurers of the Wesleyan Missionary Society, and for several years presiding member at the anniversary meetings. His funeral took place on the 7th of July, amid strong manifestations of general respect for his memory. His age was fifty-six. "The loss of Mr. Butterworth," says the Editor of the Evangelical Magazine, "will be greatly felt by the denomination to which he belonged, as well as by the religious public at large. He was a zealous supporter of every good cause; a man of fervent piety and catholic spirit; a friend to the poor; and the ready advocate of the widow and fatherless."—MISSIONARY HERALD.

ERRATUM.—p. 232. line 26 from the bottom for 1764 read 1774. p. 233 line 8 from the bottom, for Christ read Church.

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[NO. 9.

Religious Communications.

*A funeral Sermon, preached after the death of the lamented PROFESSOR
WOODHULL, of Rutgers College; By Dr. Brownlee, at that time
Professor of Languages.*
[Concluded from p. 237.]

PRACTICAL SERMONS.

No. IX.

—
"I have a desire to depart, and to be with
Christ, which is far better."

—
II. Let us consider the reasons
and motives by which he is guided
in this choice—"I have a desire to
depart."

The good man longs for his depart-
ure; and leaves this world without
much regret—Because,

In the first place—It is a depart-
ure from the dawn of being, spent in
painful duration, into an existence
which truly merits the name of life.

The whole of our being in this
world is a mere point—a thing of al-
most no account, when laid in balance
with that of the eternal state. It is
merely the first early bud in the spring
of our existence. It is but the first
morning's dawn of our eternal day!

And this short space is spent in
trouble and pain. What we call a
cessation of pain is more frequently
little else than a change of the com-
plaint—a succession of less painful

sensations in the stead of more vio-
lent.

And were there even an absence
of bodily pain, there are a thousand
painful sensations which press on the
mind, from the recollections of the
past, from the pressure of present ob-
jects, and from the melancholy anti-
cipations of the future.

And is it to be wondered at? The
world in which we spend our lives is
a land of unsubstantial joys and sha-
dows—empty and fleeting as the va-
pour of the early morn. Imposed
upon by appearances, we seek for bliss
and solid happiness amid these phan-
toms. We grasp at the objects which flit
before our eyes; but we grasp at a
shadow. The short-lived joys expire
as we touch them, and we feel the bit-
terness of disappointment.

Youth may not feel this; nor be-
lieve they it while in the sweet morn-
ing of their day of hope. But the
longer we live, we receive the growing
proofs of experience. And were the
span of our earthly existence length-
ened out to a patriarchal age—were
we permitted, like Methuselah, to see

nine hundred and sixty-nine long years—we should only live the more fully to realize the painful truth of the warnings of wisdom—"Vanity of vanities, all is vanity!"

Nor did the Christian's soul experience the bitterest pains from these disappointments. There is another source of trouble. Unlike the unrenewed man, in whose soul there is one undivided class of principles, which urge him on in exclusive devotedness to the pleasures of sin—the Christian has in him two principles, every way opposed to each other. I mean divine grace, and the virulent remains of sin. Between these there is a constant conflict. There never can be a compromise—there can never be a cessation of hostilities. It is a conflict for victory or death.

When the growth of grace is vigorous, there is serenity and peace in the Christian's soul; and there is a rejoicing with joy unspeakable, and fulness of glory, in his blessed, though unseen Redeemer! But often it happens that the remains of indwelling sin, being excited into action by the busy agency of enemies; a desolating war is exerted in the Christian's soul. He is pressed down in the deep waters of sorrow!

Often in the progress of life, indeed, the voice of his Redeemer is heard, stilling these tumults—as it did the raging elements and the waves of the sea of Galilee—when it said, "peace, be still," and there was a calm! But often again are his mental sorrows renewed. It is thus that the moral life of the Christian is sadly diversified. He has his bright sunny days, indeed; and his dark and stormy nights!

But the scene is changed forever when he *departs, and is with Christ*. He passes into the perfect and unchangeable state beyond the grave. He is elevated to the true dignity of his being. He is forever relieved from all the weaknesses and pains of the body. He suffers no more from

sympathy with those of his own flesh and blood. The companions and dear relatives of his earthly pilgrimage he has left under the care and guidance of his Redeemer. And his companions in glory are, like himself, immortal.

He feels the evils of sin no more within him. Every power of his soul has a strong immortal vigor.—He sees no more "through a glass dimly." Face to face he sees his Redeemer, whom he longed so much to see. His intellectual faculties are elevated to the loftiest, clearest, and most perfect conceptions, on every department of knowledge:—And, through these organs, renewed up to a state of heavenly perfections, and performing their functions without failure, without disappointment, without pain, without the least cloud of darkness. Through these organs, streams of the highest and most rapturous bliss are poured in on his soul, from the heavenly communion of his God.

All his moral powers—his desires, his hopes, his passions, have undergone a similar process of spotless purification. There is no disorder in their operations; no derangement in their steady pursuits after heavenly pleasures and the joy of his God. There is no burden of earthly feelings to draw them down in their ascents in the glory of eternity!

Sin, the cause of his bodily diseases and pains, and of his mental disorders, is destroyed in him forever! There the inhabitants never say, 'I am sick.'

And there is nothing *within* his mind, as there is no enemy *without*, to distract one thought, or to derange one feeling. There are no errors, heresy, or delusions there! There is no worldly object to steal away the heart. There is no wicked man there to discompose the mind of the blessed. There is no demon to tempt.—All these are excluded. A gulf which

none can pass is the line of demarkation forever!

In the second place—In that blessed world, also, the retrospective view of every dispensation of the divine government fills the soul of the glorified saint with unmingled delight.

The divine government or providence may be justly conceived to be nothing else than the hand of Almighty God, carrying irresistibly into effect his holy purposes of wisdom and sovereignty over the whole extent of his natural and moral world. Hence it follows, that every act of providence must be holy, just, and good. It is impossible that it can be otherwise.

But, these holy acts of providence are often, in this world, terrible and afflictive. They are such, when, in the progress of God's work, they sweep away, with resistless power, our possessions, our friends, our nearest relatives, and our sweetest comforts; and leave us pining under the desolating bereavements, while the overwhelmed soul seeks in vain to penetrate the dark cloud, or to discover how all these things can "work together for our good."

And they are *mysterious* in their *inflections*. Passing by, in his long forbearance, the guilty infidel, and the troubler of the peace of social order; and the vile drunkard, and gambler; and the profligate, who has grown gray in crimes: and the human monster, who has waded through seas of blood, and climbed over mountains of the slain, to gain the bauble of the blood-stained laurel, or a guilty crown—often the hand of the Most High brings his heavy visitations of judgments on the humble and devout man of God; or strikes down the useful citizen, who filled an important place in society; or the beloved and faithful magistrate who was labouring to reform mankind; or from the midst of the happy domestic circle, it removes the mother from her babes; the father

from the head of the family, and leaves the new-made widow, and her sobbing little orphans, to wail under the untimely bereavement. Or, in the house of God, from the holy sanctuary, it removes, amid the tears of an affectionate people, the faithful and laborious pastor. Or from the temples of science, and the schools of the prophets, it takes away, by a sudden and most distressing visitation, the beloved and pains-taking instructor of our youth—the father—the husband—the venerated minister of Christ, the instructor of youth—like thee, O lamented brother Woodhull!—is cut off forever from the land of the living, and the course of honour and usefulness! Oh! most mysterious, and most afflictive dispensation of providence!

But, in yonder blessed world, whether our associate and brother has gone, every distracting view, and every anxious feeling on this matter is forever corrected and removed.—Every dispensation of providence, so dark and distressing here, is there made luminous, and shown to be necessary, consistent, honourable to all the divine perfections, and conducive, in the final result, to the best interests of the Christian. The most afflicting dispensations of divine providence are, to the soul of the Christian,—to a Christian family, and to the Church of God, what the loud and roaring thunder-storm, after a burning summer's sun, is in the natural world: They purify and render wholesome the moral atmosphere.

And, Oh! it is there that the glorified servant of God, like thy departed spirit's, O! lamented associate! does see, and does feel, that the government of the world, and the arrangement of every individual act of providence is in the hands of infinite wisdom and love. If he takes his eminently useful servants away in early life, it is to consummate their immortal happiness, and to teach us humility and dependance on him.—

if the profane, the guilty and useless beings in society are spared long in the forbearance of a mysterious providence, it is to give to the prisoners of the world below, and to the mortal inhabitants of this world, and to the holy inhabitants of Heaven, a more tremendous display of the justice of the Almighty. And, a voice wrung from the bosom of the condemned, shall be heard to say, that all is just. And the voice of song shall be heard through the myriads of glory, "He hath done all things well!"

In the third place—To sum up all in one comprehensive remark, He makes the happy exchange of a wicked, persecuting world, for the blooming paradise of God.

This world was once a paradise, but it is so no more. It is a dreary waste, compared to what it was according to the original constitution of things. Fools may dream, and philosophers may speculate—but it affords not to man—to the better part—the immortal part of man—a secure resting place in his pilgrimage; no cool refreshing streams of life—no food fit for the soul of one destined for an eternal existence!

"Spiritual wickednesses in high places," are exerting a constant influence on our species. And storms and tempests, produced by the wickedness of that species, rage in the moral world, around the Christian in his progress to the land of glory.—Ambition, pride, avarice and tyranny, have erected their rival thrones here. Their jarring interests are ever and anon deluging the world with human blood. And deep and wide the wave of human misery flows from generation to generation! But, in the world of glory, whither the departed spirit of our beloved brother has gone, these tumults can have no place forever. "There the wicked cease from troubling, and the weary are at rest!" There the Christian, triumphant from the swellings of Jordan, and exulting above the fears of death,

mingles with the spirits of just men made perfect. He drinks of the pure waters of the fountains of life. He feeds on hidden manna. He rests with his Redeemer on his throne.—The Sun of Righteousness sheds his beams over him. And his soul is satisfied with his Redeemer's likeness.

There he stands in the brilliant ranks of the Church triumphant.—They are all one. There are no divisions there; no heresies; no factions there to rend the peaceful society above. In these pure and celestial abodes, everlasting truth is triumphant. There the believer meets more than brother and sister: more than husband and wife: more than father and mother. There the glorified soul is bound to his associates and companions, by ties infinitely closer than any that are created by the tenderest earthly relationships.

There he stands in the glory of a perfected holiness, by the side of his Redeemer, on whose "head are many crowns." There he hears and sees him making continual intercession for the Church below. There, far removed above the feelings and affections which were entwined around his heart in this world, he beholds his Redeemer binding up the broken-hearted widow and orphans, who were once linked to him by the dearest ties on earth. There he sees him, as the sympathising Redeemer, "giving them beauty for ashes, and the oil of joy for mourning." There he sees him, in his love, controlling the most afflictive dispensation of his providence; and, by a contrivance of wisdom, causing it, as one of his instruments, to work out the preparation of the souls of the bereaved, to meet their departed friends; "who are not lost, but only gone before."

But I must not expatiate any farther on this.—And, need I my brethren, make a particular "application" of my subject? You have had your thoughts on my late learned as-

sociate, through the progress of our discussion. And you have been—with me—making a contrast of his former condition of honourable usefulness, and his sufferings, with what, we doubt not, he now is, and what he now enjoys.

Our brother, the late Rev. Dr. SELAH STRONG WOODHULL, was the son of Mr. James Woodhull, Merchant, of New-York, and of Keturah Strong, his wife.

He was born in New-York, on the 4th day of August, A. D. 1786. He lost his affectionate mother when he was only four years of age; and his father when he was twelve.

He received the first rudiments of his Classical education at a Grammar School, in New-York; and at the age of twelve years he entered the Freshmen Class in Columbia College. He had scarcely began his studies there when his father died. And he was by his guardians removed to Yale College, New-Haven. He took his Bachelors degree there in his sixteenth year. He then returned to New-York, and after spending a very short time among his friends there, he went to visit his uncle, the late venerable Dr. John Woodhull, of Freehold.

Here, it is supposed, he received his first religious impressions. After some time, he commenced the study of divinity under his uncle. How long he continued with him, I am not able to discover. He went from that to Princeton, to pursue his theological studies at that venerable seat of science and divinity.

Having finished the usual course, he was licenced to preach the gospel by the presbytery of New-Brunswick. He was then only in his nineteenth year.

A few months after he was licenced, he received a call from the Presbyterian Church of Boundbrook, Somerset County, (N. J.) and was ordained to the office of the holy ministry in that Church in the autumn of the

year 1805. He continued in that place about one year; for, in consequence of a call from the Reformed Dutch Church in Brooklyn, he removed thither in November, A. D. 1806.

He continued in the diligent and faithful discharge of his duties among that united and affectionate people for nineteen years. In September, A. D. 1825 he was chosen by the General Synod to the third Professorship in our Theological Seminary; and by the Trustees of Rutgers College, he was elected to the Professorship of Metaphysics and the Philosophy of the Human Mind. He removed to this place in November last.

I regret that so few materials have been furnished to me. Particularly I regret that so little has been furnished in relation to his early years, and his first religious experiences. And nothing has been communicated relative to his success in the ministry at Boundbrook, or at Brooklyn. All this I hope will yet be done by some of his early associates or friends, who can furnish the public with a full memoir of our late colleague, Professor Woodhull.

He entered on the duties of his office here, with that zeal and indefatigable labour which characterised him in all his former walks of life. He was remarkable for his clear-headed plans, and systematic activity and perseverance in pressing on to the attainment of his object. These he displayed in a striking manner among us during his short, but bright career. And we conceive that the ardour of his zeal, and his unusual application, caused him to fall a victim to the rigid discharge of the duties of his function.

He was visited by God with the prevailing epidemic which scourged our land last winter. He lingered under it for some time, without permitting himself to be confined by it. It assumed a new type; and he was laid down under a violent inflammation of

the chest, and the brain. In the preceding stages of the disease it seemed to be impressed on his mind that he should not recover again.—He expressed this more than once with the feelings and the language of the Christian, who felt all the force of those most tender ties by which he was held to this world—his five young female children, and their affectionate mother—for whose sakes he wished yet to live a little longer—if God's most holy will would grant it. Yet he bowed his head in humble submission to his Heavenly Father's will; like one who had, verily, not put off the all-important business of preparation for this awful and most solemn hour in the lot of man.

“Our hearts are knit unto this world,
By strong and nameless ties;
But every sorrow cuts a string;
And bids us haste and rise.”

In the last stage of his disease, he laboured under mental delirium—which was scarcely interrupted by a lucid interval. An effusion of the brain took place, and he sunk into a stupor. I beheld him in this state for the last time. His features were placid, even when the darkness of the shadow of death was on them! And, on the 27th of February last, at three quarters of an hour past 4, P. M. he breathed out his soul into the bosom of his Redeemer, in the presence of his weeping family. He died in the prime of life, in the fortieth year of his age.

“The rod is lifted up—and laid on the ark forever!”

Yes! our beloved brother is no more! Just when our young and rising literary Institution, and the school of the prophets, had begun to experience the benefit of his vigorous and enterprising mind—Oh! mysterious and afflicting dispensation of providence! he has been snatched away from us forever!

I love to recall the hours when he sat in the midst of us, and took coun-

sel with us. I love to bear testimony to his zeal and ardour in the common cause; the interests of our Institutions. He whose zeal and systematic labours had been so conspicuous in the services of the Church, and the American Bible Society, brought to our beloved Institution all his zeal and active energies and influence. But that heart which beat with love to our College, has ceased to feel. Those lips which pleaded her cause, and the cause of divine truth, are sealed in death.—That face which brightened up at the glad news of our prosperity, is covered with the gloom and darkness of the grave! Ah! my friends, we have sustained an unexpected and a melancholy loss! But he was a husband and a father, as well as a Professor! I turn to you, my honoured friend, the new-made widow of our beloved brother! and to you, the little group of orphans—who looked up to him, and called him father—And, in the name of the Faculty—his bereaved associates—I offer you our profound sympathy, and sincere condolence — In the name of his brethren of the ministry—In the name of the students, who listened to him as their father—I offer you their affectionate sympathy and condolence on this afflicting loss. I would not say aught which might open afresh the fountains of your grief. We *know* our loss. But ah! my friend! you and these young female orphans *feel* it as no words can express! What shall I say to comfort you? We do mingle our sorrows with you, and weep with you! But alas!

“Tears like the rain drops may fall without measure;
But rapturous objects they ne'er can recall!”

Earthly considerations and objects cannot cure a broken heart. Look up to your Redeemer. It is his will. And let his will be done. If medical talent and skill of the first order—if the prayers of his associates—if the

prayers of the Church, and of his distressed family could have saved him—our brother—your husband had not died!

But in the completion of the economy of Redemption, our interceding Saviour in Heaven pleads before the throne that his servants may die! Yes! He pleads in intercessory prayers that they may die to be with him. "Father," he says, "I will that they also whom thou hast given me be with me, where I am, that they may behold my glory." (John xvii. 24.)

My friends! Your husband and father died—because, in the consummation of his redemption, your Redeemer and his Redeemer did plead for it. You cannot, you would not, wish to gainsay the will of your Redeemer.

And could your husband and father speak to you from the invisible world, he would say, in the voice of cheerfulness, "Weep not for me—I am not lost—nor have I lost aught—I am only gone before—Be ye also ready—and in a few years at most, we shall meet in the fulness of immortal glory!"

Be comforted! When you weep over his memory, think of him in his glory, and be comforted! And trust in the covenant-keeping God for yourself and the preservation of your children. The widows and the orphans of his servants, who do put their trust in God, he never will forsake. The pledge of his word is on record, which he gives in the bright assurances of faith, to his dying servants, when taking their last parting look of their weeping family—"Leave thy fatherless children—I will preserve them alive; and let thy widows trust in me."

Venerable President, and you, my estimable and learned associates! I offer you my condolence on the death of our colleague. We have lost an able and an active officer, and at a time when our hopes and expectations in him were greatly

excited. But it is not for us to be discouraged. We have felt the smiles of divine providence on us. And, though this blow has fallen heavily upon us, it is not to destroy us. This College was founded by men of wisdom and prayer. God has blessed the works of his servant's hands. It is set for the defence of the truth, as much as for the advancement of science. And it will flourish, by the grace of God, under every trial.—For even the heaviest afflictions appointed by the wisdom of God, when they are humbly and dutifully improved, will always prove a blessing in the result.

And to you, beloved youth! members of our Theological Seminary, and students of Rutgers College! to you I offer my condolence. You have lost a truly able and skilful instructor. You will never see his face more—nor hear the voice of his instructions any more from the Professor's chair, or the sacred desk. We will never behold him again until the bright morning of the resurrection! You will, no doubt, have often recalled to your memory the subjects, and the train of ideas in his discourses which he pronounced before us in the Chapel. It appeared as if God had been preparing him and us for his removal. The last texts from which he taught us were these—"We all do fade as a leaf." And—"We pass our lives as a tale that is told." I entreat you, O beloved youth! to recall to your remembrance the holy instructions which he delivered to you with so much affection and pathos! and carry them out into practical results, in the duties of new obedience. And, in order to do this, seek from Almighty God, with most earnest prayer, the *new heart*, without which, our Redeemer assures us, we cannot enter into the kingdom of God. Amid your pains-taking after the acquisition and pleasures of science, we beseech you, lose not sight of this "one thing needful." Oh!

what would your late lamented instructor have been this day—or how could he have appeared before the Lord, had he possessed only a learned and a scientific mind? And if he could be allowed to lift his pleading voice once more before you in the message of the gospel—Oh! with what ardent zeal—with what intense earnestness would he beseech you, the studious youth of Rutgers College, to press into the kingdom of Heaven! In what terms of Heavenly pathos he would describe the glory of immortality, and the littleness and the vanity of all earthly things, when held in the balance with it!

With what solemnity would he describe the last terrible struggle of the dying hour—the awful suspense of the parting soul—the amazement, the wonder, the rapture of the newly disembodied soul, as the visions of eternity burst through the dark shadows of the night of death—the glory of the spirit-stirring presence of escorting angels—the great white throne—the Lord Jesus Christ—the ravishing presence of the adorable Trinity—the crowding throngs of the “spirits of just men made perfect!” And, Oh! how earnestly he would raise his eyes and his hands, and exclaim in your ears, “Prepare to meet your God!”

Reviews and Criticisms.

The United States of America compared with some European Countries; particularly England; in a discourse delivered in Trinity Church, and in St. Paul's, and St. John's Chapels, in the city of New-York, Oct. 1825. BY JOHN HENRY HOBART, D.D. &c. &c. &c. New-York: T. & J. Swords, 1825. pp. 48.

This sermon was preached by Dr. Hobart, on his late return from England, to the three congregations of which he is Rector. In style, like the other productions of the author, it is in many parts abrupt, involved, and obscure;* abounding in parentheses; and in other parts fluent, and occasionally striking. Soon after its publication, a considerable part

of it was reprinted in one of our daily papers; which, to say the least of it, is rather a novel way of giving increased circulation to a sermon.—But, when we consider the points which the sermon embraces, we shall not be surprised that much of it should find its way into the newspapers.

It is exceedingly multifarious. And

* Take the following as a specimen: “To one country, in some particulars, this infant nation, and older nations, must indeed yield a proud and inaccessible pre-eminence—in those arts of which, it is well said, they embellish life; which present, with all the vivid charms of painting, and all the energy and grace and expression of sculpture, the human face and the human form divine, or embody those events that interest every feeling of the soul, which history has recorded or which imagination forms—in those classical recollections that bring before our delighted feelings the brightest names of genius, of eloquence,

and of taste; and associate, with all that is great, and alas, also all that is mean, with the ardent struggles and triumphs of freedom, and the cruel and bloody deeds of remorseless tyranny, the eventful progress, celebrated in strains that form, and will form, the model of all which is noble in sentiment, and graceful in diction—a small band of exiles, confined to a narrow spot of soil, to that station from which they looked down on a prostrate and subject world!” pp. 11—12.

Such another labyrinth of words and motiveless expressions could not be found on the pages of any ancient or modern author!

among other things, strange to tell, it contains a *very broad and undisguised attack on the established Church of England*. Perhaps we might not have noticed the sermon at all, had not our attention been called to it by a review of it which has lately been published, from which we will select several extracts. The article originally appeared in the "Quarterly Theological Review, and Ecclesiastical Record," a work which claims to speak the sentiments of the High-Church Party in England; and to which Bishop Hobart has heretofore expressed a most zealous attachment. But it seems the admiration is all on one side. For we here learn that neither his theology nor his conduct have been very satisfactory to the High-Church gentlemen beyond the Atlantic, to whom he confesses himself greatly indebted, and whose learning and piety he praises most extravagantly.

The review opens with an effort to account for the surprising spectacle of "a man of gentlemanlike habits, nay, of considerable intelligence, nay, of the sacred profession, nay, of Episcopal rank, actually signaling his first appearance in the American pulpit, on his return from the hospitality and marked attentions of the British clergy, by a laboured, most unmeasured, and most unfounded attack on the established Church of England."—The Reviewers seem to think it is to be imputed to a strong Anti-English feeling, which they imagine to be prevalent among the *common people* of this country; and at once they tell us, "if Dr. Hobart"—for they will not call him Bishop, or Right Reverend, because of High-Church reasons, we presume, and which Dr. Hobart probably understands—"if Dr. Hobart has been unhappily placed in the formidable alternative of sacrificing the conventional honour of society, and the still more delicate honour of his cloth, to the sovereign mandate of his majesty the mob, we must lament that he should have been so

tried. But still more repugnantly should we believe that Dr. Hobart had volunteered this offensive publication; that he had been thinking only of a vulgar flourish to announce his arrival in America; and that any unfortunate eagerness to grasp the contemptible popularity attached to libelling England, should have betrayed him into a flimsy and fantastical declamation, stiffened out with charges, which, if he had not examined, it was rashness and presumption in him to mention; and which, if he had examined, and even found to be true, he should have been the last man to mention."—p. 2. Vol. IV.

This is speaking very unceremoniously. And, being unwilling to put such a construction on the case, the Reviewers ask:

"Or, was this depreciation of our Church designed for the pastoral edification of his own, as his pamphlet seems to say? Here again we find ourselves utterly at a loss. The *cui bono* rises up in our way. Did he find his congregation becoming migratory and transmitting itself by the packet to the fancied superiority of the English Establishment? No. Or, did he discover that the spirit of Episcopacy in America would derive new purity from the announcement that the great parent Church in England had fallen into gross decay? Impossible. Or, could he have conceived that in the midst of his crowd of native sects, all fiercely jealous of the Church, the declaration that the principles of Episcopacy were fallible, worldly, and incapable of resisting rapid and rancorous corruption, would tend to raise them in the American eye? None of these suppositions will release him. He lies under the painful responsibility of having done, in his gravest mood, an act which nothing but the hottest partizanship could palliate; or of the still more painful charge of ignorance, where truth lay before him; and of thoughtlessness, where the natural movement of the mind

would have been kindly recollection. But where was the necessity for this topic at all? Here is a man returning to his country after an absence of years. We greatly question whether among ourselves the most inveterate public haranguer, the most vigorous trafficker in political verbiage, the most bowed down lover of popularity, would not, at his first step on the threshold of his home, have found a hundred topics that flung politics aside. The "*domus et placens uxor*," might have harmlessly withdrawn the most devoted of patriots from the grand duty of enlightening the populace on the crimes of 'Church and State;' and even if no natural and sacred gratitude for preservation in distant lands, or in the world of waters that lay between, in escape from the common hazards of life and climate, 'the arrow that flieth by day, and the pestilence that walketh in darkness,' had formed his first feelings, he might have given himself the indulgence of a momentary respite from the passions and exasperations of party oratory. Yet we have in Dr. Hobart, a clergyman stepping from the very shore to the pulpit, brimfull of the most unfortunate opinions on our affairs; laying upon his cushion for a sermon, a political pamphlet; and calling upon his congregation to rejoice in the superiority of their obscure Church over the fallen and decrepit grandeur of the mighty Church of England."—p. 3.

After thus accounting for the motives which they think must have produced the sermon, they take up the performance itself as follows:—

"Dr. Hobart's pamphlet opens with a dedication to an English gentleman. This profound civility, which, in its first half dozen words, acknowledges that it must be unacceptable—"I know too well your attachment to England, to suppose that you will approve of all the sentiments expressed in this discourse,"—will doubtless be valued by that excellent and genuinely pa-

triotic individual just as it deserves. Yet it is by no means clear that the Doctor might not owe much of the English publicity of his pamphlet to the name of his English entertainer. Pamphlets are, with us, like Homer's flies, a troublesome and short-lived race, perpetually recurring, and rapidly brushed away. Even Dr. Hobart's labours might have shared the common fate, and his virtuous indignation have been lost to mankind, but for the happiness with which he consigned it over to that individual; and thus luckily discharged, at once, the parental duty of protecting his offspring, and the debt of gratitude for introductions and hospitalities had and received.

"In every page of the work there is that palpable consciousness which always implies something wrong: that restless eagerness of apology which shows a feeling of being without excuse; that assumption of lofty motives which leaves no doubt on the mind that the writer would find it difficult to clear himself of some of a different species. What is the very first page of this performance? Actually a culling and blazoning of all the passages in which he has condescended to speak civilly of England. It is by this pleasant device that he is to lead us on into the full castigation reserved for our atrocities in his book; these are the roses and blossoms that are to strew our path till we reach the pitfall; it is by these calls to our giddy vanity, and English predilections, that we are to be entrapped into the ambuscade, and come within reach of fire!

"The author of the following sermon is extremely solicitous, &c. &c. that he should *not be supposed to undervalue* the institutions of England, nor be deemed *deficient* in the acknowledgment of the debt of gratitude which is due to England for the civil and religious blessings which his countrymen have derived from the land of their fathers. To prove that

these *imputations* cannot with *justice* be fixed on him, he begs leave to collect from his sermon the following passages.*

"He then proceeds to soothe us with half a dozen passages of panegyric, toilsome and repugnant enough, and which we should be so far from exacting from any foreigner, that we should instinctively turn away from the man who offered it, as trifling with us, and from the praise, as overloaded flattery. However, Dr. Hobart makes ample amends in his further pages for any false elevation of our national self-importance. We have heard of letters of the bitterest wrath couched in the blandest style; of hostile proclamations in which 'the undersigned' professed the most unextinguishable respect for each other; of challenges to combat within the next half hour concluding with polite inquiries, and 'your most obedient servant.' But the Doctor has given us the first instance of a libel for the good of our souls, headed by a frontispiece of panegyrics on our souls and bodies, government and religion, and the whole calling itself a sermon!

"This sermon is a singular compound. Politics, the picturesque: piety, the general chastisement of England, and the general supremacy, dignity and purity of America, people, faith, manners, and ministry for the time being; are the materials of one of the most miscellaneous compositions that ever issued from the press. Whether England will be more punished or purified by it, is beyond our power to tell; but our opinion is, that neither result will occur in any very formidable degree, and that this effort of the travelled pen will less excite the virtue of reform among us than the sin of something not very

remote from utter carelessness of the castigatator.

"*First.*—Of the Doctor's politics.

It was, perhaps, not to be presumed that a foreigner coming among us for a month or two, and in that time busied in running through the round of our sights, should have had time to acquaint himself deeply with our polity. A vast quantity of those vague and clamorous fooleries about government and religion, which pass from the lips of noisy ignorance into the ears of ignorance silent and submissive; that kind of disquisition which flourishes in the columns of a newspaper, and gives an hour's importance to the debates of the alehouse; or that more cunningly distilled product of bitter prejudice and wilful misconception which sustains the drunken, desperate consistency of an Atheist Review, and makes it, in the party phrase, die hard; must have come athwart the stranger's first perceptions. For all this we should make allowance; we should not be too stern in our demands of inquiry; it might be but fair to make a handsome admission for the surprise of faculties new to the topic; for the natural unacquaintance of a man born and bred three thousand miles off, with the spirit, literature, and laws of England; and most of all, for the visionary weakness and pastoral simplicity of the *gentle shepherd* of an obscure flock, setting up its little fold on the edge of the wilderness. But we were not prepared for the extreme peculiarity of the Doctor's opinions. If Jeremy Bentham might boast of him as a disciple in ecclesiastical matters, the Scotch economists seem to have enlightened him on government, and to have completed his knowledge of the constitution."—pp. 7—9.

The Reviewers then go on to state several of the political sentiments contained in the discourse; and finally take leave of this head with the following exclamation: "And after this political lecture, we absolutely find the

* It appears from this paragraph which the Reviewers have taken from Dr. Hobart's pamphlet, and from their accompanying comments on it, that he prepared one edition of his sermon for America, and another for England!

Doctor suddenly turning round upon us with this firm assertion: '*Brethren, I am not the political partizan! You know that I have never thus sunk in this sacred place my high office!*'"—p. 11.

"But, we hasten," they continue, "to his attack on the Establishment. This could have proceeded from no man who had inquired into the subject; and we have already observed, that under any circumstances, it must have come unhappily from the present monitor.

"Dr. Hobart talks lavishly of the kindness of our dignitaries and other clergy. This mode of expressing his gratitude is certainly not of the most classical order; and he has showered his *personal* panegyrics with profusion. Genius, learning, eloquence, primitive principles, zeal and piety, form the simple tribute to one. A repetition of those costly attributes consigns another to the world stamped with the *imprimatur* of the Doctor's praise; and in this strain he proceeds through the ranks, prodigally bountiful in his passports to immortality.—But we cannot refrain from giving his catalogue *raisonnee* of our clerical merits, in his own words. Beginning with a character of that able and eminent man, the Archbishop of Canterbury, and oppressing him with a weight of homage, which no individual would more sincerely decline than its subject; he thus pursues his laudatory career:—

'I owe the same acknowledgements most particularly to the prelate (Dr. Hawley) whose exalted learning, and worth, and devotion to duty, are of such great advantage to the diocese of London—to the Bishop of Llandaff (Dr. Van Mildert) whose extensive and deep theological attainments are always actively employed in the defence of primitive truth and order—to the Bishop of Peterborough (Dr. Marsh) and the Bishop of Salisbury (Dr. Burgess) whose critical acumen and learning, though sometimes exert-

ed in defence of opposite points of classical or theological speculation, are so great an honour to the Church—to the Bishop of Durham, (Dr. Barrington) who, in a long life, has munificently applied his patronage to the most useful and benevolent purposes—to the Bishop of Litchfield and Coventry, (Dr. Ryder) whose exemplary piety, and episcopal activity are so generally acknowledged—and especially to the recently appointed Bishop of Chester, (Dr. Bloomfield) who, distinguished by the highest classical reputation, promises in his theological and episcopal career, to attain the most elevated station of honour and usefulness.—From these, and from some other Bishops, especially the excellent, and learned and active Bishop of Limerick, (Dr. Jebb) I received, as far as opportunity offered, the kindest attentions.'

"A traveller was once loading Johnson with some such admiration. The Doctor bore it for a while; but human patience could endure no longer, and he turned upon his worshipper with—'Sir, when you attempt to cram your praise down my throat, you should first consider whether it is worth my swallowing.'

"Yet in the midst of this rapture there is the native sting, the little thorn, '*quod in ipsis floribus angat*;' and he makes the discovery, that 'It may be doubted whether, eminently, most eminently worthy as these prelates are of their exalted station, if they had not been of noble birth or alliance, or possessed from their connexion as tutors with noble families, or from some other cause, of what is called interest, they would have filled the high stations which they now adorn.'"—pp. 12—13

This insinuation the Reviewers meet with much spirit; and then proceed to notice several of Dr. Hobart's direct charges against the Establishment. In what he had said on "the mode of dispensing patronage," they charge him with being incorrect as to

points of fact. He had said that "common, and even serious clerical irregularities were not noticed;" he had given an unfavourable opinion of their tythe system; had declared that "indeed even where clerical duty is conscientiously discharged, the state of things does not invite that kind of intercourse subsisting among us, which leads the pastor into every family not merely as its pastor, but as its friend." To these and other charges they furnish their answer, and then add: "But no man can be more easily answered out of his own mouth. What are we to think of the consistency of his opinions, who thus winds up his censure of the establishment? 'In her doctrines, in her ministry, in her worship, she is all glorious within; and, thanks to the *sound and orthodox and zealous clergy*, who have been faithful to her principles, she is still the *great joy* and the *great blessing* of the land. It would be impossible to sever the Church from the State, without a convulsion that would *uproot both*, and thus destroy the *fairest fabric of social and religious happiness* in the European world.'"—p. 19.

In conclusion, the Review proceeds:—"Dr. Hobart came to England under peculiar circumstances.—We must acknowledge, that whatever may be the labours or learning of the Episcopal Church in New-York, it had hitherto much escaped notice in England. Whatever may be the merit of its virtues, it had lost none by a too ambitious publicity. We hear a good deal in the Doctor's pamphlet of the literary education of its pastors. But their literature had confined itself to the modest but doubtless meritorious cultivation of the native mind; and content with fame on one side of the Atlantic, it apparently scorned the clamorous competitions of European theology. Dr. Hobart was an invalid; a man of pleasing manners; and, above all, an Episcopal clergyman. Through the introduction of the amiable and active individual na-

med in the Preface, he found an easy and generous access to the English divines, and even received personal attentions of marked favour from some of them, whose high public occupation considerably precludes those things. We had no secrets to conceal: he looked about him freely, and at length took his departure under many declarations of respect and grateful remembrance.

"We can assure this gentleman that it is with much more pain for him than for ourselves, that we have at last his own evidence of his employment while here.

"Of all trades, that of an abuse hunter is the surest to enjoy employment. The determination to find things wrong can never be disappointed. The Jew salesman is not surer of finding every thing convertible into his traffic: the Gipsy is not more expert at deciding on the property of all that can be turned into possession. An eye perfectly yellow, will see the world yellow, from the sky to the ground. Investigations of this order are to be met with in all countries; we have them among us in abundance, accurate and investigating as the fly on the pillar in St. Paul's, shooting out their minute feelers on every thing, and finding all roughness, intricacy, and decay. The grandeur, the proportioned beauty, the awful magnificence of the whole are nothing to this keen tribe, while they are fixing their microscopic vision on some hair's breadth crevice, or struggling over some monstrous projection the hundredth part of an inch high. Our true surprise is that Dr. Hobart did not contrive to find ten times the abuses. With all his borrowing from report, his assortment is still meagre; and we can well understand the compatriot disappointment that, when he had risked so much to carry out his cargo, he had not made it better worth the voyage."—pp. 20—21. Thus far the English Reviewers.

Where the right lies between the

parties we do not choose to determine. They are brethren of a family, and we leave them to settle their own disputes. But we have brought these extracts before our readers for the purpose of showing how little High-Church Episcopalians are agreed among themselves on the very point of their Ecclesiastical Polity, which they represent as being altogether essential to the well-being of a true Apostolic Church. And besides, we are here taught what are the lengths to which this High-Church spirit will lead, if left to itself, and not coerced into silence or inefficiency. The history of all ages shows, if a Church settles down in the views so strenuously supported by High-Churchmen, *that they possess the only lawfully ordained ministry*, and that all other denominations are to be "given over to the uncovenanted mercies of God," she will be nothing loth to seize the power to distribute the "loaves and fishes," and unite the power of church and state to establish her religion as the religion of the land. Dr. Hobart, no doubt, has considered himself a High-Churchman of the first water. But he now finds that he is not so considered by his brethren abroad.—He must mount still higher before they will "receive him with the right hand of fellowship;" and they have applied the lash very unsparingly, to correct his lagging, and drive him onward. But all will not do. Episcopacy, such as High-Churchmen commend, "*sits bound*" in this country, as these Reviewers themselves say; and she is less likely now than ever to have her pinions loosed. But of this, more hereafter. For there are some things in this pamphlet which call for our notice, as orthodox Presbyterians.*

* Of course we use the word Presbyterian throughout these remarks, in its general sense, and as applicable to all who embrace either the Constitution and Articles of the Reformed Dutch and Calvinistic Churches; or the Westminster Confession of Faith. This is according to gen-

While *Bishop* Hobart—for we give him the title without the least scruple inasmuch as we hold it to be very harmless, and verily, as fitly belonging to one clergyman as to another—while the Bishop is engaged in exposing the Church of England, still his dread of Presbyterianism (among whom he was reared—by whom he was at first licensed to preach—and against which, from his youth up, he has spent much of his labours and strength) does not forsake him. In this very sermon, or in the notes accompanying it, we are met by an arrow from the old quiver; and assuredly in its nature it is something new, if it is neither sharp nor strong. Will the reader believe it, it is an argument in favour of Episcopacy, and against Presbyterianism, taken from a supposed resemblance between Episcopacy in the Church, and Republicanism in the State!!! The Bishop states it as follows:—

"In the American Episcopal Church, the body which exercises her legislative power, is constituted analogous to the paramount civil body of the United States—the Congress. This consists of two houses, of senators and representatives of the several states, the concurrence of both being necessary to laws.—And the supreme authority of the American Episcopal Church is vested in like manner in a General Convention of two houses, with co-ordinate powers—the House of the Bishops of the several dioceses—and the House of Clerical and Lay Deputies from each diocese, chosen by the Clergy and representatives of the congregations in diocesan Conventions; the consent of both Houses being necessary to the acts of the Convention; and the Clergy and Laity having a negative on each other. The *government* of the Episcopal Church in America is perhaps

eral understanding, and the real meaning of the term Presbyterian.

even more *Republican* than that of the Presbyterian denomination. The legislative bodies of the latter are not divided as that of the General Convention of the Episcopal Church is, into two houses, similar to the civil legislatures; nor in their ecclesiastical assemblies have the Layity, voting as a distinct body, a complete negative on the acts of the Clergy, as they have in all the legislative bodies of the Protestant Episcopal Church. There is also a close analogy between the civil government and the government of the Episcopal Church in the *single and responsible executives*—the president and governors in the one; and in the other, the Bishops of the several dioceses, originally elective officers, and amenable, by the impeachment of the diocesan Conventions, to the General Council of Bishops. A single executive, securing at once energy and responsibility, a feature so valuable in our civil constitutions, is unknown to all the forms of Church government, except the *Episcopal*. Let it not be said, then, that there is any inseparable alliance between an Episcopal government and monarchy. Happily, without violating the cardinal principles of Episcopacy in the divinely* constituted powers of Bishops, Episcopal government may be adapted to any form of civil polity; and, in this country, resembles, more than any other ecclesiastical government, our civil Constitutions.”—pp. 33—34.

In reading this paragraph, we were reminded of the old and ludicrous imagination which found a strong resemblance between Harry of Monmouth and Alexander the Great; and all because there was a river in the domains of Harry, and also a river in Macedon. For when we look at the subject fairly, we see that so far as we find any thing in the “legislative bodies” of the Episcopal Church essentially resembling the legislative

bodies in the civil institutions of our country, they possess it in common with the legislative bodies, not only of the Presbyterian Church, but of almost all other Churches among us, who profess to vest their supreme government in Synods, Assemblies, or Conventions. The legislative bodies of the Presbyterian Church are composed of Clerical and Lay Delegates, who possess co-ordinate powers, whose numbers are equal, and of course the one having the power to put a negative on any measure of the other. Thus, from the manner in which they are constituted, it is evident, that for all desirable ends, they are virtually two Houses; though, for the purpose of more easy and advantageous consultation, their custom is to sit together. And in the addition of the Upper House, as the House of Bishops is often called, which the Episcopal Church has superadded to their House of Clerical and Lay Deputies, it will be found that they have departed not only from Presbyterianism, but from the Republicanism of our civil institutions. For how, we ask, is their House of Bishops constituted? Of whom does it consist? Of the Bishops, and of them only. And who are the Bishops? As Bishop Hobart here tells us, they are the “Executives” in the Episcopal government—answering he says to “the president” in the general government—and the “governors” in the state governments. Here then is a branch, and the higher branch of the legislative authority, composed exclusively of the supreme executive officers. And can any one say that this bears the most distant analogy to our civil constitutions? It is, in fact, directly opposed to them in their whole structure and spirit.—One chief object of the framers of our government was to keep the executive and legislative branches *entirely distinct from each other*. To have made out his analogy, Bishop Hobart should have shown that our

* *Divinely*. He actually uses this word!

Senates, as legislative Houses, are composed not of Representatives chosen expressly for the purpose, but of the president and the governors throughout the Union.

But let us look a little farther.—Dr. Hobart tells us at the first, “The government of the Episcopal Church in America is *perhaps* even more republican than that of the Presbyterian denomination.” In the conclusion he grows more confident, and states roundly, that “Episcopal government in this Country, resembles more than any other ecclesiastical government, our civil constitutions.” Now we have to ask, what is it in the Episcopal government which makes it Episcopal? In what consists its distinctive feature, so as to make it most differ from Presbyterianism? Surely not in making a branch of its legislative power to rest in an assembly of clerical and lay deputies. Until rather lately, this was no conspicuous feature in the polity of Episcopalians; and they may be considered as having borrowed it from the Presbyterians, who made this a cardinal point in their government from the beginning. All will agree, no doubt, in admitting that the thing which renders their government Episcopal, and which forms its great distinction from Presbyterianism is the government of the Church by Bishops, whom Dr. Hobart here describes as the “single and responsible executives;” and of whom he also tells us, “There is also a close analogy between the civil government and the government of the Episcopal Church in the *single and responsible executives*—the president and governors in the one; and in the other, the Bishops of the several dioceses, originally elective officers, and amenable, by impeachment of the diocesan conventions, to the General Council of Bishops.” This “close analogy” will be found quite as loose as in the case of the legislative bodies; and indeed rather more so.—For what power has a governor of a

State which at all resembles the power of a Bishop to consecrate churches, to administer the rites of ordination and confirmation? Besides, by whom, and on what tenure, are Bishops brought into their office and continued in it? They are elective, not by the people, as are many or most of the civil officers to whom he compares them, but by a Convention.—But have they become Bishops when thus chosen? By no means. Other Bishops must first ordain them.—Their office too is for life, or until removed by impeachment before a council of Bishops. But what would be thought of the simplicity and republicanism of our civil institutions, if our supreme executives were to be chosen, and inaugurated, and to be clothed with powers in “close analogy” to all these privileges, powers and distinctions of a Bishop? What if they were to be inducted into office by an assembly of neighbouring governors, and these neighbouring governors to have a *veto* on the choice made by the State? What if their election was for life, or until removed by impeachment before a council of governors? Yet all this must be, before the “close analogy” can be made out. But while the analogy thus entirely fails between Bishops and the supreme executives in our civil governments, there is a “close analogy” to be found, if we compare Episcopacy either with the aristocracy of Great Britain, or the elective monarchies of some other countries. And the analogy will be found to exist not only in name but in spirit and in truth. Notwithstanding the disclaimer which the Bishop has put in, Episcopacy or Hierarchy in the Church, and aristocracy or monarchy in the state have always been found to be powerful auxiliaries to each other. “*No Bishop, no King*,” is a maxim which has too long been prevalent among Episcopalians; to be very soon forgotten; and we have many important facts on the subject, which we might state.

from the records of our happy Revolution, if we had the time and the room for such statements.

This new ground which Dr. Hobart has taken, can be easily explained. Before he went to Europe, he was most generally on the alert, to show the resemblance between the Episcopal Church of America, and the Episcopal Church of England; and no praises were too extravagant for him to bestow on the English Episcopal Church. While abroad, he met with sufficient cause, it seems, to change his mind. And as he formerly aimed to show how much the two Churches were *alike*, he is now anxious to show how much they are *unlike*, in order to show that the same evil consequences cannot flow from Episcopacy in this Country, which are connected with it in England. We are as much at ease as the Doctor can be in the matter; but our quietude springs from a different source. It does not arise from a belief that there is any resemblance or alliance between Episcopacy in the Church, and Republicanism in the State; but from the consideration that Episcopacy never has been, and never can become the prevailing religion in a Republic. The great principle of Presbyterian *parity among the clergy* in the Church, is so intimately connected with equality among the citizens in the State, that they mutually sustain and aid each other. A form of religion which professes to establish a hierarchy, must encounter the disadvantages of an exotic among us. That great power, public opinion, which is so omnipotent, especially in Republics, is against it. And accordingly, notwithstanding all that is said of her increasing numbers, the growth of the Episcopal Church in this Country has been comparatively slow. She has increased; for the increasing population of the country has carried every denomination more or less along with it. But compare her progress with that of the Methodists, Baptists, or

those denominations which she seems most anxious to rival, namely, those who administer their ecclesiastical affairs by Presbyters, assembled in Classes or Presbyteries; and she has fallen greatly behind. New-York is generally considered as her strong hold in the western world. Twenty years ago, she numbered about as many churches in this city, as could be numbered by all the different Presbyterian denominations united. Now, in 1826, the Episcopal Churches are only about one half the number of those who adhere to the primitive Apostolic form of Church government by Presbyters and Deacons. And if we look abroad into the whole country, Episcopalians are but a small moiety compared with the vast interest who adhere to the New Testament platform. The disparity too is constantly becoming greater and greater. As nearly as can be calculated, there are now at the different theological seminaries, belonging to those who are governed by Classes and Presbyteries, above five hundred candidates for the ministry; while at the different Episcopal seminaries; we are told, that there are not quite fifty; and, comparing the most recent statistics which relate to the population of the country at large, the Episcopal strength is rated at 750,000, while the Presbyterian has arisen to 3,250,000.

With these facts before us, it would be very unfair to impute to Episcopalians a desire to see an established religion in this country. Nor can we say that we give Dr. Hobart credit for being *very* disinterested, when we hear him say, "So firmly persuaded am I of the deleterious effects of this union," (a union of Church and State) "That if I must choose the one or the other, I would take the persecution of the state, rather than her favour; her frowns, rather than her smiles; her repulses, rather than her embraces."—p. 40. For, should an established Church arise in this nation, it is very plain that Episcopali-

ans must become Dissenters here ; and, indeed, so far as that religion may be called the established religion of a country, which is embraced by the most numerous and powerful portion of its inhabitants, Episcopalians are Dissenters now. But, in this matter, there should neither be unfriendly feelings cherished, nor unfriendly names given. Ephraim should not envy Judah, nor should Judah vex Ephraim. In the well-meant

efforts of all denominations to spread the truth, we would wish them "God speed." But we owe it to ourselves, and to the religion which we profess, to speak in its defence, when it is brought into comparisons which are both unfavourable and unjust ; and to point out the errors and evils of that intolerant and exclusive spirit, which is equally foreign to the liberal institutions of our country, and the holy dictates of the Gospel.

Miscellaneous Articles.

[We present our readers with Three Dissertations on the Nature, Obligations, and Form of a Judicial Oath. (Second edition, corrected and enlarged.) The first edition was published in 1825, by Wilder and Campbell, under the following title:—"A Dissertation on the Nature, Obligations, and Form of a Civil Oath ; in which a careful inquiry is made into the proper manner of taking a Judicial Oath ; whether by lifting up the right hand, &c. or by touching and kissing the *holy evangel* ; By WM. CRAIG BROWNLEE, D. D. &c." A very small edition was thrown off. We take this method of giving the thing more publicity. And we earnestly bespeak the attention of the ministry and magistracy of our land to this subject, that we may speedily put an end to the custom of *kissing a book* in a Judicial Oath, which is heathenish and foolish, to say the least of it.]

DISSERTATION

No. I.

"Thou shalt fear the LORD, and serve him ; and shalt swear by his name."—DEUT. vi. 13.

I. The Deity is the supreme ruler of the world. Our species are the subjects of his moral government. They live and act under his immediate inspection.

Civil rulers, lawfully appointed to office, are "the powers ordained of God." They hold their office under a solemn responsibility to God as their head, and the source of their power. They are his officers ; and they are invested with powers amply sufficient. But from the very nature of the trust committed to them, they are placed under certain restrictions. Their office is to be uniformly exercised entirely for the benefit of their

fellow citizens : and it is limited exclusively to *political matters*.

The same general principles we lay down in relation to ecclesiastical officers. They are invested with ample powers, but they are placed under limitations. Their powers extend to the supervision of spiritual matters only, and their jurisdiction lies wholly within the Church of Christ.

It is unquestionably the duty of these officers, acting under the eye of the Almighty Ruler, to use all the weight and influence of their office to preserve peace and order ; to promote religion and virtue in their respective societies, and consequently to put down disorder and crime.

This end cannot be attained, unless all good men shall combine on the side of the officers of the government, and shall lend them all their assistance, and give them every facility in the discharge of their official

duties ; and particularly, unless they shall lend them effectual aid in the discovery of the truth, in declaring it themselves, in supporting it in such a manner that the combinations of the wicked may be broken down, and their evil deeds exposed and punished. All this, it will be readily admitted, is essential to the well-being, and even to the very existence of society.

But, in the first place, this cannot be effected unless witnesses, when called to the aid of the rulers, shall utter "the whole truth, and nothing but the truth,"—and such is the force of combinations against the exhibition of the truth, and such the power of the motives arising out of interest, or fear, or favour, that this cannot be effected in any other way than by the superinducing of a higher motive, of a greater fear, of a deeper solemnity over his mind, than what any worldly consideration can create.

In the second place, this important object cannot be accomplished without some effectual means placed within the power of the witness, by which he can give to the court a pledge that will create a confidence and assurance that what he utters is "*the truth, the whole truth, and nothing but the truth.*"

And can we conceive any thing more effectual towards this main object than an immediate appeal to Almighty God, by the witness, in the presence of the court, and at its revered command?

The word or affirmation of an honourable man I dare not question. I accept it as sufficient in all ordinary cases—in the conventional intercourse of life—but in judicial proceedings—in matters of the utmost importance, and such as involve the destiny of individuals and families, when the mind is in deep suspense, and under great agitation; when motives of fear, and favour, and interest, all combine to shake the purpose of the most honourable mind—I pause at

his word—I accept it, it is true, so far as it goes—and for what it is worth—but it does not go to the necessary length—I look for something more. Acting under the authority of the court, while all is stillness and devout solemnity, he lifts up his hand, and he swears by the name of Almighty God, the searcher of all hearts, and before whom he must soon appear, that he will speak "the truth, the whole truth, and nothing but the truth." I feel a burden taken off my heart; he has given me the surest, the holiest, and the highest pledge which man can give to man, that he does utter the truth. Every doubt is banished from my mind; I have a most perfect confidence in what he says; I feel the entire force of the words of inspiration; "*Men verily swear by the Greater; and an oath for confirmation is to them an end of all strife.*"—[Heb. vi. 16.]

We arrive at these conclusions respecting the nature of an oath; and I solicit the reader's attention to them:—

1. An oath is an impressive act of religious worship rendered to Almighty God by his rational beings, the subjects of his moral government.* It is most truly an act of religious homage to his divine supremacy over all creatures: to his omniscience: to his most holy supervision of all things as the God of Providence: to his majesty and his justice: who is, at once, the avenger of the innocent, and the destroyer of the guilty.—Hence the devout mind does not shrink from an oath—and he never will shrink from it. He counts it an honour, and his privilege; and he applies himself to it with deep and pious sensibility, as he would to any other act of divine worship, in the domestic circle, or in the house of God.

2. This act of divine homage—I mean an oath—is to be regarded as

* "Juramentum est invocatio Dei, quæ petitur," &c. Palat. Catech. &c. &c. B. D. Moore, vol. ii. 770.

a powerful means in the hands of good rulers in the church and in the state, of discovering and establishing the truth; and thence of promoting the great end of all rule and government.

3. It is, therefore, an effectual means of defending the innocent; of breaking down and defeating the combinations of the wicked; and of bringing to condign punishment the enemies of God and of men!

On the whole, an oath, considered as an appeal to the Supreme Being, occupies a high rank in the class of duties which man owes to his Creator; and considered as an appeal by man, on behalf of truth, it is absolutely essential to the well-being, and even the existence, of every well-ordered society.

II. These observations will receive additional strength from our second position. An oath is not a human device. The Almighty has laid his injunction on us to give our solemn oath, when summoned to do so by the proper authorities.

The law enjoining it has been written by the hand of the Deity on the heart of every man. Human depravity has, indeed, often misinterpreted this law, and often added corrupt modes to it. But all the influence of human depravity has not been able to obliterate this sacred law from the heart. Hence, all nations, Christian and Pagan, have been found to make a solemn appeal to the deity by an oath.

But the language of inspiration exhibits an impressive transcript of this law. Each of the following extracts contain a moral precept:—

“Thou shalt fear the Lord thy God, and shalt serve him, and swear by his name.” “The king shall rejoice in God; every one that sweareth by him shall glory.” “He that sweareth in the earth, shall swear by the God of truth.” “And thou shalt swear the Lord liveth, in truth, in judgment, and in righteousness.”—

Again—“And it shall come to pass, that if they will diligently learn the ways of my people, to swear by my name, the Lord liveth, as they taught my people to swear by Baal; then shall they be built in the midst of my people.” And again—It is distinctly asserted by the prophet of God, that this form of rendering homage to the Deity shall never cease while there is a Church, and a civil tribunal in the earth. Here is the prediction—“I am God, and besides me there is none else; I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow and every tongue shall swear.” And in accordance with this prediction, we find a New Testament writer laying down a position which assuredly represents an oath to be commensurate in duration with the unchangeable system of Christianity—“*Men verily swear by the Greater; and an oath for confirmation is to them an end of all strife.*”*

To these divine precepts we may add the illustration of the purest examples on record. The most pious of men did swear in truth, in righteousness, and in judgment. *Abraham lifted up his hands to the most high God.*† David made it an essential feature in the character of the truly pious man, that he swears, and adheres to his oath at all perils.† And Paul, under the guidance of an infallible inspiration, used solemn oaths to confirm the truth. “*I take God to*

* Heb. vi. 16. See also Deut. vi. 13. and x. 20.—Psalm lxxiii. 11.—Isa. lxx. 16.—Jer. iv. 2.—Jer. xii. 16. It cannot be supposed that these precepts, enjoining an oath, ever constituted a part of the Ceremonial law, which has been abrogated. An oath could not be supposed to be a type. If so, where is the antitype of it in the New Testament? The precept, enjoining an oath, is moral, and a moral precept is of perpetual obligation. Nothing can remove its obligation but a fresh precept from the throne of God, and no such abolishing precept exists.

† See Psalm xv.

record on my soul."* And again—"I speak the truth BY Christ, I lie not, my conscience also bearing me witness BY the Holy Ghost."†

We can advance still higher. We can copy down the example of the purest of all created intelligences. The angel mentioned by Daniel did give an oath; and the angel mentioned by John, (it will add unspeakably to my argument if, with judicious Commentators, we recognise in this angel the Lord Jesus Christ,) he also gave his solemn oath. Nay, to give the utmost weight to example—that to which nothing higher ever can be added—the Most High God has himself given his oath. This most interesting fact is on record—"When God promised to Abraham, because he could swear by none greater, he did swear by himself."‡

By these divine precepts, and these holy and perfect examples, the following points are fully established:—

1. To make an oath with solemnity before a court, is a religious duty, as clearly enjoined on man as any other duty enjoined in the ten commandments.

2. To swear by the *name of God*, and by that alone, is the only way of making a judicial oath, according to the Holy Scriptures.

3. To swear by any other being or thing is positively prohibited by the law of God.

4. An *appeal* to God is essential to an oath.

5. And thence, that is really not an oath in which there is no appeal to God.

* See the sentiments of St. Augustine, &c. in Bern. De Moore, vol. ii. p. 780, on this kind of oaths.

† See 2 Cor. i. 23.—Rom. ix. 2. *Χρὶςτός ἐστι Πνεῦμα* "By Christ"—"By the Holy Ghost;" so the preposition *ἐν* is rendered in that species of profane oaths condemned by our Lord, in Matt. v. 34, "Swear not (*ἐν τῇ γῇ, ἢ ἐν τῷ οὐρανῷ*) by the earth, by Heaven," &c.

‡ See Heb. vi. 13. Gen. xxii. 16. and also Psalm cx. and Psalm xcv.

And hence, the sentiment of the Platonick philosophers, and of modern sectaries, that *there is a life beyond an oath*, or that a man may arrive at such a height of purity as to be placed above the necessity of an oath, involves the purest absurdity. And moreover it is the most disgusting cant. To arrive at a height of purity so as to be beyond an oath! To arrive beyond Abraham, and beyond David, and beyond Paul! To arrive beyond angels! Nay, we ought to be grieved at the length to which human assurance can push itself. To rise above the very example of the Most High and Holy One! *He did swear.*—These sectaries are so *pure* that they are beyond an oath! They are so *pure* that they are degraded by doing what the holy men and pure angels did! Nay, by doing what the Most Holy God set us an example to do!

There are some Christians who also oppose an oath. They do indeed admit that an oath may have been enjoined in the ages of the Old Testament Church. But they insist that all oaths have been abolished. The portions of the Holy Scriptures on which they build their theory, are these:—"As is the good, so is the sinner; and he that sweareth as he that feareth an oath."* In this passage of Holy Writ, they suppose Solomon to have placed the "*the man who swears*" in the same kind of contrast with him that "*sweareth not*," as he placeth the "*sinner*" with the "*good man*," in the preceding clause.

But the chief weight of their argument is laid on the words of our Lord, and of the Apostle James: "*Swear not at all; neither by the earth, nor by Heaven,*" "*nor by any other oath; but let your communication be yea, yea, and nay, nay; for whatsoever is more than these cometh of evil.*" And they strengthen their argument by appealing to the primitive Christians, and

* Eccles. ix. 2.

early Fathers, who refused, they say, to render oaths before any court.

To these we reply, in this manner; that the special precepts which enjoined an oath, are, as we have seen, moral precepts. Oaths could not be *typical*; they could not be portions of the ceremonial law, so as to fall into oblivion with that expiring law.

If oaths have been abrogated, it must have been done by a special law of heaven to that purpose. But that law does not exist, which repeals a *judicial oath*.

In reference to the expression of Solomon, "he that sweareth is as he that feareth an oath," the whole weight of the objection rests on the meaning given to the phrase "he that sweareth." The objection is removed by determining the true meaning of this. We are not to explain it by our own system, or by conjecture. Every law is to be explained by some clause or portion more fully expressed on some other of its pages. Now in the prophet Zechariah, chap. v. 3. the very expression before us is used to signify the act of "*swearing falsely*."

For in the same paragraph the two phrases "*one that sweareth*," and "*one that sweareth falsely*," are used as synonymous and are exactly of the same import, as any one can perceive by inspecting the place.

"This is the curse which goeth forth over the face of the whole earth, and every one that *sweareth* shall be cut off; and it shall enter into the house of the thief, and into the house of him that *sweareth falsely*," &c.—Zech. v. 3, 4.

Hence the pious and learned, in all ages, have thus rendered the words of Solomon. And hence the Vulgate, which can boast the antiquity of 1400 years, at least, thus renders the passage "*he who perjures himself*." And in the Chaldee it is thus rendered, "*he who swears falsely*." And it is also certain from the book of 1 Samuel, chap. xiv. 26. that the last clause of the above sentence from Solomon

"*he that feareth an oath*," it used to described one who reverently regards an oath. Here then is a double reason which goes to establish this point, that Solomon contrasts the perjured knave who swears falsely, with him who devoutly keeps his oath unbroken and holy. Hence he does not condemn an oath.

Nor can they derive any support from the supposed abolishing decree of our Lord, and of James, "*swear not at all*."

Here we beg leave to state distinctly, that we advocate no oath besides that which is sanctioned by a regular court, and the oath of appeal made in vows to God. These we call *judicial oaths*.

Now, unless it can be made to appear that our Lord, and his servant James do, in these passages, prohibit *judicial* oaths, all the declamation against oaths, from the passages referred to, is to no purpose.

But it is very plain that our Lord and his servant James are not speaking at all of *judicial* oaths. The simple reciting of the whole sentence will demonstrate this; "*swear not at all*," or as the judicious Paley renders it literally; "*swear not on any account*,"—by the earth, by heaven by thy head—neither by any other oath."

Now what oaths does our Lord condemn? It is very evident. Oaths by the heavens; by the earth. Now, the Jews never made *judicial* oaths or oaths before courts, by any of these forms. But *by all these* did men swear in common conversation in society. Every classic page exhibits the fact, that the pagans mingled these oaths in their common discourses, and in their most finished productions. And the Jews had copied into their conversations this profligate habit.—Now add to this, that the *judicial* oath was made *only by the name of God*. No other oath was enjoined; and no other could be lawful. But our Lord does not touch that point.

He does not prohibit swearing by God's name. "*Swear not at all.*" Take in the whole clause as our Lord uttered it—quote not in detached scraps—raise not an argument on an insulated member of a sentence.—"*Swear not at all, by the Heavens, by the earth.*" He condemns profane swearing, and that alone! He does not even advert to judicial oaths!—Much less does he condemn them.

The clause which follows will confirm this position. "Let your yea be yea,—*for whatsoever is more than this cometh of evil.*" No person can refer this last clause to the *judicial* oath, without an outrage on all propriety. God had commanded his people to swear. They had done it. Angels had done it. God himself had done it. Can we presume to say that this is the form of an oath which Christ says *cometh of evil*? Could the compliance with an existing divine law—could the following of the holiest examples really be said to *come of evil*? He can be supposed to speak only of profane oaths in conversation, which always *'come of evil.'*

To the appeal made to primitive Christians and Fathers, we have a brief reply. These interesting persons, to whom we look back with veneration and affection, were placed in an afflicting dilemma. Those of them who lived before the first Christian Emperor, surely could not, in conscience, take a *judicial* oath. For if they were in the camp, and were called to take the military oath, they behooved to swear by the genius of the emperor, or his fortune.* Or, if they were in a civil court, it was a pagan court, and it must have been taken by some idol, and in an idola-

trous form, revolting to a Christian's faith and feelings.*

But in the following times, when Christianity was on the throne of the Cæsars; when Christian magistrates were appointed, and when the form of the oath was such that a Christian could approve of it, and sanction it by his presence, it is a fact on historical record, that Christians did then swear the judicial oath. It is true, we must except some of the private Christians, and even some of the Fathers; who, like other moderns (who have not their excuse of want of better information to plead) did mistake entirely the import of our Lord's prohibition of oaths in common discourse, and converted the prohibition of *profane* oaths into a decree abrogating *judicial* oaths.

But, with the exception of a very few names, and these of small influence, the great body of the Fathers, and private Christians were strictly correct in their views and practice in this matter.†

And it may be of consequence to notice here the sentiments of the Waldenses, a people of distinguished purity, who received and retained the holy doctrine and practice of the primitive Christian Church; who braved the enemies of God and of man, while putting forth their malignant powers during the dark ages; and who had sustained the holy banner of the cross for ages before Huss, and Jerome, and Luther, and Calvin, and Knox had begun their work of Reformation.

* See Albert. Fabricii Bibliograph. Antiq. p. 429—431 cap. "De juramentis variarum nationum," for a detailed account of these idolatrous forms.

† Bern. De Moore Perpet. Comp. vol. ii. p. 780. And also Fabricii ut supra. The Fathers who seemed to oppose oaths were Basil, and Chrysosthom. But late authors have accused him of leaning to Pelagianism, and this opposition to oaths was a trait in the character of Pelagians. See Le Clerc's Lives of some of the Fathers, p. 346, who quotes for proof Bp. Bull, also Theophylact. Eusebius (Evang. Prep.) &c.

* "Ομοουσιον"—"Swear by the fortune of Cæsar"—said the Proconsul to the holy martyr Polycarp. But he resisted it always.—From the Epist. Smyrn. extr. by B. D. Moore, vol. ii. 773.

These Christians have been too long claimed by those who oppose judicial oaths, as giving countenance to the corrupt exposition of our Lord's precepts against oaths in common discourse. It is true, their enemies, the Inquisitors, who erred as egregiously from truth in their historical accounts of them, as they sinned against all law and mercy in persecuting them, do represent them as condemning oaths. "Whoever will not curse, and will not swear, and will not kill, they call him a Waldensian, and put him to death." This was written of them in A. D. 1100.* But the following extract from their famous apology, drawn up in A. D. 1508, will clearly exhibit their belief on this point:—"We have been accused of maintaining that it was, in no instance, lawful to swear. To this we reply, that some oaths are certainly lawful, tending both to the honour of God, and the edification of our neighbour."† This they confirm by extracts from the Holy Scriptures.

Hence, (to give a summary of our argument) we arrive at the following conclusions:—

1. Oaths were instituted by Almighty God, and by a *moral precept of perpetual obligation*. The precept is written in the old Testament, and repeated and enforced in the New Testament. It is, therefore, a moral duty which we ought not to decline, when duly called to it. On the contrary, we ought to be as ready and as willing to engage in this solemnity as in that of prayer, or in the observance of any of the ten commandments.—And I may be allowed to quote a German author who has expressed himself strongly, but, in our view, cor-

rectly, on this point:—"Those heretics who will not swear, do imitate Satan." "He is not known to have ever used an oath, and he never will. Swearing to the truth is a solemn public act of worship and homage rendered to Almighty God." And that is what Satan will never countenance in any form or manner.*

2. No person can, with any justice or propriety, maintain that *profane* oaths in conversation are to be placed by the side of *judicial* oaths before a court, and insist that the precept prohibiting oaths in conversation does also prohibit judicial oaths! Of so great injustice and absurdity every writer is guilty, who opposes oaths.

3. Those who oppose judicial oaths and declaim against Christians who, from the obligations of duty, freely use them, are certainly not aware of the crime which they do commit.—They oppose the prejudices of their private opinion to the divine precept. They plant themselves down against the purest examples recorded in Holy Writ. They oppose the example of Abraham and of David,† of Paul, and of angels—nay, of the Most High and Holy One himself! Hence it may be fairly inferred, that the person who refuses a judicial oath is guilty of no small impiety toward God, and of a flagrant breach of that duty which he owes to the magistracy, and to his country.

III. The form and rites attending the administration of an oath, next claim our attention.

An oath, considered as an appeal to the Deity, and as an act of divine homage to him, is certainly not to be considered as belonging purely to revealed religion. It is a part of natural religion. Hence, and it deserves to be repeated, it is engraven on the minds of all men. No length of

* This is taken from the Italian poet.—"Que non vogli maudir, ne jura, ne mentir, "Loz dison qu'es Vaudes, et los feson morir."—Voltaire's Gen. Hist. chap. 69, and Jones' History of the Christian Church, vol. ii. p. 25, New-York edition.

† Perrin's Hist. Des Vaudes, liv. i. c. 4, and Jones' ut supra. p. 61.

* See Brownlee's Inquiry into Quakerism, p. 101—104.

† Psalm xv.

time, no distance of removal from the holy light of divine revelation, no degree of pagan darkness, have succeeded in effacing the deep impression on the human mind. Hence all nations, Christian and pagan, have been found to practise this sacred appeal to their Deity.

But the form and rites of an oath conveyed to us through the pure channel of revelation, are to be as carefully separated from the superstitions attached to it by those who have corrupted the holiest things, as the rites of the true religion ought to be

separated from those of a false religion.

Hence our subject is naturally divided into two sections. We shall, *First*, trace the history of the form or rites attending the administering and taking of an oath among the Hebrews and Christians, and which existed by the authority of God in his Church. And, *Second*, we shall trace the different forms and ceremonies of an oath which sprung up, and were perpetuated in the lands of darkness and superstition.

[No. II. in our next.]

Religious Intelligence.

SKETCHES OF THE REFORMATION IN THE NETHERLANDS; INTRODUCTORY TO OUR HISTORY OF THE REFORMED DUTCH CHURCH IN THE UNITED STATES.

[Continued from page 183.]

In the sixth Number of this Magazine, we commenced some sketches of the rise and progress of the Reformation in the United Provinces of the Netherlands. We have seen that the public worship of God was commenced by the Protestants, A. D. 1566, in the Province of West Flanders. The reformed inhabitants of the Province of Brabant soon followed the example of their Flemish brethren. The first public assembly for divine worship was held in a wood near the city of Antwerp. The Princess Regent immediately issued strict orders that the Magistrates should disturb all the meetings, and hang all the preachers. Such, however, was the growing numbers of the Protestants, that within the year 1566, the public exercise of their religion was introduced and established in several of the most important cities of the Province. Public religious assemblies were also held in many of the towns of the Province of Tournay. The rights of conscience were also claimed and successfully asserted at this period in the Province of Holland. Peter Gabriel, a Flemish preacher, and John Arentson, originally a basket-maker, were the only ministers of the Protestant faith by whom this enterprise was undertaken and accomplished. Gabriel was resident at the time in the city of Amsterdam, where, in a very private manner, and in constant peril of his life, he expounded the Heidelberg Catechism every Lord's day to those who had embraced the

doctrines of the Reformation. Persecution had driven Arentson out of Holland. But he frequently though secretly visited and encouraged the Protestant congregations of his native Province.

Six of the principal Burghers of Amsterdam invited Arentson to a conference on the subject of finally introducing the public exercise of their religion into that city. In this little congregation, which was held without the walls, Arentson offered a solemn and zealous prayer, beseeching God to send down his Holy Spirit among them, that they might be assisted by his direction in forming such resolutions as should tend most to the honour of His Divine Majesty. After having weighed all the difficulties and obstacles in their way, they unanimously resolved, that, laying aside all fear and danger of their lives, they would establish the public worship of God in the Province of Holland, as had already been done by their brethren in several other districts of the Netherlands. On their return into the city they found the Magistrates, who had already taken the alarm, publishing the last placard transmitted to them from the Court. To illustrate the spirit of the Catholic religion, and the temper of the Spanish tyrants, we shall here introduce the substance of this placard. It contained a fresh prohibition "of all conventicles and unlawful assemblies, both public and private, on pain of hanging to the preachers and teachers; and the forfeiture of their

*estates to the behoof and advantage of those who should apprehend them; and in case they had no estates, then the persons who caused them to be taken, should receive from his majesty's Treasurer a reward of six hundred pounds Flemish money, reckoning forty Flemish groats to the pound. In the same manner were to be treated all those who furnished or provided places for the same kind of preaching and teaching. They who harboured or concealed these preachers were to be punished with death; and those who were found at any such meetings, should be punished according to the discretion of the judges, with regard, however, to their different ranks and qualities, as likewise whether they went thither out of mere curiosity, or whether armed to defend the preachers; for in the latter case, they were to be banished."**

This placard was received by the mass of the people with the greatest indignation and scorn. It was openly declared that "the placard would lead to the establishment of public worship in Holland, where it had not prevailed."

The first public religious service of the Reformed religion was held on the 14th of July, 1566, in a field near Horn, in North Holland, and was conducted by John Arentson. Before the expiration of the year, the Protestants were successful in celebrating their religion in a public manner, not only in most of the principal towns of this Province, but in the city of Amsterdam itself. Toward the Autumn of 1566, the Reformed Protestant Church of Amsterdam was placed under the pastoral care of Nicholas Scheltuis, formerly a Roman Catholic pastor, Peter Gabriel, and John Arentson. The historian, in giving their character, informs us, "that they were very dear to the people, for they did not aim at any scandalous gain, but lived very temperately; were hospitable, admitted all that came to ask their advice and assistance; did not seek the tables of the rich, but visited the rich and poor indifferently; despised all dainties, contenting themselves during the persecution with feeding mostly upon milk and whey with the servants. As for their habit, it was mean but decent.—Scheltuis was well versed in the Hebrew, a perfect master of Greek, and spoke the Latin in its purity. He had thoroughly studied the Fathers, and preached, as the Monks themselves acknowledged, with great learning, and taught with no less charity; confuted his adversaries with much temper, and led a life of virtue and piety. Gabriel was tolerably skilled in Latin and Greek, had committed almost all the epistles of Paul to memory; read almost all the writers of the age, and consequently was expert in disputing and convincing. John Arentson knew

little more than his mother tongue; but on the other hand was endowed with good sense and a sound judgment; by this means he taught with great method and regularity, being assisted by a wonderful knowledge of the Holy Scripture. His zeal rendered him bold and free; by his eloquence he was able to move the hearts of his hearers; he argued very accurately, and with great strength of mind, and could silence his antagonists of all kinds, whether they were Papists, Arians, Anabaptists, or Enthusiasts. He was moderate in such religious differences as were not fundamental or necessary, endeavouring to compose them by gentleness and yielding. Such preachers as these could not but increase the numbers of their hearers, and consequently of the poor too; wherefore it was thought necessary about this time, or a little earlier, to choose deacons, according to the pattern of the first Apostolical Church. They collected the alms of their assemblies in wooden dishes. They chose also some ancient and holy matrons for deaconesses."

The principal noblemen, as has already been stated in the former Number, entered into a solemn confederacy to oppose the introduction of the Inquisition, on whatsoever pretext it should be attempted. The Lord of Brederode was chief of the confederacy. Lewis, Count of Nassau, and brother of the Prince of Orange, the Lord of Aldegonde, and the Counts of Bery and Kulenburgh, were active members. Brederode, at the head of three hundred gentlemen, resorted to the Court at Brussels, and presented a petition to the Regent, which, as it exhibits the matter of their grievances in their own language, and as it proved the beginning of that long and bloody contest, by means of which the civil and religious liberty of the United Provinces was established, should not be here omitted. It was to the following effect:—

"MADAM,—The Netherlands have been celebrated throughout all Christendom, on account of their great loyalty to their Sovereigns; especially those of the nobility, who are disposed at this present time as much as ever to tread in the footsteps of their ancestors. But among all the tokens of their allegiance, considering the present state of affairs, and the danger they incur of drawing the displeasure of the government upon them, the duty which they are now performing ought to be esteemed the most remarkable, as well as the most reasonable. They have taken the liberty, though with the utmost humility and submission, to represent to your Highness, that the Inquisition and the Placards relating to it, though doubtless intended for the advantage of religion; yet, being now entirely altered, both as to their nature and effects, by reason of the change of seasons, can, for the future produce no-

* Gerhard Brandt's History of the Reformation in the Netherlands, vol. i. Fol. p. 179.

thing but aversion, uneasiness, and tumults, with all kinds of miseries tending to the destruction of our country. For, from the many inconveniences that we have experienced of late years, when proceedings were much milder, may, easily be computed what will happen, in case you should pursue the last orders of his Majesty, not only by putting in execution the *severe Placards*, but also by setting on foot the *Inquisition* itself. We find ourselves therefore obliged, by that *supreme law*, the welfare of the people, to put your Highness in mind of the storms that have risen, and of the one now hanging over our heads. Necessity, which justifies all things, forbids us to be longer silent; for our castles, houses, and estates, lying in the open country, will be exposed to the first insults of the raging mob. And who does not see that if the *Inquisition* and *Placards* be established among us, our own, and all other subjects' goods, lives, and honour are at the mercy and in the hands of the first envious informer, unless the Magistrates, out of favour or pity, shall stop their ears. For all these reasons, we most humbly beseech your Highness, that you would, as soon as possible, despatch some fit person to carry this our submissive petition to the King, to the end that every body may be freed from the terror he lies under, as not only the absolute necessity of affairs, but likewise justice and equity require of you. We do not presume to prescribe laws to his Majesty; but if he would be pleased to call together the states of these Provinces, he might settle the business of religion with their advice and assistance, by more proper, safe, and reasonable methods, than such as are now proposed to be employed. We also most humbly beseech your Highness that whilst his Majesty has this our petition under consideration, you would be pleased, in order to prevent the abovementioned dangers, to put a general stop to the *Inquisition* and all the *Placards* relating to religion. And we speedily declare that by this remonstrance we have done our duty, so far as concerns ourselves, and discharged our conscience to God and the world; so that from henceforward, if through the neglect or contempt of what we have offered, any riots, insurrections, bloodshed or other evil consequences should ensue, they must not be imputed to us. To this we call to witness God, the King, your Highness, the Lords of the Council, together with our own consciences, that we have behaved as become good and faithful servants and subjects, without having in the least exceeded the bounds of our duty."

[To be continued.]

On the 19th of September, the Rev. James Murphy was installed

Pastor of the Second Reformed Dutch Church of Glenville. The charge to the Minister was delivered by the Rev. Mr. Thomas Romeyn; and that to the Church and congregation by the Rev. Mr. E. Slingerland. The Consistory requested a copy of each for our Magazine. We have received these able addresses; and they shall appear in our pages as soon as possible.

At a meeting of the Classis of Rensselaer, at Greenbush, on Tuesday, the 17th of October, the candidate *A. Henry Dumont*, was ordained to the work of the Gospel ministry, and installed Pastor of the Reformed Dutch Church of Greenbush and Blooming Grove. Sermon by the Rev. James Romeyn, from 2 Cor. x. 4. Charge to the Minister was given by the Rev. Richard Sluyter. Charge to the people by the Rev. Peter Wynkoop. Ordaining prayer by Rev. Jacob I. Sickels.

At a meeting of the same Classis, at Athens, Greene County, on Tuesday, the 24th of October, the candidate *David Abeel*, was ordained to the work of the Gospel ministry as an Evangelist. Sermon by the Rev. Asa Bennet, 2 Cor. ii. 16, last clause. Charge to the Minister was given by the Rev. Peter Wynkoop. Charge to the people by the Rev. Isaac N. Wyckoff. Ordaining prayer by the Rev. Richard Sluyter.

Gretna Green Marriages.—By the ancient law of Scotland, in operation from time immemorial, a marriage is to all intents and purposes legal, if the man takes the woman by the hand and says, before witnesses, "This is my wife, wedded by me." The presence of a magistrate or a clergyman is not necessary. There must be some person, however, who undertakes to get that marriage attested before a county magistrate, or a borough justice. This makes the affair of a marriage of minors very easy, and gives every possible facility to

those who elope with young boarding school misses, or young heiresses from England. And at *Gretna Green*, especially, which is near the border, there has been a famous old *Blacksmith*, who has wedded many a couple by such a mode of wedlock. He witnesses the declaration of the couple, and gets it attested before a magistrate, and the party return home at their leisure, and present their certificate of marriage *according to law*.

At the late meeting of the General Assembly of the Presbyterian church of Scotland, this disgrace of the nation, *Gretna Green marriages*, was taken up and warmly discussed. Af-

ter the members had expressed their strongest disapprobation of the conduct of those borough justices and county magistrates, who allow such marriages to be attested in their presence, a committee was appointed to inquire into the best means of preventing these marriages. Every Christian parent and guardian of youth, and lover of order, will offer his prayers for the success of the committee in devising an effectual means of putting an end to this system of things, by which so great a facility is given to have the peace of their families and the happiness of their children utterly ruined.

Literary and Philosophical Notices.

A Sixth continent.—An extraordinary phenomenon presented in the southern ocean may render our settlements in New South Wales of still more eminent importance. A sixth continent is in the very act of *growth* before our eyes! The Pacific is spotted with islands through the immense space of nearly fifty degrees of longitude, and as many of latitude. Every one of these islands seems to be merely a central spot for the formation of coral banks, which, by a perpetual progress, are rising from the unfathomable depths of the sea. The union of a few of these masses of rocks shapes itself into an island; the seeds of plants are carried to it by birds or by the waves, and from the moment that it overtops the waters, it is covered with vegetation. The new island constitutes in its turn a centre of growth to another circle. The great powers of nature appear to be still in peculiar activity in this region; and to her tardier process she sometimes takes the assistance of the volcano and the earthquake. From the south of New Zealand to the north of the Sandwich islands, the waters abso-

lutely teem with those future seats of civilization. Still the coral insect, the diminutive builder of all these mighty piles, is at work; the ocean is intersected with myriads of those lines of foundation; and when the rocky superstructure shall have excluded the sea, then will come the domination of man.—*Monthly Review*.

Instruction to Mechanics.—This subject is pursued with much zeal in France. Dupin, the celebrated engineer, seems to have given it the first impulse by a course of lectures at Paris. The Minister of Marine appointed Blouet, Professor of Hydrography, to deliver a course of Geometry and Mechanics applied to arts and trades, at Dieppe, an important seaport. He commenced in October, 1825, at the city hall, and delivered his introductory lecture to an audience of 400 persons.

At the above date no less than 44 similar courses [were] delivered in seaport towns in France, and 15 in cities in the interior.—*Rel. Chronicle*.

African Money market.—They have a metal currency in Loggun, the first I had seen in Negro-land; it con-

sists of thin plates of iron, something in the shape of the tin with which they shoe race-horses. The money market has its fluctuations; the value of this "circulating medium" is settled by proclamation, at the commencement of the weekly market every Wednesday; and speculations are made by the bulls and bears, according to the belief of its rise or fall.—*From Denham's Travels.*

Steam Navigation.—A London paper received by the New-York, mentions that a great discovery has been made in steam navigation, by which three-fourths of the fuel now used will be saved. The vapour of quicksilver is substituted for steam with similar machinery, and a few precautions to prevent any waste of the metal by a pipe on the safety valve. The bottom of the boiler, which is very small and strong, as compared with that in use for producing steam, is conical, and the termination of the cone is in contact with the burning coals which surround it. The heat is communicated almost instantaneously to the quicksilver in the boiler, throwing it into vapour at the temperature of 656 degrees of Fahrenheit. Its elasticity and power can be indefinitely increased by heat, and the greater the elasticity produced, the greater the vacuum in the cylinder on opening the valve communicating with the well.—The saving of stowage will be very considerable, and a ton of quicksilver will be sufficient for propelling a vessel to India and back again with 140 horse power.—*Col. Star.*

A work, which must prove remarkably interesting to the religious public, has appeared from the press of Messrs. Crocker and Brewster entitled, "Memoirs of the late Mrs. Susan Huntington, of Boston Mass. consisting principally of extracts from her journal and letters, &c. by Rev. B. B. Wisner, Pastor of the Old South Church." It gives the most unequivocal evidence of ardent piety, and of an intellect of a superior order.

The author of the interesting memoirs of Don Eteban has another work nearly ready for publication, to be called "Sandoval, or the Free Mason." It turns chiefly on the extraordinary events in Spain for some years past; and as the author, a Spaniard, has himself been connected with those events, an entertaining and instructive book may be expected. The interest with which it is looked for by the reading public is moreover enhanced by the fact that among the personages who figure as principal characters, will be found king Ferdinand, the Duke of Wellington, the Generals Freyre, Morillo, Mina, Lacy Barutel, Riego, &c. &c.

The King of France lately purchased, at a million of francs, a country estate, to serve as an Agricultural Institute; in which three hundred pupils are to be taught *Agriculture* and *Horticulture* scientifically.—He has assigned a considerable revenue to the institution in order that the course of instruction may be obtained at the cheapest rate by the French youth.

Judge Washington and Chief Justice Marshall have selected from the papers left by Washington, between three and four hundred letters of his correspondence with various individuals both before and since the revolution.—They are committed, we understand, to the hands of Messrs. Carey & Lea of Philadelphia, for publication, and will form a most interesting volume.

The Editors of the National Intelligencer propose, at some future period, to publish a Register of the Congressional proceedings including the debates &c. from the time that the Constitution was adopted,—*ab urbe condita.*—*Col. Star.*

An instance is recorded in the Trenton Federalist in which tobacco applied wet to the wound, proved to be an effectual cure for the bite of a rattlesnake.

TO THE REFORMED DUTCH CHURCHES.

We would beg leave to remind the Pastors and Consistories, that agreeably to a resolution of General Synod, a collection is to be taken up in all our Churches on the approaching thanksgiving day, observed agreeably to the call of the governors of the states where we live. We urgently entreat the attention of the Churches to this collection. These collections are appropriated to Missionary purposes; and we have numerous calls at present, and a low treasury.

We beg leave also to remind you, that the collection directed by the General Synod, to be made for the Theological College, is to be taken up on November, Sabbath first. That for the Contingent Fund, on January, Sabbath first. For the Permanent fund, May, Sabbath first. And the twenty-five cent collection, is requested to be made on December, Sabbath last.

✠ The Office of the Dutch Magazine, and Agency of the Missionary Society of our Church, is at the corner of Nassau and Ann Streets New-York. Our agent will attend daily there from 10 A. M. to 1 o'clock, and from 3 to 5 P. M. to receive monies, and transact business.

Sketch of Public Affairs.

EUROPE.—It seems that war between Russia and Persia is now inevitable. It has probably commenced already between the advanced parties of the two armies. It does not yet distinctly appear what the true cause is. Some provinces of Russia, which are inhabited by Mohammedans, had revolted; probably in consequence of the machinations of Persia. Some dark insinuations are thrown out about the Emperor Nicholas having no aversion to see the Grand Duke Constantine, his brother, on the throne of Constantinople. Indeed, it has been said that he received his name in anticipation of this no improbable event, in the progress of princely ambition.

GREECE.—Things begin to look favourable in this unhappy land. We wait with anxiety to hear of some decisive stroke by Lord Cochran, who is now on the spot. The Pacha of Egypt has offered \$20,000 for him *alive*; but nothing for him *dead*. We would not be surprised to hear of Cochran actually offering the same reward for the Pacha.—Another attempt against Samos by the Pacha has utterly failed; the Greeks triumphed.

GREAT BRITAIN.—Last advices report a little more favourably of things in Britain and Ireland. But the condition of that country is truly afflicting.—The enterprising Capt. Parry is projecting an expedition to the North pole. He proposes to advance as far as he can with his ships, and then to have his party drawn over the ice in sleighs, by rein deer, with '90 days' provision. His aim is to explore the inmost point of the ice-bound

arctic circle. The reward offered in Britain to effect this is \$22,000, besides the fame of the achievement.

UNITED STATES.—It is now a time of general health in the country, as well as in our cities; and we have peace and plenty within all our borders. It is worthy of notice, that our happy land has never been afflicted with a famine. Even the poorest classes in our suburbs, and in our roughest mountains, have never known, from actual experience, what the horrid calamities of famine are. What a contrast between this great and highly-favoured land, and those of Europe or Asia, whose crowded and vicious population are often visited with sore want and famine! Our elections have been going on peaceably to their close, throughout the Union; without any thing bearing a resemblance to the tumultuous scenes of a French or English election, where bribery and corruption buy and sell public offices; and the minister hires his votes for the carrying of a question. As the people of the United States put their public servants into places of power and trust, in a manner so superior to the style of going to work in France and England; we do hope that our representatives and senators whom we have placed on the floor of Congress, will, by *talking less*, and by *acting* with the dignity befitting their representative character, strive also far to excel their compeers in the European deliberative bodies! We trust the scenes of last winter will not be enacted again before the eyes of the country. We also beg leave to

give a hint to those of our fellow citizens who complained of last winter's scenes of folly and wickedness among our public men, that if they did not, at the late elections, present themselves at the poll, and give a conscientious vote to correct abuses, as far as they could, by their influence and vote, they have no right to utter complaints about the men in power this season.—The public attention has been long and justly occupied with the controversy about the Greek Frigates. We would say with the judicious Editor of the Commercial Advertiser, "We regard this whole controversy as one of the most unfortunate for our country, at home and abroad, that could have happened. But had no discussion arisen in this country, at the time it did ; or had all the parties here agreed to hush the matter up, disclosures would have been provoked from abroad ; for the last number of the London Westminster Review contains an elaborate, extensive, and severe article on the conduct of the Greek Committee formed in London in 1823, and refers, in the following terms, to the New York agency in the equipment of vessels for Greece :—

"Among the largest items by which the expenditure of the received loan is accounted for, is the sum of 155,000*l.* employed in America for the building of frigates. Nothing but infatuation, gross ignorance, or dishonesty, will serve to account for this strange misappropriation of the Greek money at a moment when instant assistance to Greece is all-important—a moment, too, when it is within our knowledge that many ships of war, cheap, and ready for sea, were to be found in European ports, a *cavalry officer* is engaged at an enormous salary, and is despatched to the U. States, with vague instructions—inconsistent, too with the orders of the Greek Government ; and, after spending 155,000 pounds in the erection of two frigates, it is discovered that a large sum, not less than 50,000*l.* more is wanting to complete them ; the results is, that both of them get confiscated as security for the debt, for which they are said to be responsible. The most favourable results that can now be anticipated is, that one should be sacrificed to save the other ; and the Greeks will possess a frigate at a price for which all the annals of official jobbing present no parallel."

It having been announced in some of the papers, that there would be a diminution of the revenue from the estimates of last year, the Editor of the National Journal has inquired into the matter, and says the actual receipts will amount to the full sum estimated by the Secretary of the Treasury, at the opening of the last session of Congress, viz. 25,500,000 dollars. And the returns already received, justify the opinion that the actual receipts into the Treasury, during the year 1827, will be amply sufficient for all the various branches of the public expenditure, including the annual application of 10,000,000 to the principal and interest of the public debt of the United States.

FRANCE.—Nothing of importance is learned from this country by the late arrivals. The country was in a state of quietness and growing prosperity. The venerable friend of liberty and the rights of man, La Fayette, was in Paris, in the enjoyment of fine health. An American gentleman states, that when he appeared in public he was dunned by beggars from America. He asks in a humorous manner, if this is not some plan of Mr. Gezlay of Ohio, who opposed the donation of the Republic to La Fayette, to get it dunned back again from the generous patriot !

NETHERLANDS.—A very distressing kind of disease, assuming the type of an epidemic, had prevailed in some places to an alarming degree. Several eminent physicians had arrived from different places and countries, to investigate and prescribe. Latest accounts state a gradual abatement. In Groningen, upwards of 7000 persons are still sick.

PORTUGAL.—This country has received a Constitution from the governing powers in Brazil. If its wisdom and sound policy be in any proportion to its bulk, it will be for the salvation of this kingdom. Time will reveal and try it. Good order prevails throughout the country, and desertions are being made continually from Spain.

SPAIN.—Nothing has been received from Spain. Things are in as unfavourable a condition as formerly. According to the official lists sent to the minister of Justice lately, there were in Spain 800,000 beggars.—Of this number, Andalu is furnished one third. And it is one to every third family. The king of Spain still talks about regaining his South American possessions, favours the scheme of Inquisitions, heaps favours on priests, oppresses his beggared people, and maintains war against free masons. The Algerines still carry war even into some of the ports of Spain. So completely is this enslaved country crippled, that it cannot defend itself against this petty power.

TURKEY.—The affairs of Turkey, say our latest advico, are such as every enemy of the Turks could wish. Insubordination prevails every where. Anarchy prevails at the gates of Constantinople, and desolation within its walls. The Sultan has lost his spirits in spite of all his efforts to go forward with his projected plan of things in his army. He appears no more at the exercise of his new troops. A plot had been formed to assassinate him. The plague rages in the Jewish and Armenian quarters.

SOUTH AMERICA.—Bolívar, the liberator, has had some serious difficulties with the Congress of Peru. The late minister of state and war to the Patriots, has been executed for high treason. From the incense of praise offered to Bolívar, and the request made by some of the Southern states to him, to take them under his care, and model them, and rule them as he pleases, some begin to

suspect the purity of his zeal and patriotism. His temptations, we confess, are about as much as any man, except such a one as Washington, could sustain and resist. Time will reveal secrets. A gentle-

man at present, in the South, thinks these people too ignorant and too degraded to be independent republicans; that they are fit only to be the subjects of hereditary government and a perpetual Dictator.

Poetry.

A PASSAGE FROM ST. AUGUSTINE.

Long pored Saint Austin o'er the sacred page,
And doubt and darkness overspread his mind;
On God's mysterious being thought the sage,
The triple person in one Godhead join'd.
The more he thought, the harder did he find
To solve the various doubts which fast arose
And as a ship caught by impetuous wind,
Tosses where chance its scatter'd body throws,
So toss'd his troubled soul, and no where found
repose.

Heated and feverish, then he closed his tome,
And went to wander by the ocean side,
Where the cool breeze at evening loved to come,
Murm'ring responsive to the murmur'ing tide;
And as Augustine o'er its margent wide
Stay'd deeply pondering on the puzzling theme,
A little child before him he espied;
In earnest labour did the urchin seem,
Working with heart intent close by the sounding
stream.

He look'd, and saw the child a hole had scoop'd
Shallow and narrow, in the shining sand,
O'er which at work the labouring infant stoop'd,
Still pouring water in with busy hand,
The saint address'd the child in accents bland:
"Fair boy," quoth he, "I pray, what toil is thine?
Let me its end and purpose understand."
The boy replied,—"An easy task is mine.
To sweep into this hole all the wide ocean's
brine."

"Oh, foolish boy!" the saint exclaim'd, "to hope
That the broad ocean in that hole should lie!"
"Oh foolish saint!" exclaim'd the boy, "thy scope
Is still more hopeless than the toil I ply!
Who think'st to comprehend God's nature high,
In the small compass of thine human wit,
Sooner, Augustine, sooner far shall I
Confine the ocean in this tiny pit,
Than finite minds conceive God's nature infi-
nite."

DREAMS.

Oh! there is a dream of early youth,
And it never comes again;
'Tis a vision of light, of life, and truth,
That flits across the brain:
And love is the theme of that early dream;
So wild, so warm, so new;
That in all our after years I seem,
That early dream we rue.
Oh! there is a dream of maturer years,
More turbulent by far;
'Tis a vision of blood, and of woman's tears,
For the theme of that dream is war:
And we toil in the field of danger and death,
And shout in the battle array,
'Till we find that fame is a bodyless breath,
That vanisheth away.

Oh! there is a dream of hoary age,
'Tis a vision of gold in store—
Of sums noted down on the figured page,
To be counted o'er and o'er;
And we fondly trust in our glittering dust,
As a refuge from grief and pain,
'Till our limbs are laid on that last dark bed,
Where the wealth of the world is vain.
And is it thus, from man's birth to his grave—
In the path which all are treading!
Is there nought in that long career to save
From remorse and self upbraiding?
O yes, there's a dream so pure, so bright,
That the being to whom it was given,
Hath bathed in a sea of living light,
And the theme of that dream is Heaven.

OBITUARY.

DIED, at Jerusalem, Jan. 25th, Rich. Dalton, M. D. after an illness of 21 days from fever.

He was under the patronage of the London Jews' Society, and sailed from England with his wife in June 1823. He resided some time at Jerusalem early in 1825; and at the time of his

decease was about to make that city a permanent station.—Mr Goodell, writing to Mr. Evans, says, "He was skilful as a Physician, ardent and devoted as a missionary, and exemplary, conscientious, and devout as a Christian; and we doubt not but our loss is his eternal gain."

ERRATUM.—Page 278, eighth line from the top, for *Presbyterianism*, read *Presbyterians*.—Same page, eleventh line from the top, for *which*, read *whom*.

THE MAGAZINE

OF

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VOL. I.]

JANUARY, 1827.

[NO. 10.

Religious Communications.

A NEW YEAR'S DAY SERMON,

*Preached in the Scotch Presbyterian Church in Cedar-street, New-York,
by the Rev. MR. J. McELROY, pastor of that Church.*

PRACTICAL SERMONS.

No. X.

“We spend our years as a tale that is told.”—
PSALM xc. 9.

In the present world, we hold every blessing, both of providence and grace, subject to that grand precept, “Occupy till I come.” We are, here, only stewards of Jehovah’s bounty. We have nothing that we did not receive. The Most High God challenges, as his own, every article which we possess, and he does so in strict accordance with the principles of eternal righteousness. Your silver, and your gold, says he, are mine. Every beast of the forest is mine, and the cattle upon a thousand hills. Yea, the world is mine, and the fulness thereof. The food we eat—the raiment which we wear—our worldly substance—the very air we breathe—and the light by which we see, are all the gifts of the Father of mercies.—And, in our possession and use of them, we are tenants under the Most High. The tenure by which we hold them is that of a loan, a trust. And for the purposes to which we apply them, and the improvement which we

make of them, we are answerable to Him, whose creatures and whose gifts they are. This is a most solemn thought; but be assured, it is no less true than solemn. The day is rapidly approaching, when He who has committed to our trust the bounties of his hand, will call us up, and reckon with us for their application. And wo to the man concerning whom it shall appear, on this investigation, that he has used the smallest, the most insignificant of the gifts of God as though it were in every sense his own. And if this be so, where, I pray you, shall he appear, who, with respect to gifts highly important, devotes them to the purposes of his own caprice or depravity, and neglects to accomplish with them the objects for which they were given.

Time, my friends, is among the principal of Heaven’s gifts. It far transcends, in importance and value, most of the bounties we possess.—From this, indeed, they all derive their excellence and worth. Eternity, with all its mighty interests, hangs upon it. How unutterably important is it then, that this jewel should be correctly appreciated, and properly

improved? How momentous is it, that we should have enlightened views of the nature and worth of this precious trust? How frequently should we be engaged in recalling to our view the moments that are gone, and subjecting to the most close examination, the use which we have made of them? And especially will the propriety of such a course be evident on occasions similar to the one on which we have now assembled. Another of those grand periods into which our life is divided, with all its actions and events, has passed away; and just as it now stands, is sealed up for exhibition at the great day of accounts.—Another has been deducted forever from those three-score years and ten, in which all our work is to be accomplished, and all our interests are to be secured. Awful then, indeed, must be that delusion—dreadful must be that insensibility—which, at such a season, is not stirred up to mark the flight of time, and to inquire how much of our work has already been done, and how much yet remains to be performed.

With a view to this solemn but necessary exercise, the passage just read has been selected as the subject of our meditation for a few moments.—Let us attend to it, under a realizing sense, that even whilst we do so, time speeds away.

In these words the inspired author has given us a lively exhibition of the fleeting and transitory nature of our existence. “We spend our years,” says he, “as a tale that is told.” Let us take a view of some of the great principles contained in this passage, and then inquire what improvement we are called to make of them. And, the

First grand truth here taught us is, that time will come to an end; that the sum of our years is fixed to a limited and definite number. Thus, the Psalmist speaks of them—We spend *our years*. The phraseology implies, that there is only a finite

number which we can, in any sense, call our own. And the idea of an eternal narrative—of a tale continued through eternal ages—is absurd. It shocks common sense, and violates every fact with which we are acquainted. If we spend our years as a tale that is told, we may rest assured that they shall one day come to a perpetual end. It would be entirely unnecessary to adduce any proof in support of this position, were it not that the practice of so many gives the lie to their professed belief. With regard to this truth, there are no scepticks in speculation; but our world abounds with those who deny it in practice. Tell men that time is limited—that they are to live here only for a definite period—and they acknowledge it at once: but mark their conduct, and you must conclude that they believe not a word of what they say, that they expect to exist here forever. Such is the inconsistent contradictory manner in which thousands of our race pass the whole time of their sojourning here. And may I not appeal to *this assembly* for instances of the truth of what I say? Is there no individual *now before me*, who is spending his life in the very manner described? On all such I would affectionately urge an immediate and most solemn attention to the declaration of the Psalmist in the text, and to that account of the nature of our existence here, which is given us in the Scriptures generally. Oh! be assured, that if there is one atom of truth in the affirmation before us, or in those parallel ones with which the sacred page abounds, you are acting a part which you shall one day find was unspeakably foolish. Whilst you are proclaiming, by your conduct, that the course of your years shall never run out—that their number will never be exhausted—the proclamation of the inspired Psalmist is, We spend our years as a tale that is told. And this declaration is abundantly sanctioned by every one of the inspi-

red penmen, from Moses to St. John the Divine.

We are informed that the period is approaching when time itself shall be no more—when that revolving series of days and nights, of seasons, and of years, which has continued since the earth was formed, and which shall continue until the consummation of all things shall cease forever—the hour will come when the archangel shall sound the trumpet of the living God—and that then old time shall expire, and the ages of eternity commence their ceaseless round.

It is not, however, merely by the expiration of time *itself*, that *our* portion of it may be torn from our possession. Our hold upon it, our interest in it, may be eternally dissolved, long before the archangel's trump shall proclaim its final dissolution. We know not when this grand event shall take place; but we do know, that with respect to the youngest amongst us, a few more years shall close our accounts with time forever.

"Dust thou art, and unto dust thou shalt return," is a sentence of which there is no evasion, and from which there is no appeal. And the lamentations of the Psalmist, in this sacred ode, proclaim, in the most feeling manner, that until his day, the sentence had been executed with the most unyielding rigour. And what says the history of near four thousand years, which since have passed away? Its testimony is the same with his. "Our fathers, where are they? And the prophets, do they live forever?" Where are Adam and all his sons? The patriarchs and prophets of the former dispensation—and the apostles, and early converts of the present? Once indeed they had a portion in all that is done under the sun. Once they had in their possession that precious jewel which we now enjoy. But it is gone. Time yet continues to roll its majestic course along, but their interest in it has been lost forever. The an-

gel of death, like the one recorded in the apostolical vision, has long since sworn, that, with respect to them, there should be time no longer. And the same event, my friends, is yet to take place, with regard to every one of us. But this is not all, that, with regard to the duration of human life, is implied in this declaration of the Psalmist. In these words, he teaches us, in the

SECOND place, that our time will *soon* come to a close. Not only that it is *limited*, but that it is *short*. It would be, to us, comparatively a trifling matter, to know that time has its boundaries, if, notwithstanding this, it might be lengthened out to a duration almost infinite. To be informed that, after ages multiplied by ages, we should be called to leave these earthly scenes, and to enter on a state of untried being, which should last forever, would not be calculated very seriously to affect our peace. Were *this* the doctrine of the text, or of the Scriptures generally, it would furnish *some* excuse for the conduct of men. Then might we lend ourselves exclusively, at least for a while, to the acquisition of wealth, of pleasure, and of fame; then might we slumber on, for a time, in carelessness and ease, and still have some pretensions to rationality remaining. But, my friends, the very reverse of all this is the fact. Our days pass away as a shadow. We spend our years as a tale that is told. As a tale that is soon finished, and then forgotten with the mirth which it excited. The time is short, is the concurrent testimony of all the inspired writers, from Genesis to Revelation.

Few and evil are the days of the years of our pilgrimage. What are threescore years and ten, or even four-score, which the Psalmist represents as scarce a blessing to attain? What are they but a shadow, a vapour that appeareth for a little while, and then vanisheth away? Look back to the commencement of the year that has

just expired, and how trifling does the space appear? We can scarce allow ourselves to believe that another year is gone forever. Yet it is gone. And soon shall that on which we have just entered be numbered with it. In looking forward over the several successive periods of time, which we calculate we have yet to live, the amount appears to be almost an eternity. We are apt to view it as more than sufficient for all the work we have to do. But, be assured that with a rapidity equal to that with which the last has gone, shall another, and another, and another pass away, until the whole number is exhausted, until the tale is told, and nothing remains but to render an account of the manner in which they have been improved.

I should, however, be unfaithful to my conscience, to my God, and to your souls, my friends, were I to rest the matter here. Hitherto I have taken that view of the subject which is *most favourable* to sloth and procrastination. I have placed it before you in that light which takes it for granted, that all your lives are to be protracted to the longest standard. And if even *then* it appears that our days are but a handbreadth, how much more evident will this be, when the whole truth is known? When we consider, that in a large majority of cases, human life never reaches that standard? and that even with respect to the youngest of us, it remains from day to day, an absolute uncertainty whether we shall see another. Threescore and ten, or fourscore years may be settled as the *farthest point* to which our time is ever extended.—The instances of those who pass this limit are so rare, as not in the least to affect the truth of the general rule. But the *average* length of our existence here must be fixed as terminating at a much earlier period. Calculations have been made, and that from the most authentic data, which show that more than half our species never reach maturity, and that a large pro-

portion die in infancy and early youth. The age of thirty is not too young to be assumed as the common standard of the life of man. And let not the youngest person now in my hearing fancy he has any security that he shall ever reach even that age. Where is the individual, whatever be his age, whatever be his present prospects, as to health and strength, who has any security that he shall live another hour? How often do we see persons struck down instantaneously by the relentless hand of death? Thrust forward, without a *moment's notice*, to the bar of the Eternal? How often, in the bloom of youth, and in the full force of constitutional vigour, are they overtaken by disease, which mocks the skill of the physician, and baffles all the power of his prescriptions? Where is even the *child* so young, if it has attained at all the powers of recollection, that cannot point to more than one, that entered life with, or nearly with itself, and are already numbered with the dead!—From this view of the subject, my friends, how short, how insignificant is the life of man? How trifling, how contracted does it seem, when estimated by the importance and amount of the work we have to do? And to what a blank is it reduced, by a comparison with that vast eternity which is to receive its character from it? Twenty or thirty years, and even of *this paltry period* not a single moment is certain!

With such plain and palpable facts as these, my friends, to guide our calculations, how unaccountable is that delusion which leads us to act as if we were not the creatures of a few short years, but eternal beings!

Under such circumstances, what madness is it to postpone for an hour the performance of that which we acknowledge must be done in time! Be assured, that whatever may now be our estimate of time, or whatever may be our improvement of it, we shall feel when we come to die, that it has been

short enough. Our judgment of it will then be in perfect accordance with that of the Psalmist. At that honest period, we shall be entirely willing to subscribe to the declaration in the text, "We spend our years as a tale that is told." Oh that we could now, whilst the sight might be profitable, be brought to view it in such a light as then we shall!

[*To be continued.*]

A CHARGE

Delivered to the minister (the Rev. Mr. Murphy) when he was installed in the second Reformed Dutch Church in Glenville, by the Rev. Mr. Thos. Romeyn.

REV. AND DEAR SIR,—You have now been installed to the work and office of a minister of the Gospel of our Lord and Saviour, Jesus Christ, over this Church and people, by prayer, and the order and authority of the Classis; and we charge you before God and the Lord Jesus Christ, that you faithfully fulfil the duties of your ministry.

In your ministrations, you are especially to take heed to yourself, and to the doctrine, and to "all the flock over which the Holy Ghost has made you an overseer, to feed the Church of God, which he hath purchased with his own blood." The ministry, which you have received of the Lord, and with which you are clothed, is of divine institution, and its design is, to bring sinners to faith in Christ Jesus, and, through faith in him, to the Father, and to the enjoyment of salvation, that God may be glorified in all things. Let this, then, be the great end you have in view, both in your publick and private ministrations. Love Christ, and feed his sheep, taking the oversight of them, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being a lord over God's heritage, but as an example to the flock. Be an example of believers in word, in

conversation, in charity, in spirit, in faith, in purity.

In the discharge of the important and arduous duties of your calling, be not unmindful of your dependence on the grace and the spirit of God; for without his grace to aid you, and his spirit to comfort you, you cannot be properly encouraged to the work; you cannot hope or pray for divine success in it, or bear up under the difficulties and trials you will meet with, if you attempt to be faithful. Make the word of God, and not the uncertain opinions of men, the source from which you draw your instructions, and the rule of your intercourse among the people of your charge. Always approach the word of God with a prayerful disposition of heart, and study it with diligence and care. Give attendance to reading, to exhortation, to doctrine. Ponder well its sublime and divine truths, and digest its heavenly doctrines by meditation, that you may be thoroughly furnished unto every good word and work.—Seek to have those great truths which you may be called to preach to your people, from time to time, deeply impressed on your own heart; realize to your mind their importance, and know their magnitude, that, being deeply affected with them yourself, you may, from the heart, speak to the heart, and not betray the cause of your divine Master, and starve or murder the souls of those that hear you.

Seek, by prayer and meditation, to build yourself up in the most holy faith of the gospel, and to keep yourself in the love of God, looking for the mercy of our Lord and Saviour, unto eternal life. Cherish the spirit of Christ; and let the same mind that was in him, also be in you.—Nurse a holy zeal for the glory of God, and the order of his house. Be filled with deep compassion for the souls of men, and especially for those committed to your care. Let not the nice speculations and moral

sayings of men, but Jesus Christ, and him crucified, be the subject matter of your instructions, and seek him, and the advancement of his glory, in the salvation of sinners among the people with whom, in his providence, you are called to labour; for you have not been called to the work of the gospel ministry, and now installed as a pastor over this flock of Christ, to treat your hearers with a system of refined heathenism, to entertain them with cold and lifeless lectures on virtue, or to feed their fancies with metaphysical disquisitions and philosophical speculations; but you are called to a more noble, a more benevolent work. It is your business, as a minister of Christ, to preach the everlasting gospel, to unfold the riches of divine grace, to advise sinners of the alarming situation in which they are by nature, to discover unto them the deadly malady of their hearts, and to acquaint them with the terms of salvation ordained of God; to comfort the saints, and to direct inquiring souls where health, life, and rest may be had.

It is your business, as a minister of Jesus Christ, to preach the whole counsel of God, keeping nothing back, which he has seen proper to reveal, unadulterated by human speculations, and uninfluenced by the opinions of men; and bear in mind, that, that sermon which bears not the impression of the name of Jesus, and savours not of the grace and spirit of the gospel, though decorated with flowers, and adorned with the beauties of composition, is unworthy of a gospel minister, unedifying to the children of God, and will be wanting of good to the souls of men.

As an ambassador of Jesus Christ, you are entrusted with the treaty of his peace, drawn up by himself in the gospel, and it is your business to persuade sinners to be reconciled unto God, and to negotiate peace in his name, and on the very terms he himself has given, between an infinite God and sinful man. Neglect not

the gift that is in you. Meditate upon those things; give yourself wholly to them. And when called to enforce the law of God on the heart, and the conscience, do not neglect to administer the balm of divine consolation, as the case may require. Direct the law-smitten, and self-condemned sinner from *Sinai* to *Calvary*, where the Saviour agonized, bled and died, and bid him hope.

Let your manner also be plain and simple; for divine truth will lose nothing by being presented to your hearers in an undisguised, plain, and simple manner. It is by the foolishness of preaching that God will save sinners. Moses' brazen serpent healed, whilst Aaron's golden calf brought death to Israel; and Paul, who excelled in pulpit oratory and ministerial usefulness, would rather have a few words spoken to edification, than many to please the ear and gratify the fancy.

Study to be powerful in the word; use all diligence to have clear conceptions and familiar impressions of the great and leading principles of the gospel, for this will enable you to communicate freely, with perspicuity, precision and power. The arts and the sciences, and human learning have their uses, and are excellent, yea, necessary aids to help to illustrate and enforce divine truths, and therefore are worthy to be cultivated, and ought not to be disparaged; but the Scriptures are the fountain of divine light, and the foundation on which the gospel minister must build.

Reflect much, and digest by meditation the doctrines and principles of the word. And, that you may be able to mete out to your people a portion in due season, and proper measure, seek to be acquainted with the flock committed to your care. Let them know their minister, and be known by him. Recognise no distinction among them, but what the grace of God makes, and the Bible directs and warrants. Let the poor

and the rich, the inhabitant of the cottage and of the palace be equally the object of your tenderness, your fidelity, your care, and your solicitude. In humbleness of spirit, and with anxious concern, labour to gather them to the fold of Christ, and feed them in the green pastures of his love.

And, that you may look for the promised blessing on your ministrations, be diligent in preparation, assiduous in labour, and venture not presumptuously on the services of the sanctuary; for it is a fearful thing to venture into the presence of God, and lay the hand on the altar polluted with the poison of self-confidence, and unsanctified by prayer and holy meditation.

Preach the word; be instant in season, and out of season. Let it be your delight, and make it your business to do the work of a gospel minister. The season of your ministerial labour and usefulness is short, but precious. The work is great, and of eternal consequence; therefore, improve, carefully improve every opportunity that may offer to advance the interest of the Redeemer's kingdom, and to promote the glory of God in the salvation of sinners.

Christ Jesus, our Lord and Master, wept, bled and died in compassion for sinners; and shall you feel indifferent to their welfare, and refuse to toil and labour, to spend and be spent to rescue them from death, and bring them to Christ, and, by faith in him, to salvation. Prize not your own ease more than the salvation of sinners; do your duty, and leave the event with God.

Reprove, rebuke, exhort with plain instructions and close applications.—Warn sinners of their danger; advise them of the deadly malady of their hearts, and tell them, in language plain and distinct, with all long-suffering and doctrine, that unless they repent, and by sincere and deep repentance turn unto God, they

must perish; for, saith the Lord, "He that hath my word, let him speak my word faithfully."

The strongest motives are also presented in the word of God to urge you to be faithful. The souls of this people, among whom, in providence, you are called to labour, are precious. The perilous state of sinners, and the many and pressing wants of saints have a claim on your faithfulness.—Their eyes will be directed to you, as their helper, under God, to point out unto them, and lead them in the way of life everlasting; and if, through your neglect or unfaithfulness, they are left to perish in their sins, their blood will be required at your hands; whereas, to be instrumental in freeing but one sinner from the thralldom of sin, and in bringing him to possess the liberty wherewith Christ has made us free; to be instrumental to enlighten him in the truth which will, through the divine blessing, eventuate in his everlasting salvation; How pleasing the thought! How rapturous the idea! Suffer it then to arouse all the energy, and awaken all the sympathies of your nature, and command your unremitting and most faithful services. But in the faithful discharge of your ministerial duties, you may freely calculate to meet with opposition from the world, and from men of evil minds, and evil habits. The enemies of the faith of the gospel, and its practical duties, are numerous, and they are always watchful and active. The pure character of the Saviour did not pass unsuspected and unapproached, his doctrines uncontroverted, and his commandments disobeyed; and his faithful servants can expect no better treatment, and the prominent doctrines of his cross a more favourable reception in the present day, from the designing and unbelieving world. The wiles of the adversary of Christ, and his Church are inexplicable; his gins are most artfully spread. He will assail you in various ways, and under various pretexts; what he cannot effect

by open assault, he will seek to achieve by intrigue, and in a clandestine and indirect manner. You will, therefore, have need to exercise great watchfulness, and to be much engaged in prayer, that you enter not into temptation.

Commune much with your own heart; exercise a holy jealousy over it. Seek to become more and more acquainted with its deceitfulness, and keep a double guard over your heart, and all your ways, lest the enemy obtain an advantage, and when you least suspect, gain an ascendancy, to the great injury of religion, the dishonour of Christ, and the grief of saints.

Finally, live in habitual dependence on Christ, by a lively faith, and whilst you are bold in the truth, and firm in its defence, let your moderation be known to all men; "bear patiently all sufferings and oppressions as a good soldier of Jesus Christ, for in doing this, thou shalt both save thyself and them that hear thee; and when the chief shepherd shall appear, thou shalt receive a crown of glory that fadeth not away."—Amen.

A CHARGE

Delivered to the people of the second Reformed Dutch Church at Glenville, at the installation of the Rev. Mr. Murphy, by the Rev. E. Slingerland.

Beloved Brethren and Friends—It becomes my duty by appointment of Classis, to address this Church and congregation upon the subject of the new relation into which they have entered by the settlement of a minister of the gospel in the midst of them; to preach to them the truths of the gospel; to unfold the mysteries of redeeming grace; to edify and instruct their souls in the duties of practical religion; to exercise a constant and unwearied guardianship over the sheep of this fold, and to win souls to Christ.

These duties in themselves require great exertions, untiring efforts.—When they are viewed in all their dependencies and relations, he whose duty it becomes to perform them will exclaim, "Who is sufficient for these things?"

The omniscient God, in the administration of his adorable providence, has not left his ministers without assistants and friends, who are such in a peculiar manner. These are denominated the Elders of the Church.—It is to you, my friends, and brethren, as composing a part of this Church, to whom I am called to give a particular charge.

Remember, I charge you, the design of your office, and the duties which it embraces. I place particular emphasis on the word *remember*. Our duties are better known than kept in mind. The design of your office is to assist the minister in the government and discipline of the Church, and to cheer his failing spirits, and encourage him, when drooping under the want of desired success.

You might be impressed with the sentiment of remitting your efforts in the Church, because God has sent you a pastor and teacher. Wearied with the burden you have long sustained, while destitute of a spiritual helper and guide, you might now think of imposing it upon him, and yourselves experiencing comparative ease. This sentiment, although naturally suggested by your past and present situation, is erroneous. Your burden is increased; you have now, not only to oversee and direct the concerns of the Church, as you have done in days past, but in addition, you have a pastor, to whom you must give a ready and cheerful assistance in his labours, and whose spirit you must cool with refreshing consolations, when melted under the burning heat of fatigue and disappointment.

You must, my brethren, faithfully and impartially administer discipline in the Church. You are not to take

for your example other churches, where this important duty is neglected; but let the Scriptures be your guide and director, and steadfastly abide by their counsels and decisions. The administration of discipline in the Church is as important in its place as the preaching of the word. It imposes a restraint upon the conduct of its members. It forces those to exemplariness, who are naturally disposed to loose behaviour. It makes men know the requisites of Christian character, and protects the Church from the encroachments of hypocrites. Those who desire only the name of a Christian will be unwilling to purchase it at the expense of devotion to the Church and to Christ. Those who are in its communion, if real disciples, will be more faithful; if pretended, more cautious; and by a faithful dispensation of discipline, occasion of offence will not be so frequently given to the world.

You must also remember, that there are many particulars, in which the minister is not necessarily required to take an active part, which you can perform without his assistance. This will not only facilitate his labours, by affording more time for other duties, but it must prove to him a great source of encouragement to see his Elders thus engaged. Although these duties may appear of comparatively small importance, they are necessary to the proper government of the Church; they no doubt engage the attention of God, and surely they are worthy of yours for example. If a member remains absent from public service for two or three sabbaths in succession, it becomes your duty to call upon him or her, and discover whether the reasons advanced in justification of this neglect are good; in the issue, you must administer reproof or consolation, as circumstances may require.

Again—If a member is repudiated by the world, and you cannot conscientiously deny the charge, it is your

duty to have an interview with him, to reprove and exhort, if guilty; and to sympathise and cheer him if innocent.

In order to the proper discharge of these duties, you must be personally acquainted with all the members of your Church, and with their exercises and habits and faithfulness. You are overseers of the whole Church, and it necessarily becomes your duty to oversee every member of the Church. You must not be satisfied with his or her state, upon the credit of vague report; but it is your duty to converse personally with each individual, and to know for yourselves. In this, remember that you are not only to be "careful for your own things, but also for the things of others." This does not suppose that you must exercise a meddling curiosity, but a tender and an anxious concern for their welfare.

At all times, and places, I charge you, brethren, to manifest much devotion to the cause of Christ, and great exemplariness in your conduct. Not that you should manifest what you do not feel; but if you do not feel this, you are unfit for the office you sustain, and are answerable for your own defects.

You must patiently endure contradiction; being reviled, revile not again. Never permit yourselves to be angry with any man, much less the members of the Church of Christ, or the members of your congregation. In this case you could not love them sincerely and pray for them devoutly. Always entertain that forgiving spirit of Christ which forgave you your sins, and as Christ forgave you, so also do ye. Show forth that you are not only professors of religion, but followers of Christ; not only that you occupy a certain seat, but let your Church know that you are Elders in the Church; that you feel concerned for the welfare of their souls, of whom you have the oversight, and so

rule, that ye "shall be counted worthy of double honour."

There are duties which vary with times and circumstances, to which you must attend just as faithfully as to your ordinary duties.

You may be sometimes called upon to attend the higher Church judicatories, and from this you must never wish an excuse, unless your situation is peculiar. In that, brethren, you will yourselves be well acquainted with all your duties, if you permit your own minds to observe and meditate.

I charge you not only to *remember* but also to *perform* your duties.

You need not be told, that both in the preaching of the word, and the administration of the sacraments, your duties are as multiplied and responsible as those of the minister.

In the performance of your vows and obligations you will find many and great difficulties, resulting from the nature of the duties you are to perform; for much time is required, much prayer, much special grace, much faith and patience and perseverance in well-doing. Many difficulties will meet you, as consequent upon the faithful and proper discharge of your duties. The world may call you "religious overmuch, meddling with things with which you have no business, busybodies;" they may curse you, and grind their teeth in your face. All this you must patiently endure.

Your brethren may blame you for excessive watchfulness, and call it by the gentle name of unnecessary concern. But take heed, brethren, I charge you, to your souls and your calling. Let nothing hinder you.—"Be ye faithful to the death." You must take up the cross, and follow Christ.

If all your duties were easy and pleasant, they would not constitute a cross; and if you only perform those which are agreeable, you do not take up the cross. It is this which con-

stitutes the distinction between Christians and the men of the world.

Perform all your duties as in the fear of God. "Be instant in season and out of season." Not only receive honour from your office, but endeavour, by your conduct, to make it appear, as it should, dignified and respectable. Thus, set an example for those who shall succeed you in the active duties of the Eldership, and they setting the same example for others, your faithfulness may bless remote generations.

I now turn myself to the Deacons of this Church. I charge you also brethren, to remember and discharge your duties. These consist in collecting alms, and prudently disposing of them when collected. These duties were performed by the Apostles before the institution of your order, so you may account your office to be honourable and responsible. You are the agents of charity. You are the assistants of the Minister and Church and congregation in disposing and regulating beneficent deeds. By your zeal an impulse should be given to the execution of every charitable design. When you have means in your possession, do not pride yourselves in being saving and applying these means to contingent uses. Never wait in the dispensation of your gifts till you are called upon by the poor of your society, nor think that as long as a person can crawl, he needs no assistance to help him walk. A benefaction is doubly valuable if bestowed unsolicited, and saves the pain of petition.

Whenever you dispose of your collections, give such exhortation and comfort, and brotherly advice, as to your christian zeal shall seem most expedient.

And as a judicatory—as a consistory of both Elders and Deacons, I charge you to keep accounts even with your Minister. Never put him to planning and shifting so that he may be praised in life with the reputation

of honesty. Pay him punctually, and then should he lack in diligence it cannot be ascribed to the want of time, which he has necessarily employed in devising plans for a livelihood—never be impressed with the vulgar idea—“The Minister gets enough,” “he is in no danger”—Let him receive ten times as much as he will now receive, if you should stipulate to pay it. *He* is accountable for the use he makes of it, and should receive it at the time specified; otherwise he must forever be perplexed with the concerns of this world. Take care that as a consistory, you be not responsible for one day which your minister has devoted to temporal concerns, when he should have employed it in winning souls for Christ.

I must now address this Church, as composed of all who have professed the name of Christ. My Brethren and Sisters in the Lord, remember and perform your duties as the work requires—I charge you to remember and perform the duties you owe to your minister, and to yourselves, and to God. Pray for your minister—for supporting grace, for success in his labours. If the great Apostle Paul said, “Brethren, pray for us,” how much more do we, feeble, uninspired men, stand in need of your petitions?—If your minister knows that you pray for him, it will encourage and stimulate him.—What success would crown the efforts of a Captain who advancing towards the enemy was constrained to push along his subalterns, and private men? And should they resist all his efforts, and he advance alone in the crowd of enemies, would he not fall? But if supported by a gallant troop who shouted “onward”—who were restless to engage in the strife, would not his courage be revived? And if they fought all around him, and defended and protected him, would they not ensure his love, unless his heart was of stone? Pray for your minister—try

to advance the cause yourselves, in conjunction with him.—Think not that he must be the only practical christian in the church; but strive to live as we trust he shall set you a good example—“Brethren walk as ye have us for an example,” A holy ambition is desirable and praiseworthy—To this end cultivate a close communion with God. Remember that “they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.”

Receive and profit by the exhortations of your minister, and be not on every occasion wiser than he is. The same independent feeling which obtains in this country in politics, has found its way into the church. Remember there are bounds which you should not pass—To differ from your minister unless your reasons are very explicit, betrays a foolish presumption, it is no mark of wisdom—His opportunities for improvement have been greater than yours, and if his natural abilities are equally good, he must know more than you do—If there are some things which you do not understand, search them out, before you pronounce yourselves of a different opinion; and do not be hasty in expressing yourselves as understanding any point of doctrine or morals, until you are well assured of your knowledge.

Do not expect many visits from your minister. This not only encroaches upon his time, of which he has none to spare; but if his visits are frequent, and his conversation miscellaneous, you may lose imperceptibly your confidence in him. And do you wish, when he calls upon you, to hear him always improve his opportunity of introducing the subject of religion? In this case, his visits to you might be profitable, but it would be at the expense of neglect to souls in other parts of his congregation. And if such conversation would not al-

ways be agreeable, would you wish him to violate his vows?

Never tamely listen to aspersions against your minister; but with respectful firmness signify your displeasure and disbelief. Some men wish to be always finding fault, and if they ascertain that you are not the person to whom they must unburden their malice, you will be little troubled with such remarks.

Submit yourselves willingly to his and the Elders' jurisdiction. Remember that they "watch for your souls as those that must give an account." Place confidence in their wisdom and prudence, and this will eventuate to your advantage. Let each of you strive to excel every other person in submission and in love.

"Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance
With mutual blessings crown'd."

Give way and co-operate with exertions to establish conferences and meetings for prayer. Not only maintain family, but social worship, in conferences and places dedicated to prayer. In all things approve yourselves in the sight of God.

And now, my unconverted friends, who are to attend in this place to worship with the people of God, I charge you to give heed how ye hear. "Be ye not hearers of the word, but doers also." Remember that the efforts of all the men in the world, be they ever so solicitous, cannot produce your conversion, or be the means of its accomplishment, unless you yourselves are desirous of becoming the adopted sons of God.

Think much of your danger, I charge you, and of the value of every religious privilege. Remember that your lives depend entirely upon the mercy and forbearance of God. The reasons which induce him to continue you in existence to day, may

not influence him on the morrow, and you may be summoned away. You know not but every religious privilege is the last you shall enjoy.

Remember constantly, that your soul is at stake, and you know not its destiny! O! seek earnestly to find out the destiny of your souls. Improve all the means of grace which God hath in his providence set before you.

Take heed that ye do not find fault with the Minister and Elders without just cause; and be more ready to question your own judgments than the rectitude of their intentions. Remember this is at your peril.—"Touch not mine anointed, and do my prophets no harm."

God preserves His people, and especially those who have the greatest burden and cross to sustain; and be not found "fighting against God." It is not your duty to be evermore finding fault with them, but far more commendable to follow their example and precepts.

In the first place, faithfully perform all your duties; and if you have time left to sin, then at your peril endeavour to lessen the influence of God's ambassador with those for whose salvation he is set to labour.

I charge you to favour the designs of the professors of religion to do good. Exercise charity enough to believe that the very spring which moves their designs is your welfare. If you will not be persuaded that this is the motive of their conduct, take it *in trust*, and act accordingly.

You are not obliged to question the good quality of my motives, or those of any other minister, unless my or his conduct be incongruous with our profession; and then there are other means and persons provided to bring us into disgrace, besides those who have never professed religion.

If your minister and your Elders say they are pious men—as by their profession they do,—and that they wish

the conversion of your souls, do not cover your indifference by questioning the purity of their motives. And even should you have, from want of intimacy, no other proof of piety than profession, this should satisfy you. Take it *in trust*, that they are pious, and act accordingly. When you see them manifest much concern for you, then pray for yourselves, even if you never prayed before.

Look upon the Minister and Elders as servants of the Most High God, in ruling the Church, and dispensing the word and ordinances; and upon the members of the Church, as soldiers of the cross of Christ.

And, O ye soldiers of Christ! be ye brave and valiant in the cause of your Lord! Give them the reverence and respect which their high and responsible offices require; and thus show that should you not feel respect for them as men, yet that you feel a reverence for the great and respectable offices which they hold.

These charges I give you, ye Elders and Deacons, ye professors of religion, and ye who have not professed the religion of Christ—in the name of God my master, before whom I stand in the Gospel; and the following penalties shall ensue upon your neglect of them.

If you, or any of you, are unfaithful, you shall be bereft of the comforts of a dying bed; and even should you hereafter become faithful your last moments will be more or less embittered with the recollection of your crimes.—I say crimes, for sin is the greatest crime.—It does no less than put Jehovah at defiance. There is no doubt but that a sensible persuasion of our being the followers of Christ sweetens the bitter cup of death. But this persuasion will be more or less operative and influence us according to the tenor of our lives—a comfortable departure from this world requires that we have acted our part well.—Then shall our names be had

in remembrance, and our virtues shall speak when we sleep in death.

I charge you upon the pain of rejection at the day of Judgment, that ye be faithful.—Then, if faithful, ye shall be pure as gold seven times purified, and as morning incense, but if unfaithful, ye shall be rejected as dross and abomination. Soon shall the present generation of mankind sleep in dust. Your children and grandsons will read the epistles of your minister, and of you, and from them they will gather intelligence, that he ministered in this church in your days.—But between the day of death and the day of judgment, the intermission shall be short, at least to you. The trump shall sound—All nature will arise from the sleep of ages and come forth.—Then shall the minister of this church, and his present and following consistories, and all the members of his church and congregation stand before Christ for approbation, for rejection—Faithfulness and sincerity procure the one, Negligence and hypocrisy deserve the other. The judge is seated. The books are opened. The righteous shall be approved, and the slothful shall be condemned. Then will the holy angels come to usher the faithful into the Heavenly city.—The gates swing wide at their approach, and the melody of seraphs strikes their enraptured senses.—A new song is put into their mouths—and as they enter, they sing, “Glory to God in the highest”—they sing the glory of the Lamb who hath washed them in his blood.—The procession has passed in.—The gate closes against the amazed professors and hypocrites, and unbelievers.—They call Lord, Lord, open unto us, but a voice exclaims—I know you not.—Soon a tumultuous noise is heard behind them, which signifies the approach of damned spirits, who have watched their prey.—Ah! hear the piercing cries of the deluded wretches! As they are torn from the throne of jus-

tice they cry—"Farewell ye expected seats of bliss—farewell our friends who have entered there—farewell my Father—farewell my Mother—farewell my son—my daughter—fare thee well—with us it will fare ill, forever—forever"—They are hurried on. Soon they perceive flames in endless expansion burst forth from thick clouds of smoke.

Approaching a little nearer, they hear the voices of the damned in such numbers as deafen their senses.—Like the noise of a mighty tempest when the wind sweeps, and loud thunder roars over the mountainous

bosom of the deep—so is their outcry like the noise of many waters.—But they are hurried nearer, until, arriving at the brink of this deep, impassable gulf, they are plunged in the midst! O! how they wail and lament, and mourn! But there is no alleviation—there is no helper—their state is fixed forever. Let each of you, I charge you consider, and ask himself what shall *my* sentence be on that day? The Lord Jesus Christ bless you with grace and mercy.—From henceforth may ye experience the light of his countenance, and may your end be in peace.—Amen.

Reviews and Criticisms.

"*The Doctrine of Incest stated; with an Examination of the Question, Whether a man may marry his deceased wife's sister; in a letter to a Clergyman of the Presbyterian Church; by Domesticus. Carlisle, 1826.—Duodecimo.—pp. 47.*"

The subject of this letter has long and repeatedly agitated the judicatories of different sections of the church, and is, with many individuals, matter of painful interest. In the language of the letter itself, (p. 5,) "This question really appears to be the *Opprobrium Theologorum*; quite unlike other questions in morals, of which it is a common observation, that they all admit easy and obvious answers. It has been knocking at our door for years.—We have been considering it in our Sessions—our Presbyteries—our Synods—our assemblies—but, it is the same ambiguous, nondescript thing that it ever was.—"The most of our divines" as this forcible and judicious writer farther observes, "seem to treat it as the vulgar do that poor animal the toad—they do not like the beast; it has a monstrous ill favoured aspect and for their own individual selves, they would not touch it with a pair of tongs. But, to say positively that it

is *venomous*, or, to tell where the venom lies,—in the teeth—the stomach—or the tail, they will not venture.—Now this is a marvellous thing.—Has God given us over to an utter incapacity of passing judgment on an important question of duty?"

We believe, however, that "*Domesticus*" has contributed not a little to show that the beast is *venomous*—and to determine *where* the venom lies. We are not indeed prepared to follow him in all that he concedes—nor to give to his argument the solitary and supreme importance in the discussion of the subject, with which he seems to have invested it. But, at the same time, we are far from being prepared to assert, that there is a failure in making out the demonstration.

All who investigate the subject will be charmed with the ingenuity, originality and force of the pamphlet before us. And those who adopt its conclusion, but question the propriety of a

liberal construction of *positive* law; and who would draw in a more *direct* manner from the scripture record, will find in this discussion a powerful confirmation of their views.

"My conviction," says Domesticus, "of the incestuous nature of the marriage of a wife's sister, is not founded on the *letter* of the Levitical law.—But, I look at the *reason* of that code, and at the *reason* of every law of incest, that answers the design of its institution."—After discussing, at some length, the nature of obligations of the Levitical institutions, and stating and exploding various opinions respecting the reason of the law prohibiting incest, that which he regards as the true reason is thus presented—"The law of Incest is the great moral safeguard appointed by Providence, for *protecting the laws of marriage and Chastity; without which the best organized society, that the earth has ever seen upon its surface, would become in a few years, a hideous mass of corruption and rottenness*"—"An expedient for guarding against a species of criminality which would destroy society in its fountains, and a criminality at the same time which, supposing the expedient not to be employed, would be perpetrated every day, and hour in almost every house and hovel in our land." (p. p. 12. 13.) The necessity of this guard around the purity of domestic society, is described and illustrated by our author with great force but we regret exceedingly to be constrained to say not in a manner the most delicate, or in terms fit to meet the eye, or the ear of any female (see p. p. 13—18.) We regret it extremely for every female ought to be accurately acquainted with the merits of this question.* But we go on. "To its influence is it that the father of a family can lie down comfortably on his bed; he can sleep tranquilly all

night, and meet his children in the morning without a shade of suspicion crossing his brow. He can leave his home for weeks and months, and return again, confident that all is right in his humble dwelling. He knows that there is a spirit from the seventh heaven residing beneath his roof, watching over each of his beloved charge, breathing around a pure and holy atmosphere, in which a vicious thought cannot live a moment, and where all the virtues love to dwell.—He knows little about this heavenly agent. Like the spirit in Job, he cannot discern the form thereof, nor has he seen its face, but it is the law of incest."—[pp. 18—19.]

With respect to the application of the law—the specification of cases to which it applies—which involves the whole difficulty of the case—this rule is given—"The law being intended to guard against the dangers threatening domestic purity from constant, unrestricted intercourse; wherever such intercourse may, in consequence of the habits and manners of a people, be presumed to exist, *there, no matter what be, or be not the degrees of consanguinity and affinity, the law should take effect: marriage is prohibited*"—*Consanguinity*, it is urged is only made use of as a guide in framing the prohibitions as *the best means of defining* those intimacies, which, from the very form and structure of society, are most dangerous as a *sign of those evils* against which we are to guard.

The remainder of our author's able and admirable "*letter*" is employed to show how the codes of different nations, on the subject of incest, instinctively adopt this principle; and to demonstrate that, according to it, as society is constituted among us, marriage with a deceased wife's sister is prohibited as incestuous; and finally, to meet the arguments usually advanced by the friends of this kind of connexion. On each of these points, much skill and ingenuity are displayed. They are strikingly and affect-

* As this pamphlet must go through several editions, we do hope that our able author will expunge every exceptionable expression, in his next edition.

tinely illustrated. We cannot resist the following quotations :—

"In the esteem of enlightened legislators, the intercourse, which, from the customs and manners of a country, may be presumed to exist is a consideration of vast importance, and that the only question to be asked on the subject is the very plain and intelligible one, *Whether the probabilities of close and intimate familiarity between brother-in-law and sister-in-law, be such as to demand the interposition of this great moral preservative?*

"Here I think there can be but one opinion. We need but open our eyes and look around.

"Is it not a fact, that the moment a person enters into the marriage covenant, he is born as it were into a new family? Does he not become identified with his wife in the affections of those who are connected with her by the ties of nature? Is he not taken at once to their bosom, and treated in every respect like one of themselves? The door of his father-in-law's mansion stands as widely open to him, as that of the house where he drew his first breath. He has access at all times—to all places—enjoys all the rights, and is permitted to take all the liberties of a brother. His mansion in turn is open to them. They enter it with the feeling that they are entering a *second home*, expecting not to see a sister alone, but a brother—one to whom, in the hour of calamity, they can look for protection—to whose arm, in the hour of weakness, they can cling—and on whose very bosom they can lean, with thoughts as pure as those of the angels who surround the throne of God! What a lovely spectacle, my friend, is such an association of objects, loving and beloved—such a cluster of families, so cemented together by exchanges of confidence and affectionate offices, that a stranger might live among them for months, and not discover, unless he was told, that they were of a different stock! How pleasing to think, that there are thousands of such garden spots in our land, on which the heart of the philanthropist can repose with wonder and thankfulness, that so much heavenly purity and affection are yet to be found in our miserable world of passion, war, and crime!

And what is it that secures this happy state of things? There is but one answer. *He is their brother.* The law of incest is exercising a silent and unseen, but mighty operation. They feel as it were impossible to commit crime with one in such circumstances. The thought is horrible, too bad for utterance!

O yes, (some may reply) all this is very true. It only shows, however, that they are under the wholesome influence of the law at present, (i. e.) during their sister's life-

time. This is fortunate: but why after her death, may not the parties return to their original relations to each other, and intermarry, just as if no affinity had subsisted? I answer, by one decisive remark. It would destroy, it would absolutely annihilate the law during the *lifetime of the wife*. There is the rub! Is it not clear as a sunbeam, that if these sisters-in-law were daily familiar with the idea, that after their sister's death, they might marry the husband, they would lose that awful honour of an illicit connexion before her death, which is the evil to be guarded against? They would know, indeed, that such a connexion is criminal in present circumstances, just as it would be, with any other man; but they would perceive no additional, no peculiar, no *mysterious* criminality. It amounts to simple fornication or adultery. If it involved more, they would reason very logically that the law should have prohibited it, as in the case of natural brothers and sisters, totally and forever. Depend upon it, the whole magic lies in this *totally*. This keeps down the devil that is lurking in every human heart, even in theirs. It is this which puts far away forever the very *possibility of evil*—and clothes the husband of their sister with a sort of angelic sacredness, which no impurity dare approach. Destroy it, sir, and we shall soon see the consequence; we shall soon see what a poor, beggarly thing is your doctrine of *Incest pro tem*, incest during the married sister's life time.

"But it may be asked, "whether I am not assuming the point in dispute. Do brothers-in-law and sisters-in-law feel themselves under this law?"

In reply, I affirm that they do, with comparatively few exceptions. Individuals may deny the incestuous character of such connexions—and Church courts may doubt; but there is a law against them actually existing in the minds and hearts of the community. Fifty out of every hundred abhor them; ninety-nine out of the hundred exceedingly dislike them. Even those who venture to brave public opinion, by a marriage of this kind, venture on it with fear and trembling, as if they were doing a "deed without a name."* How this general sentiment obtained, is a question foreign to my subject; yet I cannot withhold the remark, that it is beyond all doubt an effect of the salutary regulations of our forefathers, who laid down the safe, wholesome, and perfectly intelligible principle, "A man may not

* It is too indigestible even to the gross stomach of Mahomedanism.—The Prophet forbids it in express terms. "Wives of your sons are prohibited, and likewise two sisters." Before his time, custom appears to have sanctioned these mixtures, as he adds—"For what is past, God is gracious and merciful."—Alcoran, Dr. Ryer's translation, Chap. iv.

marry any of his wife's kindred nearer in blood than he may of his own;" and frowned on every violation of it. Be it remembered also, that the permission of these connexions, even by the civil laws, is of modern date. They were always forbidden by the Roman law. They are still forbidden by the law of England; by the laws of most of the nations on the continent, and by the laws of many of our own commonwealths—not to mention the Canon law, which goes so far as to prohibit the marriage of second cousins. In this way has been generated that pious reverence for affinity, which, I have no doubt, is exercising at this moment a blessed influence over thousands.

"And here is an additional reason for acting with decision. We are not called upon to make law—but to leave that standing which already exists; to ratify and foster a sentiment which the most of people have sucked in at their mother's breast. God forbid that his Church, the "Perfection of Beauty," lead the way in casting down one of the bulwarks which have been erected round the domestic sanctuary! Neither God nor society will thank us for it; and it will be a paltry recompense, to hear the plaudits of some half dozen superannuated widowers, who must have *sister Pollies* for their wives, or—*must die!*

"But I have been keeping back the strength of my cause. I have been supposing that the wife's sisters are only on a footing of general familiarity with the husband's family, but reside under a different roof.

"Now, what is the glaring fact? If we cast our eyes over the land, what do we find more common, than one or more of a wife's sisters actually dwelling in her family, assisting her in the discharge of her duties; receiving in turn that protection which their helplessness calls for. This is the consequence of a peculiarity, which distinguishes modern nations, especially our own, from the people who were regarded in the Levitical law. The peculiarity is well worth our attention. Among the Hebrews, each family had a parcel of land appointed it by divine authority, which could in no case be alienated, &c.

"But with us it is very different. Our fathers of families possess no entailed estates, of which their children are certain in the event of their death. When they die, their families die. Often the only legacy they bequeath to their elder children, is the care of the younger. This I assert is so common, that it may be considered a part of our national manners. Accordingly, go where you will, you find some of these children of sorrow, who, in the wreck of their fortunes, have cast themselves on the bosom of a *sister* or *brother*, as their only resource. I should like to see a statistical table, with a column devoted to this subject. I should

like even to know, in how many families residing in any particular district of one of our large cities, sisters-in-law are domesticated, and as truly parts of the establishment as the wife herself. In this way it is that our most kind and gracious creator fulfils his promise, that he will be "the Father of the fatherless, and the widow's God." He provides them a home, where they may tranquilly pass their days under the broad shade of a sister's love. It is refreshing to see how (in general) they reward her tenderness, and far more than pay her for the protection which she extends to them. When she is in health, they are her assistants; when sick, her nurses. Every thing that love can do, to relieve her under the pressure of conjugal duties is done. The children have two mothers, the chaste wife, and the virgin aunt. Hence the name of the latter, in the language of ancient Rome, *Matertera*, "a sort of mother," and richly does she, in most instances, deserve the epithet.

"It often happens, that her heart takes such deep root in the little spot to which providence has transplanted her—so completely do her interests become identified with her sister, and those of the little prattlers whom she has watched over and warmed in her bosom so long, that she has almost forgotten they are not her own—that she refuses the most brilliant offers of an independent establishment, to live and die with the objects of her affection!

"Again I must ask, what produces all this? What is it in the first place, that can persuade the wife to receive into the family a stranger to her husband, of whose unconquerable virtue, to say the least, she has no proof, induces her to put this stranger at once on a footing of perfect familiarity, repose in her unlimited confidence, leave the house to her sole direction for weeks and months, while she is lying on her sick bed, confident that all is going well on each side of her; the thought never crossing her imagination that her husband (the man, of whose guilt, in other cases, she may have suspicions) may seize the opportunity for executing an infamous design? What is it in the next place, that enables, the sister-in-law to throw herself with confidence in this new circle—to become domesticated in it—to feel pure and happy and affectionate—to love all, and to love more and more, till her very soul is melted into the souls of those around her? What, lastly, enables the husband, no matter how young and fair the object that is continually flitting before him, employed in offices of kindness—to regard her with love indeed, but with the love of Plato's disembodied spirits—as pure, as fervent, and as seraphic? Talk not to me of a natural sense of propriety. It is idle. The true guardian genius is the *Law of Incest*, which, unknown to the parties themselves, is watch-

ing and casting its ample shield about them, in their sleeping and waking, in their eating and drinking, in their public walks, and in the darkest retreats of the family mansion. Abolish this law; expel this household god; Let the parties only understand that after the death of the present wife they *may* marry; what will follow? Why, I will tell you, sir, what will follow. We shall hear by and by, tales that will make our ears to tingle. We shall hear from this part of the country, and from that part, and a third part, of the dreadful misfortune that happened in such a family. We shall hear of a lovely and accomplished girl rushing as she thought to an asylum opened to her by Heaven itself; and finding, but too late, that she had fallen into the clutches of a demon. We shall hear of a wife dying of a broken heart, her children weeping about her bed, not well knowing what has taken place, yet feeling that some desolating whirlwind has come over them!

"Few cases of this kind, I acknowledge, have occurred hitherto, though some have.* But let us not be lulled into a false security. The reason of their infrequency is not the general virtue of the community, but the existence of that wholesome feeling we have lately adverted to, which has been the fruit of our forefathers' institutions, and which *some* well meaning, but I do not think *far* seeing people are attempting to destroy.—These would be the first consequences of the measure, &c.

"I have sometimes heard it alledged as an argument for such marriages, that women have been known, who earnestly recommended a sister to their husbands, in the event of their death.

"In reply, I will ask a single question.—Would the dying wife have made the request, if she had known that, for the last two or three years, her husband and sister had been deliberating on the subject themselves? Perhaps it may be sufficiently answered by the following little anecdote:—A lady in the State of New-York, finding herself near her end, called her husband to her bedside, and with great solemnity recommended a widowed sister, who had been attending her in the capacity of a nurse, as his future wife. The dear man appeared

* Four are known to the writer, three of which are in their details too harrowing even for tragedy. The evil, though not so great as it will be when marriages of this kind shall be universally approved, is probably greater than most imagine. Let it be remembered, 1st. That it is often not discovered. And, 2d. That from the peculiar nature of the crime, they who are in a situation favourable to its detection, and who detect it actually, are most anxious for its concealment.

quite satisfied, and replied in the fulness of his heart, that 'truly the same thought had occurred to himself.'—He had even ventured to give a delicate hint on the subject to Mrs. M. herself, who did not appear to take it very unkindly; and on the whole she might rest assured that her wish would be complied with. Madam was not quite prepared for this proof of affection. She darted at him a glance which would not have discredited a tiger, and replied, after a considerable pause, 'Well, sir, if you do marry that creature, I will rise from my grave to curse you!' This story needs no comment. Can any one hesitate a moment to acknowledge, that it is from having experienced the benefit of the law of incest during their whole matrimonial life, that women who make these requests are so anxious on their death bed to break it? They are *women*, not *philosophers*; this is our excuse for them; otherwise they would not sit under the shade, and enjoy the fruits of a venerable old tree, for ten, twenty, or thirty years, and show their gratitude on a death bed, by solemnly adjuring their husbands to cut it down. I am bold to say, that when it becomes fashionable for men to marry their sisters-in-law, husbands will cease to be troubled with the dying requests of wives on this subject.

"Before concluding, it may be proper to consider some of the arguments usually advanced by the friends of such matrimonial connexions. There are only two, which, in my opinion, deserve a moment's attention. 1st. It is said that no express prohibition of them is found in the Levitical law. 2d. If we declare them 'Incest,' we must excommunicate, without giving any hope of restoration to the Church, until the parties separate.

"With respect to the first assertion, that no express prohibition of them is found in Leviticus, the fact is granted. A woman is positively debarred from marrying two brothers, except in a peculiar case,* where the law of incest gives way to the law regulating property; but it is not said in so many words that a man may not marry two sisters. If, however, the *letter* be not in Leviticus, the *spirit* is there, and with this I am perfectly satisfied. I ask myself, what is the reason of the prohibitions that law actually contains, e. g. of the marriage of brother and sister, aunt and Nephew, mother-in-law and son-in-law? I discover it; and I find it to apply against the marriage in controversy with appalling force. My conclusion is, that it is as really part of the will of God—of the divine institution, as those which are more clearly expressed. Why should we

* The Levirate law, which requires the widow of one who died without issue, to marry his brother or nearest male relative.—Deut. xxv. 5, 6.

play the part of quibbling, word-catching attorneys, when the genius and spirit of a law flashes in our face!

"Of the omission of this prohibition by the inspired lawgiver, and the omission of some others, (for I by no means think it the only one) a very obvious explanation can be given. Let us call to mind the retired habits of Eastern women. They seldom came in contact with males, except their nearest blood relations. Any deficiency in the law of incest was more than made up by bolts and bars, and long veils covering the body round and round. But how different is the state of things with us, blessed be God! Our women breathe the air of liberty. They mingle with us morning, noon, and night. They share not only in our amusements, but in many of our serious occupations.

"In regard to the second objection—I acknowledge there seems to be a practical difficulty in so tempering our penalties, as not to relax the law on the one hand, nor oppress the ignorant, well-meaning transgressor of it on the other. But the difficulty of executing a statute is no reason for abrogating it, when the statute is really just and proper. If it were so, he was a wise youth, who, finding the operation of combing his hair somewhat disagreeable, cut off his hair. I do not, think however, the difficulty so great as has been imagined. It is evident that there is a marked distinction between different kinds of incest, in turpitude and moral depravity.

"1st. Some, like the marriage of parents and children, are not to be tolerated one moment, they would tear up society from its foundations. The ancients did not call these incest, but *nefas*, as if they were the very personification of crime.

"2d. There are others, not quite so destructive, but still deadly.

"The 3d class consists of those, which, in the opinion of considerate men, plainly come under the *reason* of the law, but the mischiefs of which are more remote and indeterminate.

"With regard to the first,—such marriages are not only null and void, but the parties should be cut off from society along with the murderer and traitor, for they are both.

"Those of the second kind should also be declared void, and the parties should be subjected to moderate civil pains, besides excommunication from the Church.

"As to the third—Let the marriages stand, and a hope be given of restoration in due time to evangelical privileges. Yet let something be done to preserve a right feeling in the public mind. The English law provides in such cases, that though the parties may live together, they shall have no power to make a will, or leave their estates to their children. Let a similar course be taken by the Church. You need not require them to separate, for it does not necessarily follow that the prohibition of an act renders that act null when done. On the contrary, it is a sound maxim, and often applied even in Church courts, "*Quod non fieri debet, valet factum.*" Nor need you issue an excommunication. Let them be separated from the Church for a limited term, or let them be suspended indefinitely, and

restored at the discretion of the Session or Consistory, who meantime will watch over their walk and conversation."

We take leave of our author's "Letter," by recommending it to the careful perusal of all our brethren to whom the subject is interesting, repeating our regrets that the chasteness either of style or sentiment does not correspond with the singular *ability* of the performance, and heartily joining with the author in the "hope, that the various authorities of the Church will support the good old regulations of our forefathers, and show that if there be a spirit abroad, delighting in innovations; and in this rage for improvement, sparing not the most sacred and accredited institutions, this spirit has not obtained the mastery within their walls. Above all, that they will not tamper with foundation stones of the social fabric,—nor cut away what cannot be injurious, and is certainly safe. Such we think is the prohibition of marriage between a husband and his deceased wife's sister.—It *may* do good.—It *cannot* do harm.—It *has* done good.—It *did* good before we were born.—It is doing good *now* and we hope will be spared to do good, when we are no more."

For ourselves, we are not prepared to surrender the direct argument from the inspired law.—At present, however, we have not room to discuss it. | *The divine statute itself* apart from all regard to its *reason*, in our apprehension, embraces the very case in controversy.

Without adverting to the construction which never has been shown to be forced or unfair, that where marriage is expressly forbidden on the *one side* the prohibition on the *other side* is implied—i.e. that when in Lev. xviii. 16. the connexion of a woman with two brothers is expressly forbidden, a like prohibition of the connexion of a man with two sisters is implied. We remark, that the crime of incest *may exist*, for it is recognized in the New Testament. The law, of which this crime

is a violation, is one of divine authority—and, it is no where to be found in the Bible if not in the 18th chapter of Leviticus. Let it be pointed out to us if found any where else. The general statute there recorded (v. 6.) forbids an approach to *any that is near of kin.*" Such is the law itself, whether nearness of kin, or consanguinity, has any thing to do with the reason of the enactment or not. Under this general statute are many specifications; and almost every one of them coupled with the reason of *relationship.* But surely, *not every case* which the statute embraces is expressly specified, or, connexion between a man and his own daughter is lawful, for it is not expressly forbidden in so many words! But, among the specifications given in illustration of the general statute expressly forbidding an "approach to *any that is near of kin,*" are relationships as remote, and even more remote than that of a wife's sister e. g. Lev. xviii. 14 the father's brother's wife—and v. 17. the grand-step-daughter. Let every candid expositor then decide whether a law in the form in which this is found *evidently not expressly specifying every thing* that it embraces, ought not to be extended alike to the most distant relation mentioned in its specifications and to every intermediate grade?—If this is granted, we care not whether kindred is regarded as a mere sign of dangerous intimacy or as the foundation of the law.*—K.

A TRANSLATION OF 2 CORINTHIANS x. 13, 14, 15, 16.

Verse 13.—"But we will not glory of our labours in those places which are without our sphere of labour; but we will glory in the sphere of labour which God has assigned us, which extends even unto you.

Verse 14.—For, not as if the sphere of our

labour did not embrace you, do we over-rate ourselves as to our labours; for even unto you have we come in our preaching of the gospel of Jesus Christ.

Verse 15.—Not glorying of our labours in those places which are without our sphere of labour, and wherein another man hath laboured; but hoping, that by the increase of your faith our sphere of labour shall be greatly enlarged.

Verse 16.—So that we shall preach the gospel in the regions beyond you, and not glory of our labours in another man's sphere of labour, in regard to those places which were already evangelized."

The difficulty of this passage, and the variety of interpretations which have been given of it, arises from the phrase "*μετρον του κανονος*," which is translated, in our version, "the measure of the rule." Since we have rendered it differently, or rather have given a definite rendering to the phrase which the English translation leaves indefinite, it is proper that we should show its probable correctness.

I. From the use of the word "*κανον*" in other authors, we infer such to be its meaning in this passage. "*Κανον*," says Grotius, "is the measure by which surveyors laid out land." "*Κανον*," says Pollux, in his Onomasticon III. 151, "is the space measured out for running or leaping." This author lived in the beginning of the second century, and his definition of the word shows us the meaning which was at that time attached to it. In the Isthmian games, which were celebrated near Corinth, this space was marked by white lines. Now, is it at all improbable that the Apostle Paul, in writing to the Corinthians, should use this word to designate the bounds within which he was to run or preach? "I therefore so run," says he, 1 Cor. ix. 26, "not as uncertainly."

II. From the connexion in which this word is used, we may learn that such is its meaning in this passage. In the latter part of the 15th verse, it stands thus connected: "Hoping that by the increase of your faith, we shall be enlarged, as to our *κανον* rule, abundantly." But in what did this enlargement of his rule consist? The 16th verse informs us: "So that we shall preach the gospel in the regions beyond you." The enlargement then of his rule was a greater sphere of labour, and consisted in preaching the gospel more extensively. In the latter part of this verse, (16th) the Apostle speaks of "glorying in another man's *κανον*, with regard to those places which were already evangelized." If he does not mean the sphere of labour, what can he mean by the word?

* We understand that a second edition of this Letter is already in the press of Messrs G. & C. Carrill, New York.

The *kavou* then of the Apostle was, the places where he had preached, or the Churches he had planted. It is true, that the Apostles were commanded by the Saviour, to preach the gospel to every creature, but it was not the duty of each individual Apostle to preach in every part of the world.—Paul was sent to the Gentiles, Peter to the Jews. Nor was it Paul's duty to preach to all the gentiles at any one time, but to preach at different places, at different times. His *kavou* then, as to its extent, during his life time, varied. Hence he says that it included the Corinthians, because he had come to them in preaching the gospel of Jesus Christ, and expresses the hope that by the increase of their faith, it would be greatly enlarged.

"But this sphere of labour, this *kavou*," says the Apostle, "God has assigned to us." He had done so, not only by giving him extraordinary communications of his spirit—

thus enabling him to form a more correct judgment as to the places where it was his duty at any one time to preach, than he otherwise could have done—but he did so, by directing him *immediately* by his spirit, where he ought to preach, and preventing him, where he otherwise would have gone, from going where he should not. See Acts xvi. 6, 10. xviii. 9, 10. passim in his Epistles.

The *design* of the Apostle in these verses is to contrast his own conduct with that of the false teachers. He had not intermeddled, nor did he glory in the sphere of labour of any other man. They had done both—they had preached in the Churches he had planted. He had laboured, and they had entered upon his labours. Whose conduct, then, was the most honourable? Which the most worthy of their affection and regard?

L. VAN D—.

Rutgers College, 1826.

A CORRECTION.

In our last number, in a mild and brotherly review, which, by way of defence, we offered our readers, of Dr. Hobart's political sermon; at page 278 we said, "While the Bishop—meaning Dr. Hobart—is engaged in exposing the Church of England, still his dread of Presbyterians—among whom he was reared, by whom he was at first licensed to preach, and against whom," &c.

In our manuscript, we had set it down thus—"By whom, we understand, he was at first licensed" &c. But this little, and very important phrase, "*we understand*," happened to fall out between the Editor and the Printer's fingers, and hence much mischief!

A small scrap of paper, at present lying on our table, in the *autograph* of Dr. H., says "this is untrue! Bishop Hobart's parents were both Episcopalians, and he was never any other; pursuing his studies, even while at Princeton College, under Bishop White."

The Editor, as in duty bound, here expresses his regret that this sorry assertion escaped him.—And he declares, that the 'Association' hereby publicly admit the correction, and cause it to be recorded accordingly; and they verily believe it, as it is given under the Bishop's own hand, that he never was a Presbyterian, nor ever was infected with their belief, far less was he ever their licentiate.

In searching into the matter, however—and really we were not, at the time, aware of the dreadful nature of the imputation of 'Presbyterianism,' made by us upon Bishop Hobart—we really did not at the time apprehend it to be so very serious or dreadful a charge, to have been Dr. Smith's pupil, and to have been licensed to preach the gospel by the Presbytery of New-Branswick, which at that time embraced in its hallowed circle some of the brightest names in the roll of our theological and literary fame—the brightest and most pious men perhaps who have flourished in the U. States. But then, *sit fas audita loqui*, they were—*heu nefas*! they were Presbyterians! And though not being exactly such ourselves we had not put ourselves into Dr. H.'s thinking position, and *realized his feelings* towards the sect called Presbyterians! Well, in searching into the matter seriously, we find that the thing which we did *understand* is not so wide off the mark after all.

The rumour that Dr. H. had been a licentiate of the Presbyterian Church, *heu nefas*! how awful the idea!.....has arisen from these following circumstances, which, with our usual frankness, we lay before our numerous readers.

Dr. H. was a pupil of Dr. President Smith. Dr. H. studied Presbyterian theology with him, and he taught Dr. H. Presbyterian theology. And then, in a certain great *excitement*, or a *revival* in that village, and in the vicinity, Dr. H. and his friend, the late Dr. Finlay, of Basking Ridge, and latterly President of Georgia University, (from whose family we have it, and it can be easily proved if any one takes it into his head to deny it;) Dr. Hobart took an active part in the pious and devout *extemporaneous* addresses or exhortations, or *small preaching*, in which the students then and even now are accustomed to engage. Yes, *sit fas loqui*, Dr. H. prayed very devoutly *extemporaneously*; and exhorted or *spoke* or *preached*, (as the common people call it) *extemporaneously*, by the side of his friend, Dr. Finlay, in certain school-houses or places of meeting. The Bishop, it is true, does believe differently now, and has lately called all this kind of thing fanaticism. And in his Conventional Address (p. 357 of the September number of the Christian Journal) he calls it '*religious fanaticism*.' But the good honest people who fructified then under the Bishop's *extemporaneous prayers*, and his *extemporaneous* impassioned short *addresses* or *little sermons*, as they will still call them, have been witnesses of his belief in the contrary. And the writer of this has heard the members of the late Dr. Finlay's family speak of Dr. H. and his pious ef-

forts to promote these revivals, and the confident belief of some, that as his converts, they expect to meet the good man in Heaven.

Now, we leave it with our readers to judge, whether it was not quite natural for charitable thinking people, who loved good order, and believed that no *young divines could or would* officiate in public without a license, to believe and to say that Mr. Hobart was a licentiate of the Presbytery!—Yea, said they, he must be licensed, for he is an orderly, pious, devout, *extemporaneous, praying young man*, and makes us fine discourses; therefore he must surely be *licensed* to preach, for can any man thus *preach or exhort* without licence? By these good honest people we were, it seems, misled, and have thus committed the sin of calling Dr. H. in early life, a *Presbyterian licentiate*. But now, on the strength of his own certificate, we utterly deny that he was a *licentiate* when he thus officiated in these devout exhibitions!

Religious Intelligence.

Whatever difference of opinion there may be among professing Christians respecting the constitution of missionary societies, and the principles upon which they proceed in sending the gospel to the dark places of the earth, we are sure, that every true Christian will unite in hailing with feelings of the sincerest joy every well authenticated account of the success of the gospel, sent by their instrumentality, in turning sinners to the Saviour, and in spreading abroad the glory of his salvation. There is joy in heaven at the conversion of a sinner; surely it is not wrong for saints on earth to be partakers of their joy. When the object aimed at is good, it is lawful to rejoice in the attainment of this good, though the means used for accomplishing it, may, in many points, be such as we cannot conscientiously approve. The Apostle rejoiced in that "Christ was preached," though in some instances from the most improper motives; and all such as possess the spirit of the Apostle will with him rejoice, in that Christ is preached, and in that a heathen is saved, by whatever means this may be brought about.

We know that there are many who fervently pray for the extension of the Redeemer's kingdom, and whose exertions and contributions are liberally bestowed for this end, when they can be bestowed in a way that they approve, but who cannot believe that the principles on which some mission-

ary societies are associated have their warrant in the word of God. They believe that the church of God in her Ecclesiastical capacity, is the only rightly constituted missionary society, and that to her in this capacity every missionary sent forth, ought to be amenable, and to be under her authority and direction.

On this principle several efficient missionary societies are constituted, and we ourselves cannot but think, that it is the most consistent and unexceptionable. A missionary society on any other plan, possesses no ecclesiastical character, has no ecclesiastical jurisdiction, and its missionaries are under no ecclesiastical controul. Nevertheless, whatever good even such societies have been instrumental in doing, and they have been honoured to do much—will be to us a source of unfeigned satisfaction; and that our readers may rejoice with us, we shall endeavour to lay before them, in as short space as possible, some of the great things which God has done towards the accomplishment of his promise, to give the heathen to his Son "for his inheritance, and the uttermost parts of the earth for his possession."

We have no doubt, but that one great reason why people do not take more interest than they do, in missionary efforts and intelligence, is the want of correct information about the *history* and *state* of missions in different pla-

ces of the earth. They read a piece of missionary intelligence respecting this and the other station, but as they know nothing of the history or state of the mission, it is only intelligence about a stranger, it fails to interest them, and is speedily forgotten. And if they should regularly read our registers and Intelligencers, years must pass away before they pick up such a degree of acquaintance with the actual state of things, as to feel interested in them. But on the contrary, once give the people a succinct, faithful account of the history and state of any mission, they become acquainted with it, they feel interested in its success, and every piece of intelligence which may afterwards reach them, is something respecting a friend, and will be received with corresponding interest. The time is already come, in which the history of almost every missionary station has become interesting, and we are persuaded, there is no way in which the friends of missions, can more effectually promote their cause than by furnishing, in as little space as possible, a simple authentic statement of their commencement, progress, and present state and prospects.

To do this well, requires more space than can be afforded in such a journal as ours, and access to more documents than we have at present within our reach. That, however, our readers may not be altogether destitute of information on these matters, it is our purpose *occasionally to furnish* the best account which our means of information enable us to give, of some of the most interesting fields of missionary labour throughout the world. In the address of Mr. Ellis, from the London Missionary Society, delivered before the Foreign Missionary Society, at their late anniversary meeting in New-York, we have an account of the present state of the mission to the Society and Sandwich Islands, which we are sure will be read with interest by all. The whole is valuable; the most interesting part we give towards

the end of the following article. The Society Islands lie south of the equator about 18 deg. and about 65 deg. west of South America. They comprise, as the term is commonly used, two groups, the Georgian and the Society proper. The former are five in number containing about 10,000 souls; the number of the latter is six, containing 8 or 10,000. An account of them has long been before the public, in Capt Cook's voyages. The general description, given by that navigator and his companions, is correct.

The soil is fertile, the climate salubrious, and the scenery delightful. Those voyagers, however, were deceived in the character and situation of the inhabitants. They had neither the innocence nor the simplicity they suppose, and were far less happy.—Capt. Cook did not remain a sufficient time among them, to discover their abominations. The first impressions of the missionaries were very favourable; but fifteen years' acquaintance rent away the veil, and showed degradation and sin, and wretchedness rarely equalled.

The London Missionary Society, instituted in September 1795, made its first efforts in behalf of these islands. In August 1796, twenty-nine missionaries, several of whom had wives, embarked at London on board the *Duff*, a vessel purchased by the society, for their own use, and commanded by Capt. J. Wilson. In March 1797, the *Duff* after a voyage of between five and six months, reached Otaheite with 'the whole body of missionaries on board.' On their arrival they were welcomed both by the chiefs and people with the greatest demonstrations of joy. Having continued till August, and seen the missionaries settled in different islands of the South Sea, Capt. Wilson returned to England with the joyful tidings of the auspicious commencement of this mission. Elated with the apparent success that crowned their labours, before the end of December, 1798, the

same year on which the Duff returned, she was again despatched on her second voyage to the South Sea, under the command of Capt. Robson, with twenty-nine missionaries on board.*

Hitherto the Missionary Society had beheld its operations crowned with success beyond the expectations even of its most sanguine members. But now the sky grew dark; the clouds began to gather; the storm burst at once in various quarters.

The Duff had not left England two months, when she and all the missionaries on board were captured by a French privateer, off Cape Frio, and carried to South America. After suffering many hardships, some persons who felt interested in their situation, found the means of procuring them a passage to Rio Janeiro, after a mission, from which they might if possible, proceed on their very disagreeable voyage of nearly a month, they were indulging themselves in the prospect of speedily reaching the harbour, when they were again captured by a Portuguese vessel, and carried to Lisbon. Having obtained their liberty, they lost no time in procuring a passage to England, where most of them arrived about the middle of October, after an absence of ten months.

The Missionary Society had scarcely recovered from the distress which the first intelligence of the capture of the Duff occasioned them, when they received tidings from Otaheite, of the removal of most of the missionaries from that island. Capt. Wilson had scarcely left the islands when the conduct of the natives towards them was entirely changed. Every species of imposition was practised upon them; depredations were constantly committed; they were stripped of almost every thing they possessed, and their

lives often in jeopardy, so that the extinction of the mission was apparently inevitable. In these circumstances, after consultation was held, eleven of the missionaries, with four women, and four children, left the island in the ship *Nautilus* for Botany Bay. Those that remained, continued to labour for the instruction of the natives, conducting themselves in the most cautious and prudent manner, and exposed nevertheless to the greatest hardships, vexations and dangers. Before tidings of these painful events reached England, in May, 1800, twelve new missionaries sailed for Otaheite in the Royal Admiral, a ship laden with convicts for New South Wales. After suffering much from disease which broke out among the convicts, and having lost one of their number by death, they arrived at Otaheite, in July 1801; they were received with much affection and cordiality by their brethren, and also by some of the chief people, the old king Pomarre himself being also much disposed to befriend them. The missionaries on this island, now thirteen in number, organized themselves into a regular body, and regulations were settled for the conduct of divine worship, of their daily employments, their visits to the natives, and a variety of other circumstances.

They met with inexpressibly greater difficulties in acquiring the language than they had anticipated; but still they persevered, and omitted no favourable opportunity of disseminating among the natives some knowledge of the Christian religion. In 1803, the old king Pomarre died, and was succeeded by his son, who also befriended the missionaries, and though still without any knowledge of religion, yet his countenance and approbation was of great importance. Previous to the year 1812, no fruit of a spiritual kind seemed to reward the labours of the missionaries; for the space of fifteen years was their faith

* Ten of the twenty-nine missionaries taken out by the Duff, were settled in Tongataboo, one of the Friendly Islands, and two others in St. Christina, one of the Marquesas. Some account of their success we may at a future period lay before our readers.

and patience tried by every kind of discouragement; they seemed to 'labour in vain, and to spend their strength for nought.' In 1811, Messrs. Becknell and Scott returned from Botany Bay to Otaheite, and from that time the prospects of the mission began to improve. Some appeared to be under serious religious impressions, and among these the young king Pomarre. In July, 1812, he offered himself as a candidate for baptism. Extracts of letters written by him about this period, afford the most pleasing evidence of the state of his mind, and of his attainments in the knowledge of religion. He may be considered as the first fruits of the rich harvest, which has since been reaped, and is now reaping in these islands; the extent and progress of which will appear from extracts which we will now furnish from Mr. Ellis' interesting narrative of the former and present state of these islands.*

When the missionaries first arrived among them, Mr. Ellis informs us, "the *state of morals* was truly deplorable, and crimes, of which it is a shame to speak, were almost universal; *natural affection, chastity, sincerity and justice*, seem scarcely to have had an existence in the whole community. Treachery was common. Brother seems to have put no confidence in brother. Theft took the place of industry, and was considered as a virtue.—Drunkenness was almost universal. Their ingenuity had furnished them with an intoxicating draught, from the juice of the Ava, which rendered them more like demons, than men. Impurity was a prevailing sin. Polygamy was common, and the duties of the marriage relation disregarded. Infanticide, or the murder of helpless, new-born babes, was awfully prevalent; accor-

ding to the best estimation that could be made, at least two-thirds of the children perished by the hands of their parents. Some, too, were sacrificed to their idols, or thrown into the sea, to propitiate the sharks and other monsters of the deep, which they worshipped as gods. Cruelty to parents was common with children who were spared to maturity; embroiling their hands in their blood, when feeble, sick or helpless, in order to rid themselves of the trouble of waiting upon them. And so common was murder of this, and other kinds, that scarcely an instance of natural death was known among them. In such a state of morals, social and domestic happiness did not, and could not exist. The government was absolute, and was of the most cruel, capricious and sanguinary nature. The king also was chief priest. When a sacrifice was to be made, he would send to the chief of every district a number of stones, which signified that he must provide as many victims. The chief would send by night to what huts he chose, and slay the victims to be carried to the temple the ensuing day. When the drum was heard at the temple, which was the signal for a great sacrifice, consternation would seize upon the whole people, as if it were an earthquake. No one knew but the club was to fall upon himself. Their wars were of the most bloody and exterminating character. The vanquished, the prisoner, the sick, the aged, the women, the children, all were slaughtered without distinction or reserve, and the most atrocious cruelties indulged in, with savage delight." Such is a brief abstract of the account which Mr. E. gives of the moral and social condition of this people; "and yet," adds he, (we now quote verbatim) "even this people had *their religion*. They had their gods, their altars, their sacrifices, and their priests. It partook, however, of the character of the people, and of their

* In Jan. 1816, Messrs. Ellis and L. E. Threlkeld; in July, Messrs. Barff and Orsmund; in Nov. Messrs. Bourne, Darling, Platt and Williams; and in June, 1817, Mr. Gyles, (Cultivator,) joined the mission.

vices. Their priests were kings and chiefs, and therefore could enforce every tenet and practice, which they wished to impose. Their religion sanctioned every crime which prevailed among them, and required the practice of it. Their *taboo* system was horrid. It consecrated persons and places, with a sanction which they dared not incur by transgressing the rules. But the consecration was only to the service of sin and Satan. Their idols were various, and many temples (*morais*) were erected for their worship, where human victims were offered when the priests required. The object of their sacrifices was to avert the anger of evil deities, for they had no other, and no attribute of mercy seems to have entered into their conceptions. The missionaries had undoubted evidence that fifteen or sixteen human beings had been presented in one sacrifice. They had evidence entitled to credit, but not so decisive, that eighty at one time had been offered up together. Besides idols of wood and stone, they regarded sharks as deities; and even their infant children were thrown into the sea to be devoured by them.

Such was the religion, and such the state of those miserable islanders, before the introduction of the gospel. Truly, they sat in darkness, in the region and shadow of death. Probably they had been growing more vile, and more wretched for ages and generations; how long, history does not inform us. To human view, it would appear certain, that they must have become utterly extinct in a few years, if they had not been visited by the day spring from on high. Even this afflicting account of their state is very imperfect and inadequate. But this account, though well attested, must have been almost incredible, if inspiration had not described the people where the true God is unknown, and the name of Jesus has not been announced. But whoever reads attentively the first chapter to the Ro-

mans, will see that in Paul's time pagans were sunk equally low.

The change.—Such was their state but fourteen years ago; for, though the mission was established in 1797, it had no apparent success for about fifteen years. No missionaries of modern times have had so great discouragements, and laboured so long without gathering the least fruit, as those who first went to the Society Islands. They were barely suffered to remain and acquire the language. Seldom could they obtain a hearing for a sufficient time to preach a sermon, or hold connected conversation. They felt the effects of the wars which prevailed; one lost his life, others were severely injured, and most of them were compelled to withdraw. Soon they returned to one of the small islands, and began to receive a blessing. The principal king, deposed and in exile, received the gospel. He was soon after baptized, and openly espoused the cause of Christ; although the step was, to human view, destructive to all his hopes of restoration to the throne; but God was with him. He regained his possessions and power, destroyed the *morais*, or temples, proclaimed the abolition of idolatry, erected Churches, and encouraged his people to read and hear the gospel of Christ. These latter events occurred in 1815 and 1816. In a short time, the people willingly renounced their idols, sought instruction, embraced Christianity, and generally became at least a reformed and happy people. At the first dawning of the light, letters were almost unknown among them; now 12,000 can read understandingly; 3000 children are under instruction, and all the lessons in school are derived from the Scriptures. They had never erected a temple to the living God; now there are twenty-eight houses of worship, where large congregations listen to the word of life. The number has been much larger, but it is now reduced, that the

people might generally hear preaching, rather than reading and exhortation only. Eleven Churches have been formed, which now contain about 2000 communicants; and 8000 persons have been baptized. The Sabbath is almost universally observed, at least in an external manner, as a day of sacred rest. In one of the islands, it is believed that not ten families neglect family worship; not ten persons of a suitable age for the exercise, neglect to retire for secret devotion. Prayer meetings and Sabbath schools are formed, and universally encouraged; and the Lord's Supper is attended on the first Sabbath in every month. How large a number of those, who were lately so far off, are really brought nigh to God by the blood of Christ and the renewing of the Holy Ghost, we cannot say. The deputation of the London society, who have spent much time in making minute inquiries and obtaining a personal acquaintance, are well satisfied with the state of the churches. They have said, that the great body of the communicants would be admitted into any Christian church in England. No doubt these islanders are yet depraved, and these Christians are yet imperfect. But their whole religion, national polity, social intercourse, and moral character, have undergone a surprising change. It has been produced, not by the sword of the conqueror; not by the arts and sciences; not by the introduction of civilization before the gospel, for they were still barbarous when they began to believe, not by human might or power, but by the simple preaching of the word of life.

Their present state.—Their *Domestic Habits* are entirely changed in many important respects. They now wear decent clothing, and have become attentive to their habitations and household affairs; more industrious in their habits, kind and benevolent in their dispositions.

Their *Government* is equitable, and

divested of its cruelty and oppression. The king proposes to the people to form what may be called a constitution. Their government still has the monarchical features: but the power of the chief is limited, and appears to be exercised in a parental manner. Property and life are not subject to the caprice of the rulers. Courts of justice and the privilege of a trial by jury, have been introduced.

Their *Moral Habits* are almost entirely new.—The black catalogue of crimes above enumerated have disappeared. Drunkenness, formerly very general, is now extremely rare. They resist temptations to this vice, and avoid occasions which lead to it. Foreigners often try them. They have taken them on board their vessels, and urged, and almost compelled them to drink; but have very seldom succeeded. Murder and theft are more uncommon, than in countries long blest with the gospel light. Polygamy has ceased. Christian marriage has been generally introduced, and the vows of its covenant are sacredly observed. The aged, sick and infirm, receive sedulous attention from children and relatives; and benevolent societies are formed at the missionary stations, to take care of those whose connections are poor, or whose friends are dead. Parents preserve their children, and bring them up with care. Mr. E. had seen those females who had formerly destroyed their infants, nursing and cherishing their young children, those born under gospel light, with all the fondness and solicitude of a mother's love. The Arioi society, and the taboo system, in their operation upon morals, have come to nought. The Sabbath is religiously observed. All their food is prepared on Saturday, and no fire is kindled in their habitations on holy time. At sunrise, such as are within a convenient distance, perhaps two-thirds of the people, assemble for social prayer. There are two other public

meetings for preaching and religious worship, as is usual with us. No labour or diversion is witnessed during the day.

Religion, though by no means universal, has taken deep root among them. In what portions of the United States are one tenth of the inhabitants embraced in the Christian Church, and adorning their profession like the 2000 communicants on these islands? Their idols are cast to the moles and the bats; their gods are burned in the fire; yea, God hath utterly abolished them. We have mentioned their family and secret devotion; their observance of the Sabbath, and attendance on public worship; the *restraining* influence at least, which the truth exerts, tends to keep them from immorality, and vice, and to renovate their appearance and conduct for the present life. We have stated the opinion of the London deputation formed of the Church members. And if they who have taken the covenant upon them, are indeed spiritual Christians, with what admiration and joy and gratitude must the long disheartened missionaries have welcomed them to the table of their Redeemer, and received sorcerers and idol priests as Christian teachers, and helpers in the gospel. They have around the Lord's table persons who formerly pursued the various wicked courses which we have mentioned—drunkards, thieves, robbers, assassins, adulterers, sorcerers, liars, murderers of fathers, murderers of mothers, and murderers of helpless infants—those whose hand turned not back from blood in the day of battle—and those who had cut up the bodies of human victims for the altars of false gods. They have communicants who had formerly slain four, five, six, seven, innocent babes, with their own hands. These now sit together in heavenly places in Christ Jesus, and weep while they are told of the bleeding Lamb of God. We were almost ready to ex-

claim, It is impossible! But the relation brought forcibly to mind the Apostle's catalogue of abandoned characters, in 1 Cor. vi. and we remembered that he adds—"And such were some of you—but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Then could we believe that these also, by the grace of God, have become new creatures.

Peace has succeeded to their bloody wars. Pomarre, the principal king and the first convert, was obliged to defend himself against a pagan army after he embraced Christianity. He gained the victory and his enemy fled. Immediately he forbade the customary pursuit of the fugitives and left their villages unmolested. Instead of this, he sent off his troops to burn and demolish the altars of idolatry.—His enemies were astonished, and enquired where has the king learnt this forbearance and mercy? It is not the custom; this was never done before in Tahiti, but it is certainly a good thing. Thus they reasoned;—and the forbearance of Pomarre went far to excite inquiry concerning his new religion. Since the people at large have received the gospel, wars and fightings have ceased. The very spirit of contention and murder is gone. Occasions are named on which they have manifested a pacific spirit, which reproves those nations where the gospel of peace has long been acknowledged, but which still delight in war.

Their hearts are enlarged for the salvation of other Gentiles. A *missionary spirit* soon began to operate. Societies to promote this object are formed at every station, which manifest great anxiety for the people who are still in darkness. They have no money, and their productions for traffic are few. But they seem to do what they can. One Island of 2000 souls sent cocoa-nut oil and arrow-root to London in one year, the net

avails of which were \$1800. They also sent some of their native teachers to other islands, many of which have readily received Jehovah's law.—Eighteen of their number are so employed; 5000 persons on different islands are taught to read the word of God; and two churches have been formed by their instrumentality. They

have expressed strong desires to see the Friendly Islands, and the Navigators', and the Marquesas, brought under the dominion of Christ, and probably would not be satisfied, till the whole abundance of the great Pacific should be converted unto him."

Religious Monitor.

Miscellaneous Articles.

From the Boston Recorder and Telegraph.

THE THEATRE,

"In this city was opened for the season on the Monday evening of last week. We do not mention this fact to give information;—we mention it to excite Christians to pray against the wide-spreading pestilence; to exhort Christian parents to keep their children from the vortex of destruction; to sound an alarm among all ranks of society, where a relic of morality remains, and beseech them to feel, and tremble while they feel, that "the hour of temptation is come." We mention it too, for the purpose of introducing the following extract. It was written by a wise man, who well understood his subject, and the foundation of private and public morals; by a man of urbanity and politeness, who would not rudely assail the innocent practices of any portion of the community. Having mentioned and condemned the amusements of Horse-racing, Cock-fighting, Bull-baiting, and Gaming, Dr. Dwight proceeds as follows:

'From the gaming table turn your researches next to the *Theatre*. Think, first of the *almost uniform character* of the miserable wretches, who are trained to create the diversion. How low are they, almost without an exception, fallen; and how low do they fall, of course, by the deplorable employment, to which

they are most wickedly tempted to devote themselves! If you are at a loss, read a history, or even a professed panegyric, of this class of mankind. You will find it filled up with crimes, which disgrace the name even of sinful man, and with characters which are a blot even on this guilty world. Consider next, the *Performances*, which these unhappy men and women are employed to exhibit. How few can be read without a blush, or without a sigh, by a person not seduced by habit, or not lost to virtue, and even to sobriety! How great a part are mere means of pollution! What art, labour and genius, are engaged in them to garnish gross and dreadful vice; to disguise its nature and effects; to robe it in the princely attire of virtue; and to crown it with the rewards of well-doing! How often is even common decency insulted, ridiculed, and put to flight! In how many ways, and with how much art, is corruption softly and secretly instilled into the soul! In how many instances is virtue defaced, dishonoured, and, like the Saviour of mankind, crowned with thorns, sceptered with a reed, and mocked with pretended and insolent homage!

'Turn your eyes, next to the *Audience*, whose wishes and property give birth to the whole establishment. Of whom is this audience composed? Of how few persons, whom virtue ever knew, or with whom she would

not blush to confess her acquaintance! Of how many, who are strangers to all good! Of how many, who are ignorant even of decency; to whom vice is pleasing, and grossness an entertainment.

'Accordingly, all the course of exhibition, except a little part thrust in as sacrifice to decency and reputation, is formed of polluted sentiments, and polluted characters, in which whatever is not directly and openly abominable is meant merely as the white covering, intended to shroud from the eye the death and rottenness within. Our own copious language, employed in the thousands of dramatic performances, probably cannot boast of a sufficient number of plays, such as an Apostle would have pronounced innocent, to furnish a single stage for a single season.

'From the Stage, men are directly prepared to go to *the Brothel*. The corruption of the one fits the mind, with no common preparation, to direct its course to the other.'

We may add that in addition to the many inlets of these places of pollution and ruin, another theatre was lately opened in our city, in the Bowery. It was opened in the most appropriate manner by a piece of the most appropriate name—"*The Road to Ruin*." And already, if we may judge from the alarming number of *gambling alleys*, and *gambling rooms*, and the incredible number of grog shops opened hard by it—it has already ceased to be *prophetic* in that name. The prophecy has received much of its fulfilment. We were going to have lifted up our voice to cry aloud on our Corporation to interfere for the sake of our sons—but alas! what shall we—what can we say? Our good and worthy Mayor actually, with his own hand, as the Mayor of this Christian City did even lay the foundation stone of this "*Road to Ruin*," and blessed the early beginning of the "*Road to Ruin*!"

Literary and Philosophical Notices.

Mineralogy of Vesuvius.—Monticelli and Cavelli, members of the Royal Academy of Sciences of Naples, are publishing a work on this subject.

It is to be comprised in three vols. 8vo. The first (which is all that is yet published) treats of the different simple minerals found at this remarkable volcano. The second will contain the compound minerals, geology, &c. The third will include a complete history of all the phenomena noticed since the first known eruption, down to down to the present day.

Monticelli has made Vesuvius the subject of constant study for more than forty years.

Sugar from potatoes.—M. Gall, of Treves, in Germany, has published a work in which this is highly recom-

mended, and stated to be more profitable than the extraction of sugar from the beet. One hundred pounds of the latter (says he) yield scarcely four pounds of sugar, while eleven pounds of sugar are obtained from one hundred pounds of potatoes. The author adds experiments made by the celebrated chymist, Dobereiner, which prove that two pounds of potato sugar, put to ferment, give as much alcohol as one pound of cane sugar, and that a liquor may thus be advantageously manufactured, of the nature of rum. (rum.)

Duration of Life.—From the most accurate Life Annuity Tables, it appears that the duration of life a century ago, in England, was only three-fourths of what it is at present, and that it is true with regard to each sex.

It appears that the life of a woman is vastly superior to that of a man at every age above infancy, and that the consequence of this difference is enormous in pecuniary interest depending on lives, for if two persons, a man and a woman, of the same age, for instance 30, were the one to purchase an annuity of 100*l.* to be enjoyed by the other in widowhood, if the male purchase in behalf of the female, the pension would cost 466*l.* 11*s.* 1*d.* whereas, if the female purchase in behalf of the male, it would cost but 317*l.* 1*s.* 7*d.* One fact is of a surprising nature; it appears that waste of life among the poor of the metropolis is most frightful. Out of 1000 born, scarcely more than half survive the nursing.—*Eng. pap.*

New Work.—The London New Monthly Magazine for March announces as being in the press, "Biblical Reserches and Travels in Russia, including a Tour in the Crimea, and a Passage of the Caucasus; with Observations on the State of the Rabbinical and Karaite Jews, the Mahomedans, and the Pagan tribes inhabiting the Southern Provinces of the Russian Empire, by Dr. Henderson, author of 'A Residence in Iceland.'"

Music of the Rocks.—There is a rock in South America, on the bank of the river Oronoko, called Piedra de

Carichana Vieja, near which Humboldt says travellers have heard from time to time, about sunrise, subterraneous sounds, similar to those of the organ. Humboldt was not himself fortunate enough to hear this mysterious music but still he believes its reality, and ascribes those sounds to difference of temperature in the subterraneous and the external air; which at sunrise is most distant from the highest degree of heat on the preceding day.

The current of air, which issues through the crevices of the rock, produces, in his opinion, those sounds which are heard by applying the ear to the stone in a lying position. May we not suppose (Humboldt adds) that the ancient inhabitants of Egypt during their frequent navigations up and down the Nile, may have made the same observation about a rock of Thebias, and that this "Music of the Rocks" led to the fraud of the priests with the statue of Memnon? When "the rosy-fingered Aurora made her son the glorious Memnon, sound," it was nothing but the voice of a man concealed under the pedestal of the statue. But the observation of the natives of the Oronoko, seems to explain in a natural way, what give birth to the Egyptian faith in a stone that issued sounds at sun-rise.

Rel. Chron.

Poetry.

THE SABBATH MUSE.

A friend has handed us an English paper containing the following extracts from a Poem lately published in London, called the *Sabbath Muse*. The Editor says, "It is making a great noise in the literary world. It appeared about a fortnight ago, for the first time, and upwards of 600 copies were sold with in the last three days. The Poetry has not been exceeded by any thing that has appeared for many years; and we perceive that the subject, which is handled in the most masterly manner, is, to be continued in future parts. The St. James's Chronicle calls the work a literary

phenomenon. We shall leave the public to judge for themselves without making more comments."

"If sun, and moon, and stars unchanging stood,
In the blue concave, and the stagnant skies
For ever zhone the same, 'twere still, I deem,
An honour to the mighty Architect
That orbs of such illustrious mould were fixed
To bear the pillars of his throne upon
Their stationary globes; nor could it be
Accounted other than the work of Him
Who is Almighty; but appointed thus,
As on a ceaseless mission, to career
Through space, none interfering with the rest,

But each, and all, in long procession taught
To journey o'er the clear celestial road,
While Time his own existence measures by
The steadfast course they keep; this is more
proof

Than man could look to have; yet, having it,
He dares to disavow the strong appeal!
If in a still creation, such as I
Have fancied, any mortal should dispute,
As sure he would, when he can now presume
Thy works as not of Thee, thou Sovereign Lord,
And from thy hand a touch, or from thy lips
A word resounding through the shores of space
Should move those masses of enormous fire,
Would he not prostrate fall, and pardon crave,
And worship offer straight? And should it less
Convince him, that for ages they have held
Their way, increasing, and majestic?
O shame to boasted mind! that it can gaze
On restless myriads in the lofty arch,
Bringing our day, and night, and seasons round,
Yet from the little fabric of its pride
Look out unmor'd and catch the curse of doubt-
ing!"

The following is one of the arguments of the
Author, drawn from the comparison between the
human being and other creatures:—

Now look at man; observe his form, his mind,
How loftily he rises on the sight;
The well proportioned pillar that adorns
This animal creation! In his eye
What intellectual fire! The brute that roams
In tangled forest, whither he whose roar
Astounds the wild community; or he
Whose sudden spring is fatal, or the prone
But monstrous reptile, in whose eye is set
The fascination of the grave. The brute,
Wherever sought, in Afric's Burning sands,
In glittering India, or beside the Nile,
Though on his glaring balls of vision night
Can shed no darkness, never darts a ray
Of thoughtful grandeur. 'Tis in man alone
That organ of the soul shines out sublime,
For there does wisdom speak; assembled there
Affection, passion, pure delight, and love,
And meditation mild, and ardour brave,
And pity's humid look, and rapture's strong
And steadfast gaze, which takes in Heaven to
heart,
Proclaim superior elevated man.
Even the proud bird, whose daring glance assaults
The sun's meridian shoots, a beam abroad,
Though brilliant, uninformed, and leaves to man,
Though on the fiery light he durst not look,
The sovereignty of grand expression.

OBITUARY.

Died on Nov. 30th, the Rev. Mr. Peter Steddford, Pastor of the Reformed Dutch Church of Readington, Hunterdon county. He officiated in the ministry many years. He was distinguished for his eminent talents, his high theological attainments, his strict orthodoxy, and ardent piety.—“Blessed are the dead who die in the Lord.” How happy those servants of our Lord Jesus, who, after a life of usefulness and piety, fall asleep in Jesus and receive the plaudit “well done good and faithful servant, enter thou into the joy of thy Lord.”

On the 7th of December, Miss Catharine Hinton, daughter of Mr. Hinton, (an elder of the Collegiate Churches) in the 17th year of her age. This truly amiable, and accomplished young person had finished her education, and had just begun to enter into the scenes of public life, and was the

fond hope of her parent's hearts, when she was cut down by that scourge of our youth—the consumption. I know not a more impressive or affecting sight, than that of a beautiful, young, and accomplished female descending into the grave in her seventeenth year—especially if she breathes out the evidence of her faith in Christ—as our beloved young friend did in her last moments. “Be comforted my sister, I am going home to my Jesus!” These were among the last words of Miss H.

On Dec. 9th, Miss Sophia Van Wagenen. This interesting young person was taken away from her dear relatives, and afflicted widowed mother, whose heart has this only consolation left as it respects her departed child, that *she sleeps in Jesus*, and will, we doubt not, be among those *whom God will bring with him in the great day*!

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[NO. 11.

Religious Communications.

A NEW YEAR'S DAY SERMON,

*Preached in the Scotch Presbyterian Church in Cedar-street, New-York,
by the Rev. MR. J. McELROY, pastor of that Church.*

[Continued from p. 301.]

PRACTICAL SERMONS.

No. XI.

"We spend our years as a tale that is told."—
PSALM XC. 9.

The THIRD great principle which the Psalmist inculcates in the text is, that time steals *unperceived* away.—He directs our attention to the insidious character of its noiseless march; to the little sense which mankind have of its unutterable importance; and the little notice that is taken of the rapid flight of its successive periods.

A tale is generally considered the most worthless species of history, if indeed it at all deserves the name.—The only purposes which it is supposed to subserve are those of mere curiosity or amusement. Aware of its fictitious character, we relate or listen to it, not for the sake of acquiring information, or of deducing from it principles which may be of use to us in after life; but merely for the sake of a temporary gratification; and when this has once been attained, it loses even its power to *please*, and becomes wholly insipid and useless.

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In attending to relations of this character, we attach but little importance to the several particulars they include. Occupied exclusively with the general thread of the narrative, we give but little heed to those sentences individually of which it is composed. One after another of these are suffered to pass away unobserved, until the whole tale is told, and then perhaps we are surprised at its unexpected termination.

Thus it is, says the Psalmist, that we spend our years. Not only is it as certain as the declaration of eternal truth, and the uncontradicted history of every age can make it, that our time on earth will come to a close—not only is the hour *at hand* which shall terminate our existence here forever—But even this little, uncertain period, says he, we dream away. Day after day, year after year, we suffer to escape from our possession, without ever calling them up, and making one serious reflection upon their importance, or once asking ourselves for what purpose were they given? We permit the several portions of our life to glide away with as

little sense of their value, as we would cherish with respect to the various sentences of an acknowledged fiction.

Scarce ever do we reflect, at the close of one period, on the vast additional worth which its expiration has cast on what remains. Such is the mode in which we live, according to the testimony given by the inspired author of this song of Zion.—And has he fallen into any mistake? Has he given a distorted view of the manner in which men in general regard their time, as it hurries past them? Where is the man who would adduce his own conduct as a refutation of the position here advanced by this man of God? How many are there in *this assembly*, who would dare to do so? Would to God that the conduct of men did not, so fully, as it does, justify the declaration now before us! Most devoutly were it to be wished, that such were the conduct of *believers themselves*, as to show that it is not, to a lamentable degree, applicable even to them.

Cast your eyes around upon the world at large, and see how many you will find who give *any evidence* that they make a proper estimate of time. Reflect upon your own feelings and views individually, and consider what pretensions you have to be acknowledged as exceptions to the doctrine of the text.

“We take no note of time,” says a celebrated poet, “but from its loss.” But it can never be sufficiently regretted, that in most cases, it is not the loss of *a part* that will make the soul start up alarmed, and recognise it as the signal that demands despatch.—With respect to many, the whole series must be gone, before they can be brought to consider seriously the fact that it is going. We meet with some, indeed, who complain that time hangs heavy on their hands, and whose minds are chiefly occupied in devising ways and means for killing it. And to the man of superficial

thought, it might appear that such persons are not so insensible to the march of time, as the text would seem to indicate. But it is a mistake.—There are none amongst the sons of Adam, more deeply sunk into the sleep of death, than these very individuals; none who, with respect to all the great objects for which they were given, spend their years more completely as a tale that is told. There is, however, another class, who find no difficulty in beguiling away their hours; whose time, like that of the philosophers of old, is one continual fit of laughter, and whose days and nights are utterly engrossed by scenes of pleasure and amusement. With regard to such characters, no reflecting man can be mistaken. They spend their years as a tale that is told.

And in addition to these, there are your men of business—your men who are immersed in the cares and bustle of this present life—who rise up early, sit up late, and eat the bread of sorrows—not that they may make their peace with God—not that they may secure a happy immortality—but that they may heap up wealth, augment their worldly influence, or make to themselves a name, and a praise, which shall pass down through succeeding ages. How do they spend their years? With the declaration of the Psalmist before them, I shall leave it to their own consciences to answer the inquiry. But, in the

LAST place—The Psalmist, in these words, reminds us that time once gone, can never be recalled.—That our years once spent will never return to us again; this his expostulation in the text evidently implies.—There would have been no ground for his complaint, if, after the tale had been told, it might be repeated—if, when our years had once been spent, they might be lived over again. But such an idea never entered the Psalmist’s imagination. His very language utterly disclaims it.

To talk of our years being finished, while yet we have many to live, would be an absurdity which it were slander of the grossest kind to charge upon the Psalmist himself, to say nothing of the Spirit under whose direction he wrote. His declaration takes for granted, that our time once gone, is gone forever—that if there has been any thing amiss in our application of it as it passed, it must remain so, throughout eternal ages—we shall never have an opportunity of rectifying the error. If we have improved it to the purpose of working out our own salvation—of obtaining an interest in Him who is the way to the Father, and the truth and the life; who delivers from the horrors of the wrath to come—it is well; we have no reason to wish for its recall. The period will shortly arrive, when we shall receive a gracious acceptance, and most glorious reward. But if, on the other hand, we have devoted it to the service of the world under any of its alluring forms—if we have spent it in the ways of sin, and in performing the drudgery of the father of lies—here also our reward is certain. We have committed a mistake which rejects all remedy, however much we may afterwards lament the fact, however anxiously we may wish that we had acted otherwise, or that we had our respective parts in life still to perform; it is all in vain—our years have gone beyond recall, and carried with them their report. Oh! remember it, friends, whilst yet the application of a part of your existence here remains within your power:—remember it, I say, that time affords itself but once to our improvement. This is a consideration whose importance none of us can fully estimate at present. To the man who is spending his years as a tale that is told—who never once adverts to their bearing on that eternity which is just before him—it is of unutterable moment; the very thought that on the character of the actions

which he is now performing, eternal ages shall make no change, should banish every thing like levity—it should freeze the warm blood at its very fountain, and make his hair stand erect. Oh! if he disregard, or refuse to attend to this consideration—then, for the sake of consistency, let him banish every care. For there is nothing else remaining that is worth a moment's thought.

But let him take it as the voice of eternal truth, that the day is coming on apace, when, on this subject, his views will be unspeakably different.

Would you learn, my friends, the importance of this consideration, study it in the dying scenes of those persons who, till then, have been the most regardless of it.

Behold the man whose course is finished—whose time on earth has reached its closing hour—behold him, if an impenitent sinner, writhing under the anticipated anguish of the second death—and there learn the importance of the fact, that time once gone returns no more. Hear him, in the immediate prospect of an appearance at the bar of that God, who, to all the workers of iniquity, is a consuming fire—hear him then exclaim, “Had I ten thousand worlds at my disposal, they should all be sacrificed for the glorious prospects of the humblest Christian”—Hear him in that hour, when his soul, like his body, lies in ruins, in scattered fragments of broken thought—when remorse for the past casts them forward on the future, and worse dread of the future strikes them back upon the past—hear him then burst forth into the frantick exclamation, “Oh! for a year, a day, or even an *hour*, though an *age* were too little for the much I have to do!”

Consider these things, and then judge of the importance of the truth, that the scenes of our life can never be reacted. At that solemn hour, when nothing remains but to give in

our account to the God who made us, how differently will we see our former actions, and the scenes which lie before us, from the light in which they now appear?

"My principles," said the unhappy infidel already alluded to, "my principles have poisoned my friend—my extravagance has beggared my boy—my unkindness has murdered my wife! *and is there another hell!* oh! thou blasphemed and insulted, yet indulgent Lord God! *hell itself is a refuge*, if it hide me from thy frown!"

Thus, my friends, have we endeavoured to lay before you, some of the great principles contained in this portion of the Eternal's message.—We have seen that our time is not only *limited* but *short*; that with respect to many of us, its flight, though rapid, is wholly unperceived and disregarded; and we have seen, that when once gone, its loss is irreparable.—What then, is the improvement which we are called upon to make of these principles? Let us improve them in the

First place, as a mirror, in which we ought to contemplate that part of our lives which is already gone, and the actions which we have performed.—What have we done with these years? What has been the character of these actions? They have escaped from our command forever. Over them we have no more controul, than over those of Adam. Just as they now stand, they are reserved to appear as witnesses, either for us, or against us, at the judgment day. To what extent, then, have we employed them in glorifying the God who made, and who upholds us? How much of them have we devoted to the purpose of working out our own salvation with fear and trembling? Has any considerable portion of them been spent in the service of our Maker, and for the good of our souls? Or have they been chiefly, if not entirely occupied in the slavery of sin, of satan, and

the world? If so, my friends, how should our hearts sink within us, at the retrospect! How should we lament the fatal prostitution!

It is true, they are gone beyond redemption. Our sorrow and remorse can never make them any thing else than what they are. It can neither blot them out from the book of God's remembrance, nor in the least degree change their intrinsic nature. But it may, if genuine, avert their awful consequences. If truly penitential, it may save them from proving the ruin of our souls forever.

Be it our endeavour, then, to obtain a just sense of the folly and ingratitude of our former course of conduct, and mourn over it with a godly sorrow, which worketh repentance unto salvation, not to be repented of. But, in the

Second place—With these principles before us, let us examine these schemes which we have formed for the employment of that part of our time which yet remains. That which is past is gone to return no more.—But that which is future, is still within our power. The question is yet to be decided, whether, after it has passed away, it shall be a source of remorse or of complacency? What is the purpose, then, to which you design to apply it? Is it your determination that to-day, or to-morrow, you will go into such a city, and continue there a year, and buy, and sell, and get gain?—That all the energies of mind and body shall be directed to the amassing of wealth?—to the adding of field to field, and house to house? Are your imaginations occupied with endless scenes of mirth, frivolity and dissipation?—or with prospects of rank, of title and equipage? And are there no objects more excellent than these, to whose attainment your pursuit might be directed? Has the Lord Jesus Christ—have the blessings he has purchased, not sufficient worth to command at least a portion of your time and your resour-

ces? Have you no desire to obtain the pardon of sin, peace of conscience, peace with God, and an inheritance of the saints in light?

Oh! remember, that the great object for which time was given is, that of preparing for the eternal world; and that every moment which passes away without this object being accomplished, is worse than lost. Whatever else may be the pursuit in which you have employed it—and whatever may have been your success in this application—still, if you have neglected this one thing needful, you have been doing nothing; you have been spending your time in vain, and your labour for that which satisfieth not.

Suffer not, then, I entreat you, the year over whose threshold you have just stepped, to be fooled away as those have been which preceded it. Guard against the disposition to procrastinate. Be assured, that by indulging it, you run an infinite hazard. You leave to the mercies of an uncertain moment, the vast concerns of an eternal scene. Forget not how nearly unperceived your years already past have stolen away. And recollect that without the utmost circumspection, those which still remain will glide by equally unnoticed; and thus the tale will be told before you are aware.

Lastly—Let us contemplate the work that we have to do, in the light which these principles throw upon it. In what a striking point of view do they set the wisdom of the wise man's injunction—"whatsoever thine hand findeth to do, do it with thy might; for there is neither knowledge, nor device, nor wisdom, in the grave, whither thou goest!"

Had we centuries of ages at our command, over which we might disperse the work we are called to perform—with some degree of reason might we then look upon it as trifling. But so far from this, we spend our years as a tale that is told. Our time is short, uncertain, and when once

gone, is irrevocably lost. All the business of our lives is to be crowded into the narrow space of three-score years and ten, or four-score years at most; and, with respect to many of us, into a space much narrower still. How important and extensive, then, does this business appear, when compared with that point of time in which it must be transacted! How urgent and imperious is the call upon us to be active in our day; and to redeem, with the utmost care, the moments as they pass! That amount of action which belongs appropriately to each particular period of our lives, is amply sufficient for it; so that the man who puts off till to-morrow, what ought to be done, and could be done to day, burdens futurity with a weight not its own, and one which it is utterly unable to support. The employment of each day must be attended to, whilst the day itself continues, or it shall remain forever undone. Beware then, my friends, how you suffer day after day to pass away, whilst your calling and election are left in doubt.

Be assured, that acting thus, it is much more than possible you may at last have to take up the lamentation, "the harvest is past, the summer is ended, and we are not saved."

May God of his infinite mercy avert a catastrophe so dreadful. And during the year on which you have just entered, may he crown your lives with his goodness. May he grant to you all many happy years yet to come; and finally, may he receive you to be ever with himself.—Amen.

For the Magazine of the Reformed Dutch Church.

REFLECTIONS ON JOB v. 7.

"Yet man is born unto trouble, as the sparks fly upwards." "Behold! I was shapen in iniquity," says the Psalmist: man is born in sin and therefore "born unto trouble."

And although the tribulations of man are greatly multiplied by the indulgence of unhallowed passions, which he ought to control; yet there is a species of trouble to which flesh is heir: an entailed inheritance of the common family of Adam: I mean the afflictions and sorrows of life, which divine grace may alleviate and enable us better to sustain, but to which *all* the children of the kingdom, and all the children of the world are equally liable.

The world, in spite of all its imposing splendour, and apparent enjoyment, and after all our expedients to diminish its woes, and alleviate their severity, may be called until this day, "the valley of Achor." "Man is born unto trouble." It is one condition of his temporal being, and those choice sensibilities which render him susceptible of attachments the most tender and ardent, expose him also to repeated sorrows, and the most heart-sickening disappointments. Religion does not paralyze the affections, nor chill their ardour. It moderates and governs those unhallowed passions which are common to animals and the spirits of darkness—but purifies the soul, refines its grosser properties and renders it susceptible of livelier emotions, and of exercises more benevolent, as well as more exalted. It does not annihilate our natural attachments as friends, any more than it bursts the bonds of consanguinity. It rather polishes this silver cord of innocent love and draws it more closely around us;—while the attachments of the world are as inconstant as the sunshine, too often founded upon selfishness and torn in pieces by conflicting interest. "He that dwelleth in God dwelleth in love," and cherishes a friendship as permanent as its foundation. No one can be susceptible of more tender interests, than the Christian, nor does any one more acutely feel the anguish of affliction. With such a constitution, how can he escape the visitation of sorrow? It is literally true with regard to the sources of happi-

ness in this life, that the same "fountain sends forth sweet water and bitter." Our friends, which are objects of the greatest endearment in this life, and not unfrequently the only cords that bind us to the world—our dear friends, are the causes often of our keenest suffering, and most painful anxiety. Let the mother recall the wakeful nights, and the long days of solicitude, in which she has watched around the cradle, and the bed of her helpless offspring. In health, she has feared the visitation of disease; and in sickness, she has trembled from the apprehension of approaching death.—In their infancy, she pities their helplessness; she fears the influence of evil communications in their youth; their misfortunes and disappointments in manhood. And the pious mother is often tortured with the anticipation for them of a fearful judgment to come. In infancy or age, in sickness or health, in prosperity or adversity, in life or death, the feeling mother here finds her joy and sorrow intimately blended—the source of all her earthly happiness, and a most prolific fountain of the bitter water of suffering. And go where we will, we shall see "vanity of vanities" inscribed upon the enjoyments of this life, from the proud and most elevated independence of the monarch, down to the lowest degradation of the most dependent menial. We are assailed by afflictions in a thousand varied forms. And often "the thing we most fear, is the first to come upon us." One man is melancholy under the loss of honour and reputation, perhaps innocent, without the power of clearing up the imputations, and of redeeming his character.—The devouring flames, in one hour, consume the labours of another, and leaves him surrounded with an affectionate family, himself in the wane of life, in the immediate prospect of poverty, and near approach of death.

In one place, we see the widowed husband putting up a monument over the dust, that was just now the moth-

er of his children. While in another place, the mourning widow is called first to this melancholy duty. How often do we see the young man just assuming the duties of a citizen, and entering upon the labours of life with the fairest prospects; arrested at the very day-spring of hope, called away from the active scenes of life; and his anticipations of future usefulness and the happiness of social and domestic life all blighted. The scene is now changed. The companions of health have withdrawn from him. And the nurse, the physician, the nauseating drug, the darkening curtain, and all the gloomy appendages of the sick man's chamber, have succeeded them. His days are worn away in bodily pain increased by the gloomy forebodings of the mind. His wakeful nights are sometimes relieved by broken slumbers, when his spirit in a dream takes its flight from his feverish frame, breaks away from its sickening confinement and revisits the scenes which were just now so enchanting.

—“The hectic, lull'd
On Death's lean arm to rest, in visions
wapt,
Crowning with hope's bland wreath his
shuddering nurse!
Poor victim! smiles.”

But soon the twinges of pain break up his slumbers. The vision is flown, and the youth awakes to the sad realities of a bed of languishing disease, and slowly approaching dissolution. What is the history of our life, but a record of meeting and parting salutations which fill the eyes with tears, and wring the hearts of sensibility? Our

friends leave us, and we are distressed in their absence. Like the mother of Sisera, the parent looks 'out at the window and crieth through the lattice, why is his chariot so long in coming, why tarry the wheels of his chariot?' Who can enumerate the crowds of mourners? Parents lament their children; and children their Parents. How many are bowed down with the affliction of conjugal bereavement!—Rivers of tears have run down upon the grave, whose never-ceasing cry is 'give,' “while man goeth to his long home and the mourners go about the streets.” These are not *occasional* sorrows. They will never cease their endless round while succeeding ages shall inherit the frail nature of their progenitors—“till this mortal shall put on immortality,” and death be swallowed up in everlasting life! “Vanity of vanities, all is vanity; childhood and youth are vanity; verily every man at his best estate is altogether vanity!”

In every vary'd posture, place, and hour,
How widowed every thought of every joy!
Thought, busy thought, too busy for my peace,
Strays, wretched rover, o'er the pleasing past,
In quest of wretchedness, perversely strays;
And finds all desert now; and meets the ghosts
Of my departed joys, a numerous train!
I rue the riches of my former fate,
Sweet comfort's blasted clusters I lament;
I tremble at the blessings once so dear,
And every pleasure pains me to the heart!

Is this the picture of our life? And
is not man then “born unto trouble,
as the sparks fly upwards?”

ALEPH.

New-Brunswick, Dec. 1826.

SELECT MAXIMS.

Patience is a virtue continually in requisition in the every-day occurrences of life. Fortitude is to be summoned only on great occasions, and on rare emergencies.

Happiness is more dependent on

trifles than is perhaps generally imagined. There are men who will be able to front a violent storm with undaunted tranquillity and firmness, who will sink under a perpetual recurrence of minor attacks.

Reviews and Criticisms.

No. VII.

Review of the argument in behalf of the text of the Heavenly Witnesses.

"There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one."—1 JOHN, v. 7.

"As the sun in the world; as the needle in the mariner's compass; and as the heart in the body, so all-important in this Epistle of John, is this seventh verse of the 5th chapter.—GENEALOGY p. 1184.

MY DEAR BRETHREN,—In our 6th Number (p. 237 of this Magazine) we commenced our exhibition of the *internal evidence* of the authenticity of our verse. Having been earnestly requested to go on with these remarks, we shall now proceed, in a few numbers, to finish our argument. And let me request the patience of our plain readers. The defence of the truth against the progress of Unitarianism, demands this service at our hands. They would not have us to be unfaithful or silent, as *dumb dogs which cannot bark*.

In discussing the internal evidence, our second argument is drawn from the grammatical construction of the sentence in which our text lies,—The rule laid down by all critics, and acceded to by our opponents, may be usefully recited here.—"Palpable oversights in the texture of the sense, and gross solecisms in the grammatical structure, cannot be ascribed to the inspired writers. If, of two readings, one be exposed to such objections, there is but the alternative, that the other must be authentic." We have, I trust, disposed of the first part of this rule. We have to try our verse by the second part of it. Now, the preceding and following context to our verse is supported by all the readings; and it is admitted by the gentlemen on the other side, that the sixth and eighth verses are

authentick. There are two readings proposed with respect to the intervening part. We read, "Οτι τρεις" α. τ. ε.—For there are three," &c. Our opponents leave out this whole verse, and "τι γαρ, in the earth," from the eighth verse.

This reading, in our view of the subject, makes the Apostle guilty not only of a palpable oversight in the texture of the sense, as I have shown in Number 6th, but of a gross solecism in the grammatical structure.

I shall not avail myself at present of Middleton's learned and ingenious remarks on the use of the article τ, as attached to ε, in the eighth verse, and necessarily implying the existence of the corresponding expression in our seventh verse.

I beg leave to offer simply one remark. His learned antagonists have shown successfully that he has advanced something fanciful, and something not uniformly supported by classical usage. But I do humbly presume, after close inspection, that the main argument of Dr. Middleton, is by no means refuted. But our argument, I rather think, rises above the necessity of this minute criticism.

On the supposition that our text is left out, the whole sentence will read thus, as in the '*corrected text*' of Griesbach:—

"Οτι τρεις ειναι δι μαρτυρουντες, το πνευμα, και το υδωρ, και το αιμα: και οι τρεις εις το εν ειναι."

"Because there are three persons (or males) that bear witness, the spirit, and the water, and the blood; and these three males (or persons) are one thing." On what known grammatical principles can this construction be explained or defended? All the terms for '*the Spirit,*' '*the water,*' and '*the blood,*' το πνευμα, το υδωρ, το αιμα, α. τ. ε. of the neuter gender; or are three

things. Yet the inspired writer makes them agree with five masculine adjuncts. He says—"ῥησις ἑστιν ὁ μακρο-
κυβος: καὶ οἱ ῥησις."

The critics of the German school, it is true, though they do not venture to contravene the text quoted above, do nevertheless permit themselves to use unjustifiable liberties with the sacred style; particularly with that of John. And I am not quite sure that Griesbach can wash his hands of this unscholarlike iniquity.

But we may fearlessly say that no scholar *can* impeach the grammar of an inspired writer: or *can* convict him of a gross solecism. *A priori*, the thing is impossible. It is enough to say that the Holy Spirit was with him. He who gave the *gift of tongues*, would not give it in imperfection: far less with the drawback of palpable blemishes; still less would he bestow a gift involving false grammar, and absurdities which would expose to the ridicule of men his venerable apostles, employed in discoursing on the most grave subjects. Such an idea involves the purest absurdity—if not something even more than absurdity. The apostles did speak—they did write *as they were moved by the Holy Ghost*. "Be our plain answer this—"therefore they wrote grammatically."

But if our opponents choose to decide in this matter by a dictate *ex cathedra*—if they prefer the decision of a council of scholars—we are most willing. We too have our scholars.—Though Dr. Channing (and we should not have known it unless he had told us) in his late Sermon in New-York, annihilated the whole of us as scholars, and did not leave us much more than common mother wit. Without deducting the least item from the well earned and glorious laurels of the very learned Griesbach, and Michaelis, and Marsh, and Porson—we can name, on our side, men to whom we gravely say, they, on the opposite side, can select no equal from their ranks. We have—to pass by a mul-

titude—we have Matthæi, Ernesti, and Archbishop Eugenius—the first of Greek scholars. The fact is, we are indebted to the last mentioned Greek scholar, (Greek was as familiar as his mother tongue to him, who translated the Georgics into classick Greek,) We are indebted to this Eugenius for the first detection of this anomaly of our opponents' *false Greek*. He thus expresses himself in a letter to Matthæi—Speaking of our opponents' proposed reading, by leaving out our verse, he says "Haud plane consisteret" &c. "It is by no means consistent; it involves an evident outrage to diction, and a most manifest solecism,"—"solecismum patentissimum." He next notices the proof of this, the union of neuters with numerous masculines; and then gives what would be pure Greek and natural diction, had there been no verse preceding it, to cause this form of Greek, by the figure attraction.*

But on the supposition that our verse is inserted into the sentence, the main difficulty vanishes; and we have an easy way, and classical authority, to aid us in removing the obstacle from the apparent anomaly in the 8th verse.—I say *apparent*, on the supposition that our verse forms a member of the entire sentence.

For in the disputed verse, two of the terms, "ὁ Πατήρ, ὁ Λόγος," the Father and the Son," are masculine. And the apostle is evidently speaking of persons and even in respect to the third term "τὸ πνεῦμα," it is a curious fact, that John in his gospel, when speaking of the Spirit says—"ἐκεῖνος τὸ πνεῦμα," He the Spirit. (See ch. xv. 26. and xvi. 13.) Hence the apostles uses the proper adjectives. They are all masculine. And thence when he is about to express the earthly witnesses in the next verse, "it cannot be difficult to conceive," as an eminent scholar has remarked, "that the

* Quoted from Matthæi Greek Test. vol. 3, Introd. and Nolan's Inq. p. 257, note.

sacred writer might carry on the same expression, or the same adjuncts, to the 8th verse. And the correspondence in number of witnesses, and similarity of their design in bearing witness to the truth of Christ, may tend to confirm this sentiment." (See Horne's Introd. p. 456, vol iv.)—This form of style is caused by the *figure attraction*. It is familiar to the classick scholar. Even in the elementary books used to aid the pupil in constructing Greek, the rule of Nelson, and his numerous quotations from classick pages, make it familiar to the younger students. But let it be specially noted, that this figure attraction necessarily implies something preceding which does attract. Take away the preceding sentence or term, and you take away even the possibility of the figure attraction. To use the figure attraction, and to reject and cast out entirely what goes before, and does attract, is to violate the first principle of Greek syntax in this matter. It is to offer outrage to the genius of Greek. It is to construct such false Greek, as would have been spurned at contemptuously by every classick writer, sacred and profane.

Now apply this principle to our present purpose. Here, in the 8th verse, we have masculine adjuncts to neuter terms. Either this is falsely constructed Greek, and such as is utterly unknown on the classick pages; or it is the usual and well known example of the *figure attraction*. As it was written by John, and supported by all readings of the MSS. it must, of course, be classick Greek; and is also, of course, an example of the *figure attraction*. But the *figure attraction*, of necessity, implies that there is something going before which can and does, attract. But on supposition that our verse is taken away, then all the masculine terms; all the *attracting causes*, are totally removed. Our verse being left out, there is nothing left—not even the vestige of a cause—not the slightest reason existing to

authorize the *figure attraction* in the 8th verse. Had there been no witness mentioned before the 8th verse—had there been no particular phrase preceding—had there been no masculine adjuncts to cause the inspired writer to put, by *attraction*, the adjuncts of his neuter terms into the masculine gender; he could not have used this figure by any known grammatical principle; he would—as the most learned Greek scholar, Archbishop Eugenius, has observed—have written, in pure Greek, thus—"ῥητα ἐστὶ μαρτυροῦντα; καὶ τὰ ῥητα ἐστὶ τὸ ἐν' αὐτοῖς."* Hence we are entitled to conclude, that the reading of Griesbach, and of those that follow him cannot be the correct reading—inasmuch as it does make the inspired writer guilty of a gross solecism in Greek. Hence our verse has been, and ever ought to be, a part of the genuine text.

It is a sad affair when the only scholars (we have Dr. Channing's word for it) have to support their tottering argument by a specimen of false and ungrammatical Greek.

Griesbach has laid down a rule to determine between two readings.—It is an admirable rule; I beg our learned opponent's attention to it,—See Proleg. p. lix. vol. i. of his Greek Test. The rule is this:—"That reading is to be preferred, which is recommended by its internal evidence of goodness and which is most consistent with the manner of the authors thinking, and perception, his style, scope; and other exegetical things, as the context, &c."

By this rule, I have anxiously guided myself in the preceding argument.—And it has conducted us to a conclusion perfectly the reverse of that of the German school. The reader must determine for himself which of the

* See examples of the figure attraction, in John xiv. 26. xv. 26. and xvi. 13, contrasted with verse 7, &c. I beg leave to refer the reader for the full explanation and examples of this figure, to the Port Royal Greek Gram. b. vi. ch. i. and Nolan's Inq. p. 565, note; where he answers objections on this point.

arguments, thus professed to be built on the same basis, leads to the legitimate conclusion.

The following remarks of the learned Nolan (pp. 259—261,) I find so much to my purpose, that I gladly avail myself of his aid; and the reader will be pleased with the extract from such a masterly writer.—“In 1 John, v. 7. the manifest rent in the *corrected text* (of Griesbach,) which appears from the solecism in the language, is filled up in the received text: and ‘ο Πατερ και ‘ο Λογος, being inserted, the masculine adjectives *τρεῖς οἱ μαρτυροῦντες*, are ascribed to suitable substantives and by the figure attraction, which is so prevalent in Greek, every objection is removed to the structure of the context. Nor is there, thus, a necessary emendation made in the apostle’s language alone, but in his meaning. St. John is here expressly summing up the divine and human testimony; “the witness of God and of man”—verse 9. And he has elsewhere formally enumerated the heavenly witnesses, as they occur in the disputed passage. In his gospel he thus explicitly declares—*I am one that bear witness of myself. And—the Father that sent me beareth witness of me.—And—when the Comforter is come, even the Spirit of truth, he shall testify of me.* And yet in his epistle, where he is expressly summing up the testimony in favour of Jesus, we are given to understand that he passes, at

least, two of these heavenly witnesses by, to insist on three earthly: which have brought the suppressed witnesses to the remembrance of almost every other person who has read the passage, for the last sixteen centuries! Nay, more—he omits them in such a manner as to create a gross solecism in his language, which is ultimately removed by the accidental insertion, as we are taught, of those witnesses, from a note in his margin. Nor is this all; but this solecism is corrected, and the *oversight* of the apostles remedied, by the accidental insertion of the disputed passage from the margin of a *translation*: the sense of which, we are told, it embarrasses, while it contributes nothing to mend the grammatical structure!* Of all the omissions which have been mentioned respecting this verse, I call upon the impugnors of its authenticity to specify *one*, half so extraordinary as the present! Of all the improbabilities which the controversy respecting it has assumed as true; I challenge the upholders of the corrected text, to name *one*, which is not admissible as truth, when set in competition with so flagrant an improbability as the last! Yet on the assumption of this extravagant improbability, as matter of fact, must every attack on the authenticity of this verse, be built as its foundation!”

Your brother, W. C. B.

GLEANINGS.

He who censures with modesty, will praise with sincerity.

He who begins with severity in judging of another, commonly ends with falsehood.

All affectation is the vain and ridi-

culous attempt of poverty to appear rich.

Avoid the eye that quickly discovers the bad, but is slow to see the good.

* “Though the reading of the Greek Vulgate, *τρεῖς ὅντιν ἐστὶν μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα*, is not to be tolerated; yet the reading of the Latin Vulgate (from

whence it is asserted that 1 John v. 7 has crept into the Greek text) is grammatically correct—“*tres sunt qui testimonium dant spiritus, aqua, et sanguis.*” [Yet, our opponents say, the *false Greek crept in out of this grammatically correct Latin translation.*]

Miscellaneous Articles.

THE BUDGET.

Letters addressed to Mr. Alfred Anthropos.

LETTER VI.

TRUTH.

"How to live happiest—how avoid the pains, The disappointments, and disgusts of those Who would in pleasure all their hours employ— The precepts here of a divine old man I could recite."—ARMSTRONG.

January, 1823.

MY DEAR FRIEND,—I uniformly begin a new year with the warmest desires to live a new and better life. It is my practice therefore, after carefully reviewing the past year, to adopt such measures as are calculated to remedy its evils, and prevent their recurrence. But alas! I always fall short of my design, and become enveloped in the mists of uncertainty, ignorance and confusion.—The mind is incapable of digesting an adequate code of rules for self government—and it has an inherent aversion to their restraints, however imperfectly formed. The first exposes us to the greatest evils. The last, though we divest it of wilful error, and place it in the light of honest endeavour, sinks into an absolute insufficiency. I think myself happy, however, at the commencement of this year, to have reduced all former views into one concise rule, which is this : FOLLOW TRUTH.

"What is truth?" was the inquiry of a certain judge, from the most distinguished personage that ever appeared before a human tribunal, or upon the earth. But it was a reproachful question, which betrayed the stupidity of philosophick ignorance. It was the taunt of an arrogant mind, which perverted learning had hardened into obstinate fanaticism. It was the same self-sufficiency which has marked ungodly men in every succeeding age down to Bolingbroke and Shaftsbury, Voltaire, and Hume, and Paine. We take the same question, but for a widely different purpose. And we will endeavour to satisfy ourselves, so far as to guide our practice.

TRUTH is the conformity of ideas to things: or, in other words, it is knowledge stripped of all doubt or uncertainty. We propose, however, to confine this definition to subjects within the range of human apprehension. Those above it, are the objects of an implicit faith, resting upon the God of truth. Truth is an absolute principle, uniform as it respects itself; but variously mo-

dified as respects our practice. Hence some truths are visible, and the objects both of the senses and of the mind; as, the whole is equal to all its parts. Others are abstract, and only the object of mental perception; as, the spirits of the just made perfect have entered into glory. Truth, as a principle of practice, is chiefly abstract, and, as such, is either positive or relative. Two men, by a course of honest inductive reasoning, may draw conclusions entirely opposite. And, in reference to themselves, each will be true; but when brought to the standard of positive truth, both will be false. Thus Paul, reasoning upon the institutions of the Jews, and the innovations of Christians, concluded that to persecute them, was to do God service. Gamaliel, reasoning from facts, concluded it was not right to persecute the Christians, but to treat them with indifference and neglect. These are relative truths, which bespeak indeed an honest conduct, but a corrupted conscience, and a darkened mind. Faith and active obedience were incumbent upon each of them.

Truth is relative also as it respects the understanding. A man may embrace principles positively true, either in a way of education, or out of deference to parents and superiors; but they will not be truth to him, any farther than he investigates their properties, and is able to give a reason why they are true. Thus a man believes he shall dwell in everlasting felicity after this life terminates. Now, it is an absolute truth, that some men will dwell there; but it is not true to him, any farther than he can give a reason of his hope; and any farther than all such reasons conform to positive truth. Without these, however true any axiom may be in itself, it is to him little better than falsehood.

Positive truths are of two kinds: *human* and *divine*. The number of positive truths within the range of human reason, are few, and not sufficient to make us perfectly happy.

From all the foregoing considerations, I am convinced that a standard of divine and revealed truth is indispensably necessary to guide the mind, to reform and console the heart. Without this, all would be darkness, uncertainty, and confusion. In one word, I believe the Bible to be the sufficient and the only rule of faith and practice; because I believe it to be inspired. That which in all its precepts counteracts the prevailing bias of the human heart, cannot itself be of human invention. But the Bible is hostile to the will and affections of man, while it tends to make him wiser and better.—

Therefore, they who wrote it, must have written down to us the mind and will of God. Thus you perceive I have entirely yielded to the advice of the *Old Man of the Forest*, whom I introduced to you in a former letter. Allow me, therefore, to embrace the present moment; to redeem my promise, and to make a few remarks on *Revelation*.

Revelation is a communication of divine truth from God to man, by inspiration. The character of a book containing such truths, when once established, will be sufficient to elevate it above all other books, and to constitute it an infallible guide to man. The Bible is such a book. Its character has long since been sufficiently established, and its practical utility has been tested by the wisest and best of men. This however, has not been done, without the concurrence of their understandings. Admitting therefore that it is a book which may emphatically be called THE TRUTH. This admission may easily be granted; and yet, as it respects ourselves, it will only be a relative truth, without any peculiar authority, or binding influence on our lives. The great question is, How shall it obtain, with us, a positive character, so as to occupy the chief place in our minds, and be a lamp to our feet, and a light to our path, up the hill of salvation? To which it may be answered. A book, to be superior to all other books, must necessarily contain something superior to the greatest mind; but a book that comes from God, must contain things superior to any human mind. Therefore, a corresponding influence, from the same Divine Source, is indispensably necessary to a right understanding of it. That influence must be exerted immediately upon the understanding, opening the same, to understand the Scriptures. Every thing, therefore, depends upon the manner in which we approach that inspired volume. If it be with arrogance, presuming upon the sufficiency of our own minds, its truths will be found heterogeneous, and repulsive and contradictory.

We may establish any theory, however false, any preconceived opinion, however visionary, fanciful, or even absurd. And it is a remarkable truth, that from its mysterious pages, men have obtained arguments to refute their own understandings; truths that have subdued and silenced the upbraidings of conscience; and licenses to continue in sin. Like the votaries of *Universal Salvation*, they have conceived a theory suited to a corrupt heart, and then gone to the Bible to prove it true. Thus are its maxims converted into falsehoods, and its pure pages become a savour of death unto death; and a letter of *damnation* to the soul. It was doubtless in direct reference to this state of mind that the Saviour of Sinners made such a memorable remark, 'Except ye be converted, and become as little children, ye shall

not enter into the kingdom of Heaven.'—On the contrary, if we approach this wonderful volume in the simplicity of little children, in a humble dependence upon God, earnestly seeking the enlightening energies of his spirit, to awaken the perceptions of our minds, and enstamp its truths upon our hearts—if we study it with diligence, eagerness, and prayer—if we wait in a patient perseverance upon the good pleasure of Heaven—He has promised His gracious benediction. Himself being the teacher, all its parts will be found to harmonize, and fit together in a charming variety, and beautiful coincidence.

We may venture to say that this is the only legitimate way to arrive at its true meaning; and in this way we apprehend few—we may say none—will draw contradictory conclusions from any of its truths. Containing the sum of all useful knowledge, the Bible thus becomes a balm to the conscience, and a light to the soul; its instructions are sublime and charming; but their fervent applications by the Holy Spirit are effective and delightful.

To know the truth is one thing, to apply it, is another. I shall therefore conclude in the language of Solomon: "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof, than fine gold. She is more precious than rubies, and all the things thou canst desire, are not to be compared unto her. Length of days is in her right hand, and in her left hand, riches and honour. Her ways are ways of pleasantness and all her paths are peace."

I am on my way to Philadelphia, at an inclement season, when the traveller pursues his journey with all convenient speed, abandoning the pleasures of accurate observation, to give the greater heed to personal comfort. It is also unnecessary for me to trouble you with the topography of a country which you already know.

Accept the assurances of my high respect and esteem,—A STRANGER.

DISSERTATIONS

On the Nature, Obligation, and Form of a Civil Oath.

[Continued from p. 289.]

No. II.

I. Of the forms of the oath instituted by heaven, or the Hebrew and the Christian oath.

First: It may be observed, in general, that there was a common and uniform characteristic in the Hebrew and Christian oath. It contained, as

we have seen, in all cases, an appeal to God, and by Him alone the oath was made. And this appeal was distinctly recognised both by the person who tendered the oath, and by him who took it. Thus, "*Abraham said to his servant, I will make thee swear,*" or still more literally, "I adjure thee, by Jehovah, the God of the heavens, and the God of the earth."* And again; "Thou shalt fear Jehovah thy God; thou shalt serve him, and swear by his name†." And the prophet Jeremiah makes it a distinctive mark of a worshipper of the true God, that he swears "only by God—and a distinctive mark of the idolater, that he swears by another object."‡

And even in the less formal oaths on record, we can trace this appeal.§ But particularly in the recorded examples; the Hebrew and Christian worshippers; and the angels lifted up their hands and swore by the Most High: and when Jehovah did himself set the highest and holiest example, *because he could swear by no greater, he did swear by himself.*

This point, then, we deem strongly established by the *manner of the Hebrew and Christian oath*, that *an appeal to the Supreme Being—even the only true God—was essential to the true oath; and no oath of the Hebrew or Christian, was without this appeal to God.*

Hence, to swear by any other object, is to sin against precept and example. To swear by any other object, is to set aside the glory and honour of the Most High, and to elevate another object into his throne.—Hence, to swear by another object, and not by God, is idolatry of an aggravated nature.

And finally, if these principles which have been laid down, are correct; and if such be the nature of

an oath; and if an appeal directly made to the Supreme Being be essential to it; then I am constrained to say, Christian brethren, and honoured magistrates, that the *book oath*, in common use among us, cannot be justified on any principles sustained by sound reason, or laid down in the Holy Bible. I am grieved to say that it is altogether wrong as to the *matter of it*.* It does really contain no direct, nor positive appeal to the Supreme Being. The person who administers this oath, states to the witness, or reminds him, that he swears *in the presence of Almighty God*. And the oath is closed with the words, "*so help you God.*" But neither of these solemn expressions contains an appeal. The first reminds the witness that he is in the presence of God; the second contains a devout wish, or a prayer for help to the witness, that he may tell the truth. No man can pretend to say that either the judge or the witness does here make the proper appeal. The *book oath*, I assert, is entirely different from the oath prescribed by God in the Bible. It is not a *legitimate oath as to its matter*. Very different is the oath with the uplifted arm. "I swear by Almighty God, the searcher of all hearts, that in this case, I will tell the truth, the whole truth, and nothing but the truth, as I shall answer to God at the great day." The *matter of it* is a direct appeal to the Deity. This is the Hebrew and the Christian oath.

Second: Connected with this *appeal*, is the rite, or ceremony of the oath; by some called also the *action* of the oath.

Sometimes we find no formal action recorded. This is the case in the oaths of St. Paul. But then, these were not *judicial* oaths, strictly speaking.

* Gen. xxiv. 3.

† Deut. vi. 13.

‡ Jer. xii. 16.

§ Rom. ix. i. 2 Cor. i. 23. Gal. i. 20.

* Paley, in his *Moral Philosophy*, justly reprehends its deficiency. See book iii. part i. chap. 16.

With one single exception, if I may call even that an exception, the uniform ceremony recorded in the Holy Scriptures, was that of lifting up the right hand towards Heaven.

That exception to which I allude, was singular, and it merits our attention. It is recorded in sacred history only in two places; and in only two instances, so far as I can discover, was it practised. I allude to the patriarchal rite of the inferior putting the right hand under the thigh of the superior, while the appeal was made to God in an oath.*

A detail of the different opinions of Theologians on this singular custom, would serve no useful purpose. The learned know where to find them.† And they will neither enlighten, nor, perhaps, edify a plain Christian.

One criticism, by a learned German, merits our notice. For, if the majority of the critics pronounce that he has failed, he must surely receive credit for his learning and ingenuity, and for a plausible scheme to remove a serious difficulty. The learned Vander Hardt has laboured diligently to show that the sacred passages alluded to should be rendered "Put thy hand under the wrist of my right hand," instead of "Put thy hand under my thigh."‡ But a judicious critic has shown triumphantly, that the Hebrew term cannot authorize this translation; that it does signify the 'thigh.' And our translation, it must be admitted, is the most correct.||

* See Gen. xxiv. 2. And, xlvii. 29.

† In Poli Synops. in Gen. 24. 2. Fabricii Bibliog. Antiq. p. 427—Bern. De Moore, vol. ii. p. 486, 487.

‡ See his Diatriba in Gen. xxiv. 2. and Fabricii ut supra, p. 427, who applauds this discovery.

|| See Vriemont Dicta classic. Vet. Test. tom ii. p. 295, &c. Bern. De Moore, vol. ii. p. 787.

The following observations may aid us in forming our opinion on this subject:—

Only two instances of this ceremony are recorded in the Bible. 'Put thy hand under my thigh, and I will make thee swear by God,' said Abraham to the steward of his house.—And Jacob said to his son Joseph, 'Put thy hand under my thigh—and he said, swear unto me; and he swore unto him.' And these two patriarchs were of the grand line of the fathers whence our Lord came according to the flesh.

We think that we may safely say, that in this ceremony there was a mysterious, yet distinct allusion to the Messiah, who was to proceed from these Patriarchs. There seems to have been a recognition of the Son of God, who was to be incarnate. Of this we are certain, that no other patriarch, and no other person who belonged not to the line of our Lord's progenitors according to the flesh, ever performed this ceremony in an oath.

This idea is in accordance with the views of very ancient, and the most correct divines. And it is certainly expressed in the Jewish Targum,* in a comment by learned Jews on these passages, in the following words:—"Abraham says to his steward, I will make thee swear *by the Word of Jehovah*. And this was with the ancient and orthodox Jews, a recognised title of their Messiah; "*The Word of God*."

Josephus and Vatablus tell us that this ceremony of 'putting the hand under the thigh,' has been, and still is, a custom in the East, of rendering homage to a superior. That may very readily be. It will be found, I doubt not, among the descendants of Ishmael, the son of Abraham, if it is to be found at all; and also, as utterly without meaning as is the

* Targum Jonathan, and in Poli. Synop. in loc.

ceremony of circumcision among them. —To this I shall add, that the ceremony may be also considered as an act of homage to Abraham and to Jacob from their dutiful inferiors. A learned writer has shown out of the Hebrew commentaries of Aben Ezra, that it was in the days of remote antiquity among the Hebrews, "a sign of homage, to place the right hand under a superior when sitting." And something like this can be traced down through the Romans; and even to the peculiar manner in which, in modern times, lieges take the oath of fealty to the sovereign at his coronation.*

Harmer, who was so intimately acquainted with Eastern manners and customs, is of opinion that Abraham's servant might swear with one hand under Abraham's thigh, and with the other raised up towards the heavens.

Upon the whole, this ceremony was practised in only two cases; and these were never made a precedent. Hence, whatever be our view of this singular rite, it can scarcely be called even an exception from the general—nay, the universal practice among Hebrews and Christians, of *lifting up the right hand toward heaven* when they made their solemn appeal to God.

Now, in speaking of this universal practice in the true oath, let us notice; first, the action of the person who tendered the oath, and *then* that of the witness.

With respect to the *first*, we have it

* See Cocceius' notes on August. and Bernard De Moore, vol. ii. p. 786. The Romans derived *possessio* from *sedendo*; Cocceius ut supra. When the crown is set on the sovereign's head, the lieges come, one by one, and kneeling, put their hands between his thighs, or between his hands laid on his thighs, and take the oath. See Paley's Phil. book iii. part i. chap 16. And Crookshank's Hist. of the Church of Scot. Introduction in his account of the coronation of Charles II. at Scone.

fairly exhibited in the trial of our Lord before the Jewish supreme council. The high priest said unto Jesus, "I adjure thee by the living God, that thou tell us whether thou be Christ the Son of God." The terms used are these: "Ἐξορκίζω σε ἅπα τὸν Θεοῦ, τοῦ ζῶντος." "I put thee on thy oath by the living God" This is finely explained in the Septuagint translation of the passage in Genesis, detailing the oath of Abraham's steward. In our translation that passage stands thus: "*I will make thee swear by the Lord the God of the heavens.*" The Septuagint gives it in the terms of the high-priest to our Lord. "Ἐξορκίζω σε Κυρίῳ τὸν Θεοῦ, τοῦ οὐρανοῦ." *I will put thee on thine oath,*" or, "*I will make thee swear by the Lord God of the heavens.*"*

This appears to have been the ancient Jewish form of tendering an oath to the witness.

But, *second*, what is chiefly of importance to us, the rite or action of the witness is to be considered. As *he sware by the Almighty, he raised up his right hand towards Heaven.*

This action was natural and appropriate. The person who swears by Him who dwelleth in Heaven, and ruleth below, will naturally look up and point up with his raised hand. It is no wonder then that reason should dictate this simple and original form of action in an oath, even to the mind which has never been visited by the holy light of Revelation. Hence, the Roman heroes lifted up their hands in their appeal to Heaven.†—Hence it is that the Sheik who roves over the deserts of Mount Sinai, with

* See Campbell's New Translation of the Gospels, in locum, and Schleusneri Lexicon in voce Ἐξορκίζω; who by quotations out of Demosthenes, and other classic writers shows that this was the meaning of the word in Greece.

† "Suspiciens cælum tenditque ad sidera dextram,
Hæc eadem, Ænea! terram, mare, sidera Juro."
VIRG. Æn. xii. 196.

his Arabian handitti, lifts up his right hand and swears by Allah!

And how clearly this was the form of action in the oath instituted by God, the following selections from the Scriptures will show. "*Abraham said unto the king of Sodom, I have lifted up my hand to the Lord, the Most High God.*" The angel who appeared to Daniel, "*lifted up his right hand, and his left hand, unto heaven, and swore by him that liveth for ever!*" The angel who appeared to John, (and by his words and by his actions, it would appear that it was no less than the Lord Jesus Christ,) "*lifted up his right hand, and swore by him who liveth forever and ever.*"

And that this is the *only* action of an oath which God has sanctioned, must be evident, farther from his own most holy and spotless example.—This sets the seal of divine authority on this simple and expressive form of action in an oath. "I, even I, am he, and there is no God beside me.—*I lift up my hand to Heaven, and say, I live forever!*" Thus saith the Lord, "*I have lifted up my hand,*" &c.*

In fine, the Most High gave his oath to Abraham. The Apostle Paul thus recites it:—"Because he could swear by no greater, he swore by himself."† Now the inspired writers, acting immediately under the Holy Spirit, in speaking of this oath of God, usually describe it by the phrase, "*He lifted up his hand.*" And thus, the phrase, "*to lift up the hand,*" has become a Hebrew phrase for an oath. Yes! so constantly, so invariably was an oath taken by lifting up the hand, among God's ancient people, that the Hebrew phrase for an oath is, "*He lifted up his hand.*"

The following is a specimen and farther illustration of this truth.—

*'I did lift up my hand unto Abraham.**

Again, "*They should go in to possess the land which thou hadst sworn to give them.*" In the Hebrew the phrase is this—"which thou hadst lifted up thy hand to give them."† And by Ezekiel, this oath of the Most High is expressed four different times in one paragraph, by this phrase, "*God lifted up his hand.*" Again, in Num. xiv. 28. The Most High recorded his tremendous oath against rebels—"As truly as I live, saith the Lord, your carcases shall fall in the wilderness." In quoting this passage Ezekiel uses the common Hebrew phrase, "*I lifted up my hand to them in the wilderness.*"‡

In short, so common and so universally known was the practice of lifting up the hand in an oath, that it passed into a kind of idiomatic phrase of the Hebrew tongue. Hence the beautiful allusions to it on the sacred pages. I shall select only one.—Psalm cxliv. 8. "*Their mouth speaketh vanity; and their right hand is a right hand of falsehood.*" Here is a striking description of the perjured knave who "speaks vanity with his mouth, and falsehood by his right hand" raised up in the oath. In no other sense, I conceive, could his right hand be a "right hand of falsehood."

The primitive Christians, we have every reason to believe, observed religiously this form of action in their oaths—Athanasius|| refused to observe any other ceremony than that of raising up the right hand; and he had a faithful succession of followers in this Christian practice.

There may have been some slight variations; some innocent, and perhaps useful additions in those days. For instance—and it may be worth

* Exodus vi. 8.

† Neh. ix. 15.

‡ Ezek. xx. 15.

|| As quoted by Mather in his History of New England.

* Gen. xiv. 22. Dan. xii. 7. Rev. x. 9, 10. Deut. xxxii. 40. Ezek. xxxvi. 7.

† Heb. vi. 13.

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reciting—about the middle of the fifth century, (A. D. 448,) a heresy raged over the fair face of the Church, which, “by some strange frenzy driven,” taught that our Lord’s two distinct natures were mixed and blended into one—when the orthodox Christians lifted up a testimony against the dangerous innovation—and when they resorted to some kind of watch-word and sign to recognise and to cheer each other, many of them, as often as they were called to take an oath, besides raising up the right hand, held up the two fore-fingers erect, to indicate their dissent from the hereticks, and their belief in the two distinct natures in the one divine person of their Lord!

And something of a similar practice, we find, prevailed in Germany, shortly after the Reformation of Luther.

In taking an oath, some kept erect three of the fingers of the raised-up hand. And the very learned Pareus thus explains it ‘We swear by erecting three fingers on our raised-up hand, solemnly invoking as our Judge and our witness, the most Holy Trinity.’*

Now, whatever may be said of these additions, whether they were useful or not, whether innocent or not, it is enough for my purpose, that we have in these historical documents satisfactory proofs that they lifted up the right hand in an oath. The ancient Jews and primitive Christians had never conceived the extraordinary idea of kissing the book, so far as I can discover.†

* See Lydius, Dissert. De Juramentis—and Pareus in Comment. in Genes. cap. 24 and Bern. De More, vol. ii. p. 785.

† It is certain, however, that the touching the book and kissing it, is as old as “the early workings of Antichrist.” Dr. Cave (Christ. Prim. lib. iii. cap. i.) states that in very early times some stood by the altar in the church, or held the evangelists in their hand. But we find more clear statements respecting this in the beginning of the sixth century. In

Moreover, in the reformed churches of Holland and of Scotland, the witness swears with uplifted hand particularly in the latter kingdom, by an ancient law of the land, no other form of an oath was permitted than that form so distinctly marked out on the pages of the Holy Bible. And the oath by kissing the book is looked upon, in that enlightened land, with the utmost abhorrence, as superstitious and even idolatrous!

The form of administering the oath in Scotland (and it used to be the same in the reformed countries; such as Holland, and the Protestant districts of France) the form was this; the judge rises up from the bench, and uncovers his head (for the judges usually sit covered); the witness, also uncovered, raises his right hand; the judge then repeats to him these words, which he is supposed to repeat to himself after the judge; “you solemnly swear by Almighty God, the searcher of all hearts, that in this case, you will speak the truth, the whole truth, and nothing but the truth, as you shall answer to God, the judge of the quick and the dead, at the great day.” The parties make a solemn bow; the judge covers his head, and sits down, and the testimony is given in. There is no *touching* of the book.—There is no *kissing* of the book.—Both judge and witness believe that the Holy Bible was given by God for a very different use, than that of having its boards kissed in the transaction of any civil business. It was

the collection of laws by Justinian, called his *Novellæ*, we find this formula of the oath used then. “Ὁρκίζομαι ὑπὸ τοῦ θεοῦ καὶ τοῦ ἁγίου πνεύματος. I swear by God Almighty, by his Son Jesus Christ, by the Holy Ghost, by the blessed mother of God by the perpetual Virgin Mary, and by the four evangelists which I hold in my hands; and by the blessed archangels, Michael and Gabriel, &c. &c. Emp. Just. Novellæ viii. Tit. 3. See also B. D. More, vol. ii, p. 773. And Lydius Dissert. De Juram. cap. iv. sect. 6.

prophets, and Paul—nay, of angels—given for spiritual uses. This is the belief and practice of these two Christian nations.

In the pure times of Germany, her greatest divines and civilians advocated this form of oath which we are advocating; and they denounced the kissing of the book. In Holland, where once flourished the brightest and purest church on the continent of Europe, a Voetius, and a Rivet, and a Pareus, and, multitudes of the most eminent writers, advocated the Scripture oath, and condemned the kissing of the book. In the once pure Reformed Church of France, the oath, by kissing the book, was strongly condemned. Here are the words of the national synod of France at its session at Gap, A. D. 1613. "When it was moved whether an oath might be lawfully taken before a magistrate, by laying the hand on a bible, and afterwards kissing it—the assembly judging that ceremony to be of dangerous consequence, declared that it might not be used; but that whoso are called out to swear, shall content themselves with the bare lifting up of their hands."*

In England, Dr. Owen, and Nye, and Goodwin, and many more of the best men of that nation, made several efforts to reform the abuse of oaths by the book oath, and to remove it with the other idolatries and superstitions of the Catholics. But in their unhappy times corruptions prevailed. They failed totally. One of England's learned divines pronounced "the *kissing of the book* to be one of the *worst* of English ceremonies." Another of them, one of England's holy martyrs,† testified his abhorrence of it before he was led out to suffer.

Those primitive and truly pious

* See Quick's Synodicon. The late political convulsion and theological innovations on the European continent, have it is feared produced great changes in this as well as in other important points.

† William Thorp.

men, the fathers of New England, made an effort to put down the custom of kissing the book. But English influence was too much for all their efforts. These pious men failed in the holy attempt—but not until they were overwhelmed by ruinous fines, and the most rigorous imprisonment, by the advocates of the book oath. In New-England, since the Revolution, the book oath has been banished.

And finally, the book oath has been excluded from all ecclesiastical courts. And by the constitution of the Presbyterian Church, the oath by the uplifted hand only, is made the legitimate form in all our ecclesiastical trials.

It seems to me rather a singular circumstance, connected with the oath, by kissing the book, that few writers have said much about it. It appears that the custom has gradually found its way into our courts without examination. Men seem just to have submitted to it from long habit. Ask the most of men—For what reason do you kiss the book? They can give no satisfactory reason—no sound argument. The general answer is—"Really I have never examined the point. I found the custom in existence, and I took it as I found it, without investigation."

The only objection of any consequence which I have met with, and which is made rather against us, by the advocates of the book oath, is thus expressed in the words of Archbishop Tillotson*—"There is not the least intimation in Scripture, that the form of swearing, by lifting up the hand, was prescribed and appointed by God—but voluntarily instituted and taken up by man."

To this we reply—1st. That admitting the assertion to be correct, I would demand of those Christians who take the oath by kissing the book, whether we make the nearest approach to what is correct, who follow the example of Abraham, and the

* In his sermon on Heb. vi. 16.

or they who practise a custom evidently borrowed from pagans, and transferred to them from the Catholic priesthood? Which of these examples will the devout and high-minded Christian follow, admitting that we really have nothing more than the force of human example to determine our choice?

2d. The good Archbishop seems to have been altogether in error when he asserted that our form of swearing with the upraised hand, was instituted by man. The following maxim is admitted, I believe, by every theologian, practical or polemic, that an approved example of any usage in the worship of God, is to be considered as an intimation of God's appointment of it. Take, for example, Abel's offering of a sacrifice to the Lord. It is nowhere recorded in the Bible, that God instituted that sacrifice. But then he set the clear impress of the seal of his approbation on it, by accepting it. And this divine approbation set it up as an example to others. Hence, God's approbation of any particular usage is tantamount to the instituting of it by an express precept.

But the lifting up of the hand in swearing, was practised by the best of men in their solemn appeals to God. And the inspired writer, acting under an impulse of the Holy Spirit, uses on his sacred pages, the phrase "lift up the hand," to describe an oath. This clearly puts the seal of divine approbation on the action of lifting up the hand in an oath.

3d. To set the matter perfectly at rest with respect to the divine approbation, and institution of this rite, the Supreme Being himself, by his pure example, and most holy words on record, has sanctioned it, and so has set it apart as the *only legitimate form of action in an oath*; "*I lifted up my hand to them.*" "*I lift up my hand to heaven, and say I live for ever.*"*

* See Dr John Anderson's judicious remarks

The following points, it is presumed, are now fully established.

1st. In rendering testimony, the devout worshipper of God, whether Hebrew or Christian, did not stop short merely with affirming. The act of affirming includes in it no appeal to God. And an appeal to God is of the essence of an oath. To suppose, therefore, that an *affirmation* is an *oath*, or can be equivalent to an oath, is really an abuse of language; and does seem to be nothing less than absurdity. And hence, he who speaks not the truth on his affirmation, may be convicted of falsehood: but he never can be convicted of perjury. He has *taken no oath*. How can he be charged with perjury, when perjury is the breach of the holy solemnity of an oath? Hence,

2d. The true oath enjoined by the Bible is made to *God* and *by Him alone!*

3d. The approved oath of the Holy Bible is given before God, and by God, and *invariably with the hand raised up towards the heavens.*

[Concluded in our next.]

PRAYER

Of Thomas Aquinas, before Studying or Preaching.

"O! Creator, ineffable God! who from the treasures of thy wisdom hast formed and instructed the nine orders of angels; and who hast placed them in a wonderful manner above the empyreal heaven, and who hast arranged all parts of the universe in the most elegant manner! Oh! thou who art called the true fountain of light and wisdom, the supereminent and

on an oath; in his Dialogues on Church Communion, p. 241. And a small and sensible tract, entitled "A Treatise upon lawful Swearing." It is believed to be from the pen of the late Rev. Dr. Clark, well known in the U. S.; whose severe sufferings in Ireland had impaired his mind, and caused certain eccentricities in a character which originally had few equals in the North of Ireland.

glorious first cause and principle; deign to pour out on my darkened mind a ray of thy brightness! Remove, I beseech thee, the double privation in which we were born—sin and ignorance. Oh! thou who makest the tongues of infants eloquent in thy praise; instruct my tongue; and into my lips pour the rich grace of thy holy benediction. Grant me acuteness of perception, the faculty of retaining; the niceness of discriminating; aptness to learn; the copious grace of utterance; prepare my steps; direct my progress, and carry me to the completion of my course!—Amen!”—*Translated from Cassandra Opera.*

PRAYER

Of a Lady, soon after her Marriage—found among her papers after her decease.

“Oh! thou my great and merciful Creator, whom my soul desires to love and adore above all things! O! thou who knowest all the weakness and depravity of my nature! I humbly beseech thee to correct all the errors of my reason, and all the corruptions of my heart! Give me, O Lord, that faith which is most acceptable in thy sight; and make me a member of the mystical body of thy Son on earth; that I may obtain an humble inheritance among his saints in glory! For his sake forgive me the offences of my past life, and purify my heart, by the influence of thy Holy Spirit, from every selfish and malignant passion, especially from that sin which doth most easily beset me. For his sake, renew a right spirit within me! Teach me to love thee with the most humble, the most resigned, the most tender piety!—Teach me to love my fellow creatures with the most perfect charity. Teach me to be patient, humble, temperate and contented. Defend my soul against temptation—against all the

snare of satan—but particularly against any attachment to earthly possessions. Grant that the treasure of my heart may be with thee! Teach me to promote the happiness of him with whom I am united by the most sacred ties! To soothe his hours of sorrow with tenderness and patience; and enliven those of comfort with cheerfulness and affection; and to sacrifice my inclination to his satisfaction, at all times, when it does not interfere with my duty to thee. Not only willingly, but with pleasure enable me to fulfil the good purposes I made before the altar. Enable me, not only in outward acts, but also in the inward recesses of my soul to be liberal, benevolent, and contented. Make me truly humble; also conscious of my past sins, and present infirmities; always feeling the excellence of others, and rejoicing in that excellence; always indulgent to their faults and infirmities, from a due sense of my own; and feeling that consolation in the cross of Christ, which the imperfections of my own obedience can never afford. Fit me, O my God, I beseech thee, for a better state! Take me from this world when I am most prepared to appear before thee! Support me under the trial of pain and sickness; and receive my soul to mercy, for the sake of Jesus Christ!—Amen.” *L. E. M.*

ON A VERY POPULAR ERROR WHICH PERVADES THE RANKS OF THE GENTEEL.

“I had no vice, nor any of those propensities which lead to vice.”—Miss Edgeworth’s hero Lord Glenthorn; who was, by her showing, a noted gambler; and had only seven times resolved to murder himself.

A mind possessing every accomplishment, and animating a beautiful and graceful person, cannot fail to draw forth the admiration of persons of taste and accomplished habits.—To the accomplishments of a finished education, and the exterior graces

of one accustomed to the best society, I will suppose that the person we allude to, also possesses, in no small measure, an amiable disposition, an affectionate, mild, and winning manner. His courtesy and sympathy are conspicuous amid the rich clustering graces of a moral mind. He carries out those principles into the rich fruits of benevolence and alms-doing to every object of an enlightened charity which providence lays before him. He is an active and truly intelligent citizen; he is the foremost in useful enterprises; the latest to despond in any undertaking which can be beneficial to the Church, and to the circles of his friends, or to his country.

And if I have omitted any trait of character which can be pointed out by the most accomplished female who yet has not the principles of the Christian religion, in its practical influence on her mind, I am willing that she deck him out to the fullest with it. Let him be in mind the perfect moral man of the world. Let him be in the brightest circles of youth and beauty, the polished gentleman. Let him, in politicks, be ranked with the wisest of his state, and in the day of trial, let him be the glory and the defence of his country!

I introduce this person to the disciples of Smith's *Theory of Moral Sentiments*; to the members of the French Academy: to the pupils of Hume, and to his philosophical imitators. His virtues are too bright. They dazzle the eyes of those sages, who prefer the study of objects of darkness and the softer twilight. I present him to the society of men of pleasure, and Bacchanalianism, who carry out into the practice of the *bons vivans*, the theory of Hume, and of the French Academicians. They verily—to use Hume's words—do not deprive themselves of any of the advantages of life, by keeping the commandments of the second table

of the law. They detest his pedantic morals. His manners and morals are as offensive to them as the summer's noon beams are to the optic nerves of the screech owl. I introduce him to the busy and painstaking man of the world. He lauds his accomplishments; but he thinks him unreasonably nice, and too prudish, for the habits of men in his line, who must not be so particular in declining to make things bend to the present circumstances, and make *utility* the standard of moral dealing. I introduce him to the circle of small talkers, and of sparkling youth, who, like the gay butterfly, sport from flower to flower; and who make the *sum-mum bonum* to lie in adulation, and levity, and flattery!

They are displeased with so much unbecoming and unnecessary gravity. You might as well play off a tremendous Gorgon's head, in a circle of beauties! I exhibit him to the chairs of our modern philosophy professors; to Mylne, or to Stewart, or to Brown, or to Wilson. They are enchanted with him; they laud him to the heavens. They begin, with Virgil in his *outré* address to Augustus Cæsar, to catechise him gravely in what place of the heavens he would choose, as a divinity, to be placed! For surely his virtues, and his morals, and his political purity, and his patriotism, and his fighting his country's battles, and his intellectual efforts in the cabinet of his country, have secured him an indisputable right and passport to Heaven!

I introduce him before a circle of intelligent and pious Christians. They receive him with affection. They put him to the test. He passes through the ordeal. They tell him that all the virtues and accomplishments with which he is decked, are all very useful and elegant in their place. But they are only the stamp on the coin. There is the figure, and there is the inscription. But all these

may be on brass, on lead, or worthless clay. Where is the gold which will bear the weighing in the scale, and the torture of the fire and crucible?

If virtue and morals, they would tell him, in plain and warning language—if virtue and morals were sought after, merely to qualify thee for the social circle, and the relationships of life—if virtue and morals consisted merely in pleasing men and gaining applause—if the court of Heaven, the company in glory, the judgment of God, and his sentence of acceptance or expulsion, are to be taken into the account—if man is to prepare to encounter the all-searching eyes, the omniscience of the Eternal—if we are to seek the means and materials in the human attainments and character in which the God of justice and infinite purity will delight, and which he will reward—Oh, poor and infatuated mortal! all thy virtues and accomplishments are negative. Thou hast no one virtue, no one quality to please God. Thou art destined for eternity. Thou boastest of what will please some puny beings which walk the earth. Thou art aiming at the pleasures of the spotless purity of the *spirits of just men made perfect*, and angels in Heaven. Thou hast what some weak and dark minded men only can look upon. Thou art the subject and property of the Almighty Creator.—He demands purity before him. Thou showest some external tinsel on the outside, before men. He demands obedience in all thy intellectual powers. Thou never ceasest to devote these powers to the objects of this world. Thy intellectual powers have never been bowed down in humility before God; neither has spiritual life been asked for, or longed for—or obtained by thee. Thy Creator demands a supremacy of love to him in all the powers of thy heart. He demands in his sovereignty that thou love him *with all thy heart, and with all thy soul,*

with all thy strength and with all thy mind. Thou offerest, in place of this, what the world calls morals and virtues. Thou offerest, in lieu of this demand, (with the impious heathen of old,) ‘the shells of the nuts and the pits of the olives.’ He demands the sovereignty of thy soul. Thou ceasest not to show, from day to day, an opposition of mind, a rebellion of heart, sent forth in the bitterness of an unsubdued malignity in thy mind. Thy God demands thy heart and soul. Thou offerest him the limited, tinselled outside of a bodily service. He calls thee to Heaven. Thou settest up thy tent in the earth and sayest, in thy secret lustings after the world, “It is good for us to be here, let us make tents here.”

Jesus Christ declares it to be the fundamental law in the constitution of his kingdom, that unless thou be born of the water and of the spirit, and made in all thy soul, and in all thy morals, and in all thy outward deportment, a new creature in his view, in his judgment, and according to his approbation, thou shalt not, thou canst not be saved. Thou never canst enter the New Jerusalem. In thy domestic circle, they may love and praise thee. In the public walks of life they may praise thee. In the zealous actions of ecclesiastical services they may praise thee. In thy last moments thy ears may be refreshed by a rehearsal of thy virtues.—But in the holy world above—if thou hast no more than these, which the world calls morals and virtues—if thou hast no righteousness which exceeds the righteousness of the scribe or the pharisee—thou shalt hear that sentence which will blast all thy projects—“*Depart from me, thou worker of iniquity, for I never knew thee!*”

W. C. B.

Anecdote.—Some months ago, the Rev. Mr. James Armstrong preached at Harmony, near the Wabash; when a doctor of that place, a professed de-

ist or infidel, called on his associates to accompany him while he attacked the Methodist, as he said. At first, he asked Mr. Armstrong if he followed preaching to save souls; he answered in the affirmative. He then asked Armstrong if he ever saw a soul? No. If he ever heard a soul? No. If he ever tasted a soul? No. If he ever smelt a soul? No. If he ever felt a soul? Yes, thank God, said Armstrong. Well, said the doctor, there are four of the five senses against one that there is a soul. Mr. Armstrong then asked the gentleman if he was a doctor of medicine. And he was also answered in the affirmative. He then asked the doctor if he ever saw a pain? No. If he ever heard a pain? No. If he ever tasted a pain? No. If he ever smelt a pain? No. If he ever felt a pain? Yes. Mr. Armstrong then said, there are also four senses against one that there is a pain; and yet, sir, you know that there is a pain, and I know there is a soul. The doctor appeared confounded, and walked off.

A writer in the National Intelligencer says that the New-Harmonites have laid aside all constitutions, rules and regulations, and have chosen Mr. Owen Dictator for one year.

More Universalism.—A Universalist Tract, published in New-York, says, "A society has been recently organized under the above name, (Franklin Community,) similar to the society at New-Harmony, in Indiana, under the patronage of Mr. Robert Owen. They contemplate to locate themselves at Haverstraw, Rockland County, N.Y. This is carrying the principles of the doctrine of universal benevolence into practical effect. The system is beautiful in theory, and if it can only be realized in practice, it will constitute a *paradise* below."

The office of this society is kept in the basement story of the Universalist Church in Prince-street, New-York.

In reference to this account, the Christian Secretary inquires, "What do sober-minded men think will constitute the delights of an earthly *paradise*, which is without law—one of the fundamental principles of which is a denial of the right of private or individual property, absence of all religion, and of marriage? Atheistical France attempted no more than Robert Owen and his followers are attempting. Is not this infidelity unmasked, both in reference to Owen, and all kindred Associations?"—*Bost. Rec.*

Cure for Drunkenness.—The New Orleans Mercantile Advertiser of the 5th ult. says that a Mr. Loisseau of that city is now successfully engaged "in restoring to society and their friends, men and women who were sinking under the pernicious consequence of drinking." "Mr. L. has radically cured five white adults, four colored and fifteen slaves. Among the number thus operated upon, were one or two persons whom drinking had made mad—and several presented the most shocking appearance in bloated limbs. Mr. Loisseau has now thirteen patients under his hands: a part of whom it will take three weeks to cure, whilst others may be discharged in ten days. The wages of a physician so valuable, who not only restores the body to all its wonted functions, but also reclaims the noble faculties of the mind—the wages of Mr. Loisseau are graduated according to the circumstances of those who employ him."

Reformed Drunkards.—The New Orleans Mercantile Advertiser of the 25th August, contains several certificates, (the authenticity of which are vouched by the editor) proving the efficacy of Dr. Loisseau's cure for drunkards. They are given by the individuals on whom he has been operating, and state that in each case a complete reform has been effected.

We shall rejoice if the virtues of his specific, or mode of treatment, are confirmed by further trials. If so, it is one of the best discoveries of the age, and its benefits should be diffused over the country at large. We should think that some arrangement to that effect might be made, promotive equally of the interest of Dr. L. and the public.

Quilad.
The Tract and the Friar.—A gentleman distributed some Spanish Tracts in the capital of one of the new States of South America. A short time afterwards, a friend told him that, on the preceding Sunday, he had entered a church, where a Friar, with whom he was acquainted, was accustomed to preach

to the people, after the market held on *that day*, as is usual in Roman Catholic countries. To his surprise, the Friar was exhorting the congregation to keep holy the Sabbath day; on listening more attentively, he found that he was reading a tract on that very important subject. He concluded by saying—"My friends, I have preached this sermon

three times already; and I mean to do so again next Sunday, as I desire that you may attend to these things." The gentleman waited till the service was over, and then asked the Friar if he knew that he had been preaching a Protestant sermon. The Friar answered, "Have I? Well, never mind; it is a very good one." *Lond. Tr. Mag.*

Religious Intelligence.

SKETCHES OF THE REFORMATION IN THE NETHERLANDS; INTRODUCTORY TO OUR HISTORY OF THE REFORMED DUTCH CHURCH IN THE UNITED STATES.

Our last number closed with the famous petition addressed to the Governess by the confederated noblemen. They prayed for the suppression of the Inquisition and all the Placards relating to religion. In answer to this faithful remonstrance, she promised to send a deputation on that subject to the king, and to suspend the prosecutions on account of religion until his pleasure should be known. The nobles agreed to disperse; but before their departure, they appointed four directors for the chief management of their interests. The measures adopted by the Governess, in fulfilment of her promises, resulted in the aggravated dissatisfaction and sufferings of the common people.

In the autumn of 1566, a number of low and disorderly persons gave way to the indulgence of their licentious passions under the pretence of religion, and occasioned dreadful tumults in several parts of West Flanders. They plundered four hundred Churches, and destroyed all the crosses, pictures, images and shrines within their reach in the space of three days. The Reformed ministers and congregations protested that these abuses had been committed neither by themselves, nor with their sanction; and that they desired to leave other men to the free enjoyment of their religion.

These commotions embarrassed the Governess to an extreme degree, and brought her to enter into a voluntary engagement to abolish the Inquisition, and to issue new Placards concerning religion upon her own responsibility. She likewise promised letters of indemnity to all the confederates, on condition of their laying down their arms, and promoting the establishment of order and peace among the people. Nor were these engagements of the Dutchess more faithfully observed than the former. The Prince of Orange, was decidedly inimical to the atrocious persecutions committed by the

Papal authorities, and a true friend to the liberty of his country. Several letters written by the ambassador of Spain near the Court of France, and addressed to the Governess, fortunately fell into the Prince's hands. In these letters, the minister unfolded the views and designs of Philip in relation to the Provinces of the Netherlands. He represented that "the disturbances in the Netherlands afforded the fairest opportunity for establishing an absolute monarchy over them—that this had been long desired by the king's ancestors—that this end was to be effected by soothing some, and forcing others—that for the present, to prevent ill consequences, she would do well to meet the smooth countenances of the three Lords (Orange, Egmont and Horn) with equal artifice—that his majesty would, in due time, pay them their wages according to their work, and that the king had sworn to punish the Netherlands for their disobedience to God and himself, in such a manner as that the ears of all Christendom should tingle at it; though it were at the hazard of the rest of his dominions."

The nobles, alarmed by the course of events, and the declarations of the Dutchess, as well as the preparation for war, which they beheld at home and abroad, were driven to desperation, and took up arms in their own defence. They were deficient in union, money, soldiers, and a suitable leader; by consequence, they gained no advantages for themselves, and the cause of the Reformed sustained a long series of reverses.

The Prince of Orange, hearing that the Governess was engaged in raising a numerous army—that she had appointed the Duke of Alva its general—and knowing the inconstancy of the people—the want of union among the nobles, and the divisions between the Reformed and the Lutherans, whom he had in vain advised to unite—at length left

the country and retired into Germany.—The king meditated nothing but war. In 1567 he sent the Duke of Alva, one of the most cruel and bloodthirsty men that ever lived, into the Netherlands with an army of between eight and nine thousand foot and twelve hundred horse. He had with great pains persuaded the king to disregard his oath and seize upon the absolute sovereignty of the country and at one blow to exterminate the rebels. So great was the tameness of the Dutch, that this haughty Spaniard met with no resistance at his arrival on the frontiers.

The first acts of Alva were so rigorous, and they occasioned such a degree of terror that 20,000 persons left the country. He erected a court which he called the council of tumults, but which was termed by the reformed, the bloody tribunal, consisting of twelve Spaniards, all of whom were devoted to his views. This court declared among other matters that *"it was a conspiracy against the Divine and human majesties to subscribe or present any petition against the new bishops, inquisition or placards, as also to suffer or allow the exercise of the new religion, let the occasion or necessity be what it would; and lastly, to assert or insinuate that the king had no right to take away all the privileges of these provinces; or, on supposition, that all the inhabitants had been guilty of any crime, whether of omission or commission, that the king was not discharged from all his oaths and promises of pardon."* The Dutchess now retired from the government in disgust, and the Supreme direction of the affairs of this most unhappy nation was committed into the hands of a monster of wickedness. His chief employment was imprisoning and racking all sexes, ages and conditions of people, often without previous accusation; unknown numbers were put to death for having on one or two occasions heard a sermon among the reformed. The gallows (says the historian Hooft) the wheels, the stakes and trees in the highways, were laden with the carcases or limbs of those who had been hanged or beheaded, or roasted, so that the air which God had made for the respiration of the living, was unnaturally converted into the common grave or habitation of the dead; of banishments and confiscations there was no end; it was no matter whether the sufferers were possessed of real or personal estates, free or entailed, all was seized without regarding the claims of creditors or others; the rich and poor, convents and hospitals, widows and orphans—all were spoiled. Such was the severity of Alva, that even those persecuting magistrates who before his arrival had exceeded in all practicable cruelties, were now thought to have been too mild and moderate, and were cited before the *Bloody Tribunal*, to answer for their unfaithfulness.

Within a very short space of time Alva had caused about eighteen hundred persons to perish by the hands of the executioner. Those who escaped with their lives into exile and poverty, thought themselves highly favoured. The instances of most horrible torments endured by the martyrs of these times, it would be impossible to relate; among these was a gentleman of Gant whom Alva roasted alive, for the diversion of the Spaniards, having bound him to a long chain fastened to a stake in the middle of a circle of fire. The guards moved by the painful and tedious sacrifice, at length despatched him with their halberds in spite of the Duke.

To afford our readers a more distinct view of the price paid by our ancestors for the recovery of their liberties and the establishment of that faith which has been transmitted by them to us, we shall state a few additional facts, in some respects of a more general character.

A number of persons, guilty of no crime but that of hearing the sermons of the reformed, had been seized and imprisoned at Antwerp. The magistrates of that city, humbly petitioned the Duke that he would be pleased to release these prisoners, and also to grant them the privilege of removing with their effects. But with a cruel countenance which struck terror into their hearts, he returned this fearful answer, *"that he was amazed there should be still any of the magistrates of their city so bold and impudent as to dare to speak in favour of hereticks; that they had best take care how they did so for the future or he would hang them all for an example to others; and that his majesty had rather see all his territories deserted and uncultivated than suffer one heretic or Lutheran to remain in them."* But a clearer view of the state of this unhappy country at this period is exhibited in the horrible sentence passed upon its inhabitants by the Spanish Inquisition. Being consulted by the king in relation to the affairs of the Netherlands, the Inquisition replied *"that they had seen the representations, memorials and answers which had been transmitted to his majesty by the sub-Inquisitors of the Low Countries, and were of opinion, as the shortest way, that all the Netherlands, excepting those whose names had been sent over from hence, should be declared heretical, or abettors of heresy, and to have been guilty, either by commission or omission of the crime of High Treason, and particularly those of the nobility who had presented the petition against the Inquisition."*

This sentence passed the 16th Feb. 1567, was adopted and confirmed by the king on the 26th, and commanded to be executed without favour or respect of persons.

The minds of the afflicted Netherlanders were now turned towards the Prince of Orange as their only hope. He was urged on all sides and especially by the exiles to

return to his country and to take upon himself its deliverance. He at last consented. By many arguments he engaged the Protestant German Princes in his favor. They furnished him with money and permitted him to raise troops in their territories.

Without adequate supplies of money and men, every city and fortress in the hands of the Spanish tyrants, himself an exile he engaged in the conflict, and was blessed by Providence in the deliverance of his oppressed country.

In the management of the long and bloody war which ensued he experienced great difficulties and disasters, but by his admirable prudence and undaunted bravery, he gradually increased in friends and resources, and foiled the projects and resisted the power of his ferocious enemy. Within the period of three years he had obtained possession of almost all the principal cities and towns of the provinces. In the year 1572, the Duke of Alva had so far fallen into disgrace and incurred such severe losses, that he was compelled to resign his government to Don Lewis de Requesens his successor.

During the government of Alva, it is stated that above one hundred thousand houses were deserted, and that their occupants had transported their effects, trade and manufactures into other nations. On his way home, this bloody tyrant boasted, that *"he had caused above eighteen thousand heretics and rebels to fall by the hands of the executioner, without counting any of those whose blood had been shed in the war."*

We shall conclude for the present with an extract from a petition addressed by the Prince of Orange and the States of Holland to the King. After complaining of the violation of their liberties, and giving a long and pathetic account of the principal cruelties of the Duke and the Spaniards, they proceeded in these terms, "since they take a pleasure in our death and think it their interest to be our murderers, we will much rather die an honourable death for the liberties and welfare of our dear country, than submit to be trampled under foot by insolent foreigners, who have always hated or envied us. By so doing we shall at least derive to our posterity this fame and reputation, that their ancestors scorned to be slaves to a SPANISH INQUISITION, and therefore made no scruple of redeeming a scandalous life by an honourable death. We contend for nothing less than FREEDOM OF CONSCIENCE, OUR WIVES AND CHILDREN, OUR LIVES AND FORTUNES." They concluded their letter in the following manner, "We do not desire to be discharged from our allegiance to your Majesty, but only that our consciences may be preserved free before the Lord our God, that we may be permitted to hear his holy word and walk in his commandments, so that we may be able to give an

account of our souls to the Supreme Judge at the last day."

From this petition it appears that the Prince of Orange and his associates in war had not yet, even at this period, fixed their aim upon the absolute independence of their country.

In our next number we shall see this important object permanently obtained.

[To be continued.]

INSTALLATION.

On Sabbath evening, December 24th, the Rev. G. R. Livingston was installed in the pastoral charge of the First Reformed Dutch Church in the city of Philadelphia, before a crowded audience:—many persons having been compelled to retire from the house for want of room within the walls.—An excellent sermon was preached by the Rev. Dr. Milledoler, President of Rutgers College (who by invitation officiated on the occasion) from Math. v. 13th to 16th verses inclusive. "Ye are the light of the world &c," after which the prescribed form was read; and the charge to the Pastor was delivered by the Rev. Mr. Larzelere; and the charge to the people by the Rev. Mr. Sears,—both of the Classis of Philadelphia.

On the morning of the following Sabbath (Dec. 31,) the Rev. Mr. Livingston delivered an appropriate introductory discourse from 2 Cor. xii. 15. "I will very gladly spend, and be spent for you." After giving an outline of duty, and obligations devolving upon a Christian minister; the pastor made a faithful and affectionate appeal to Fathers, and Mothers, to Young men and maidens; to officers of the Church, professors of religion, and to the people in general—for their continued and fervent prayer, in public and private.

The audience was numerous, attentive and solemn.

May the Great Head of the Church overrule for good, all the dispensations of his holy and righteous providence to this section of his Church;

for the comfort and edification of his people connected therewith; and to his name shall be all the glory.—Amen.

A correspondent of the Home Missionary Society has recently laid before the committee an appeal in behalf of the city of New-Orleans, containing the following statements.

The population of New-Orleans is from 45 to 50,000. Nominal Catholics 25,000; a few Jews, perhaps 100; the residue of the population nominal Protestants, say 20,000. There are a few Baptists, a Methodist church which is doing good, one Episcopal and one Presbyterian church. But among all who belong to these several denominations there are probably not more than 120 decidedly pious individuals.

There are in the city, six licensed Gambling Houses, paying to the Government \$5,000 each. Their annual expenses, besides their license, are not less than \$10,000 each, making in all an expenditure of \$90,000 annually; and every means are taken to induce strangers to visit these haunts of dissipation and crime. There are also two theatres, one of which is usually opened Sabbath evening, and is numerously attended.

N. H. Chr. Spec.

Sandwich Islands.—Extract of a letter from Mr. Loomis to the corresponding secretary, as published in the last number of the *Missionary Herald*.

"During the year 1825, we have published of tract No. 1, (eight pages,) 41,000 copies; of tract No. 2, (four pages,) 6,500 copies; of tract No. 3, (eight pages,) 9,500 copies; of tract No. 5, (eight pages,) 3,000 copies; of the "Ten Commandments," 400 copies; besides some other small publications; and we expect in the course of two months, to complete an edition of tract No. 4, (four pages,) 3,000 copies; and a new edition of the Hawaiian Hymn book, (60 pages,) 15,000 copies. Indeed

such is the demand for books, and the ability of the missionaries to translate, that the want of paper and types is the only objection to our keeping the press in constant operation. Five or six young natives are now engaged in learning the art of printing. They board and clothe themselves, and have been given to understand, that when they become partially acquainted with the art, they will receive something for their labour, and when they are well acquainted, will be paid a regular price for what they do. For the last two months, they have done most of the press work, and I think promise well."

"A few days since, a number of the natives formed themselves into a society, to aid by contributions in the support of their missionary. They have already contributed to the amount of \$50, in articles of clothing and provision. This, considering their poverty, we think liberal. They say they love God, and they wish to aid their missionary, whom God has sent to them to preach the Gospel of Christ

It should be far from us to boast of any thing that we have done, or to speak of the work as effected by our agency. We would give glory to God as the only efficient agent in the conversion of sinners. Little did I expect, when I first removed here, that my eyes would in so short a time, be permitted to see so much that is favourable for Zion. Indeed I had calculated to witness a long dreary night of toil, and care and discouragement. But God has been better to us than our fears; and in his name we have abundant cause to rejoice. And could our Christian friends in America witness what we have witnessed, they, no doubt, would rejoice with us, and be encouraged to do more for the enlightening of the Gentiles." Mr. Ely thus contrasts their present with their past condition.

"When we first landed here, the people as a body were unbelievers,

determined to remain in ignorance, rejected the proposals made for their instruction, and despised the word of life.—They were profligate in their lives, and bent on every evil work. We have seen the mother beat her son-in-law for his efforts to screen her daughter, the wife of his bosom, from being corrupted by a foreigner. We have witnessed the whole village, with few exceptions, intoxicated from day to day; heard their horrid yells, and in the domestic circle, seen the effects of their rage. I have heard the daughter of eight years pleading for the life of her mother at the hand of her intoxicated father, and anon wailing over her father, who had fallen by a stone wielded by the wife of his bosom.

But now they are changed: *externally*, they are *universally changed*.—They have abandoned their evil practices. No female is known to visit a ship for the infamous practice of prostitution. No one is intoxicated. There are no family broils. All may be said to be believers in Christianity, so far as the question of its divine origin is concerned. Family worship is generally prevalent, and kind attentions every where prevail.

AFRICA.

The Rev. Geo. Barker, Missionary at Theopolus writes thus under date of March 31st, 1826.

“On the 14 inst. we enjoyed one of the most interesting days ever witnessed in Africa. Our brethren Helm and Robson from Bethelsdorp, arrived here on the 11th. On the 12th, Lord’s day, in the morning, Mr. Helm preached from Solomon’s song, viii.—*Who is this that cometh up from the wilderness?* &c.

On Tuesday the 14th, about 10 o’clock A. M. the services for which we were convened, namely, the ordination of Mr. Peter Wright, commenced. Mr. Ayliffe (Wesleyan,) read the 10th chapter to the Romans, and

prayed; Mr. Robson asked the questions, and received the confession of faith; Mr. Barker offered the ordination prayer; Mr. Helm gave a very appropriate charge, founded on 2 Cor. ii. 16—*And who is sufficient for these things?* Mr. Barke: preached to the people from Heb. xiii. 17—*Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account,* &c. Mr. Duxbury concluded with prayer, in English. In the evening of the same day Mr. Robson preached an excellent sermon in English, from 2 Cor. iii. 18—*But we all, with open face, beholding as in a glass the glory of the Lord,* &c. About 30 Europeans were present. Thus closed the most interesting day I ever spent in the Colony, and I believe all present were highly gratified with the services, a part of them were performed in Dutch.

Our own people in particular appeared highly delighted, and, I trust, were edified. May the impression then made have an abiding effect. Such services are highly beneficial at our stations; they enlarge the mind, and give the people an idea of the duties which devolve on Missionaries. The account of the way in which Mr. Wright was led to the missionary work, had a pleasing effect on the minds of the people. Some of them afterwards remarked, that “they had often wondered that persons should leave all to serve them, and could not conceive what induced them to do so; but (said one) now we understand that God forces them out, or we should not have had them amongst us.” Another observed, “I shall now thank God more than ever for Missionaries: well! what struggles take place in their minds, before they are willing to come to us.” But of all none seemed to enjoy the services more than two Dutch farmers who were present. These men appeared to be really astonished.

“I am happy to inform you that our

school continues to excite the admiration of those who visit it; and the attendance of the children is pretty good.

"Our congregations, on Sabbath days, also, continue to be good, and the attention paid is pleasing. Our monthly lecture is continued. Last Sabbath the subject was, *What should be our object in reading the word of God?* In the evening the subject was taken up in prayer, in a very pleasing manner. In allusion to an anecdote which I had told, of a woman who hired a little boy to read a chapter to her in the evening, one said,—"We take shame to ourselves for the little attention we pay to the word of God; who among us has given a child a *basin of milk* to read a chapter to him?" Yesterday, when conversing with some of the members on church business, previous to the church-meeting, we spoke of hindrances in prayer, and I was delighted and edified by some of their remarks. They gave full proof that they are acquainted with the corrupt workings of the human heart, and the wiles of Satan. I hope the minds of the people are expanding; they certainly think more, and I trust, are growing in knowledge.

A Hottentot's reply to a Roman Catholic, respecting Works of Supererogation and Purgatory.

"The other day a Roman Catholic, a settler, was here, and in conversation with one of our brethren, introduced purgatory, and supererogation. 'As to the last, (said the Hottentot) he would leave that, for it did not apply to him, and he feared to no one besides; for his Bible declared there were none good but God; but on the former he would remark, that neither the Bible, nor his teachers, taught such a doctrine.' The Irishman said the Bible *did* teach it. The Hottentot produced Scripture to the contrary, and asked the other to point out the place where purgatory was taught, adding, he did not remember to have read it. The poor Catholic, rather nonplussed, replied, it was not in the Dutch Bible, but it was in the *English Bible*. A female, the daughter of the Hottentot, asked the Catholic if it was in the Old or New Testament? He said in the New. "Well then," said she, "there is an English New Testament, point out the place;" "and" added the father, "we will examine the parallel text in the Dutch Bible."—"But," said the man (on telling me the story), "he would not touch either the Dutch or English Bible, and appeared afraid of both." Blessed be God, a Hottentot, with a Bible in his hand, is a giant."

CARD.

MR. EDITOR,—Permit me Sir, through the medium of the Magazine which you edit, to express my gratitude to those ladies of the North West Dutch Reformed Church in Franklin-street, who by the hands of Mrs. Sarah Huyler have constituted me a member for life, of the Missionary society of the Reformed Dutch Church, of which I was first apprised by the treasurer's receipt as a New Year's present.

This being the second token of esteem of the same nature, which the undersigned has received from the same source, he feels it his duty thus publicly to acknowledge it from a twofold motive. First, that it is a tribute justly due to the kindly feelings and personal respect which they have thus spontaneously manifested towards their pastor, as well as zeal for the promotion of the cause of the Redeemer in the salvation of their fellow men: and, secondly, in the hope that it will stimulate the females of all our congregations to "go and do likewise."

Congregations cannot more properly perform their twofold duty, of expressing their esteem and affection towards those "who labour among them and are over them in the Lord," and of contributing something of their worldly substance for the promotion of the cause of Christ in the world, than by the one act of constituting their pastors life members of the Missionary society. There is no expression of affection and respect which a people can offer to the person of their minister, which he will receive so cordially, and value so highly, (if he is what he professes and ought to be,) as that in which he has the pledge of their love to the cause of Christ, and their willing effort for its promotion, this he will appreciate more highly than "the uppermost rooms at their feasts, or their greetings in the market place."

I believe comparatively few of the ministers of the Gospel in our church are as yet members of her Missionary society, except by their annual subscription; they might all soon be made so for life, by a small exertion among the pious females of their respective charges, and thus much would be done to strengthen the bond of mutual endearment between them and their pastors, and much for the relief of those who have no pastors to love.

GEORGE DUBOIS.

TO THE MINISTERS AND CONSISTORIES OF THE REFORMED DUTCH CHURCH.

BRETHREN,—Much has been done by you to aid the cause of *truth*, and advance the interests of our Reformed Zion during the last year. Many places by your liberality, that were before destitute, have been made to rejoice. In many of our Congregations blessed with temporal prosperity, no auxiliary society has yet been formed. God has placed you in the honourable and distinguished rank of co-workers with him, and the care of souls has been committed to you. We know that it is only necessary to intimate to you that the *Board of Managers of the Reformed Dutch Church Missionary Society* have need of your co-operation to enable them to answer the pressing calls of the destitute parts of our Church. Let our records swell with the glad news of auxiliaries, *new* auxiliaries coming to the help of the Lord against the mighty. Another source from which the *parent* Institution anticipates, with no small pleasure, to draw succour and strength to aid her in the glorious cause of disseminating *truth*, is the *MAGAZINE* published under the auspices and direction of the *Synod of the Reformed Dutch Church*; its price, *One Dollar and Fifty Cents* per year, has placed it within the power of every family to become possessed of this record of Evangelical truth. Be up and doing. Has the past year found you active? Look back, and see if there are not seasons on which you can put your finger and say, This might have been more profitably employed? Here I have omitted urging my neighbour to cast in his mite to the furtherance of the Gospel—and thus, by a candid review, ascertain in *what* you may be instrumental this year in advancing the cause of your Master.

Brethren,—You have a great work before you; and the sphere of time allotted for the performance is, in comparison, but an inch.

In conclusion—We earnestly request the pastors and others who procured the subscriptions in the country, to forward what is due for the *Magazine*. We have hitherto abstained from claiming more than \$1 50 cents for each copy. But in every case where we are put to the expense of employing an agent to collect, we must exact the full amount we are entitled to from those who have not paid on delivery of the sixth number—that is, two dollars. We beg leave once more to say, that those who forward their subscription money even *now*, free of expense, will be charged only one dollar and fifty cents. We hope that this earnest and candid appeal will be listened to by all our friends and readers.

Auxiliary Societies.—Those congregations that have formed societies auxiliary to the Reformed Dutch Church Missionary Society, will be pleased to forward, by the earliest opportunity, the names of each of their societies, its officers, the number of its members, &c. to the office of the Domestic Agent, at the corner of Nassau and Ann streets, New-York.—And we do indulge the hope that every one of our ministers, who loves our Reformed Zion, will, with deep solemnity, lay it as a duty on his conscience, to use every means to have at least *one* Auxiliary Missionary Society in that Church over which his Lord has made him an *overseer*.

NOTICE.

Proprietors of magazines, newspapers, &c. with whom we have been in the habit of exchanging, and who have sent them to us at *New-Brunswick*, will, in future, forward them to *New-York*; as the office of the Editor of this Magazine has been permanently located at this place; and let all LETTERS to the Editor (post paid) be forwarded as above.

Poetry.

For the Magazine of the Reformed Dutch Church.

PRAYER.

Who visits now, the Throne of Grace,
Alas! but very few;
To seek by Prayer, their Saviour's face,
And pay the Vows they owe?

Alas! but few indeed we meet
At that calm Holy place;
Or sitting at our Saviour's feet,
His sacred love to trace.

And why?—Do sinners now not need
The Holy Spirit's Light,
Through life's tumultuous scenes to lead
And guide their steps aright?

Forgiv'ness NOW, is seldom sought
From God, by humble prayer;
And cheerful praise is seldom brought
With supplications there.

Few seek our Saviour's worth to find
By prayer, and Faith, and Love:
Upon their Hearts his laws to bind
Nor from those laws to rove.

Few love to read his Holy Word,
And meditate on Truth;
Few love to call him here, their Lord;
And own his precious worth.

But yet those FEW, around the Throne,
Shall find their Saviour true;
For there, he makes his mercies known,
In consolations new.

He makes amends for every loss;
And Jesus will provide
Sustaining grace, for every Cross,
And be our faithful guide.

Then nothing fear. Ye little band!
Jesus your Saviour still
Will help you on to Canaan's land,
And guard from every ill.

Come often to his Throne of Grace,
And tell him all your woes;
There, he will show a smiling face,
And put to shame your foes.

For the Magazine of the Reformed Dutch Church.

HYMN,

Written for the Catechumens of the Reformed Dutch Church, under the pastoral charge of the Rev. G. R. Livingston.

BY THOMAS PORTER.

Four Thousand years had roll'd around,
When a bright star appears,
And Envoys, with seraphic sounds,
Salute the Shepherds' ears.

Ye happy swains, to you we tell,
On this the peaceful morn,
Jesus, who deigns with man to dwell,
Near Bethlehem's plain is born!

The skies repeat the lofty strain
Which watchful Shepherds heard,
And Heav'n, with all its starry train,
Proclaims the Joyful Word.

"Glory to God," the Angels cry;
"Amen," our hearts repeat.

Our Infant breasts would humbly try
To worship near his seat.

Altho' he sits on yonder throne
With myriads clothed in white,
We would in YOUTH his precepts own,
That we might shine in light.

Thus, when our much lov'd Parent's laid
Beneath the silent grave,
Our hopes on Bethlehem's babe be staid
Whose might alone can save.

With Parents, Teachers, Friends we love,
May we in Canaan meet,
And sing aloud Redeeming love,
Near our Immanuel's feet.

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[NO. 12.

Religious Communications.

A New-Year's Sermon, by the Rev. Mr. J. Ferris, of Albany.

PRACTICAL SERMONS.

No. XII.

—
“This year thou shalt die.”—JER. xxviii. 16.
—

I congratulate you, my dear friends, on being permitted to see the first day of a new year. This is an interesting moment in our lives. A period has passed, crowded with events of the most momentous character.—During the past year, what fountains of grief have been opened! Death, busy, restless, cruel death, has been fearfully at work! He has laid low many a venerable head—he has seized as his victims, many a vigorous youth! And the insatiable grave has enclosed in its dreary environs, hearts that beat high with expectation, and hands which “the rod of empire might have swayed.” The eye that sparkled with kindness, the cheek of beauty, the voice which warbled so sweetly, the tongue on which dwelt the accents of tenderness, where are they? Our grave-yards must answer! The step of the husband, that spoke protection and comfort to the family—the voice of the beloved wife, that cheered the desponding heart, and alleviated the burden of life—the smile of the lovely infant, which stole away hours of pain, have, in many a tenement, ceased forever! Perhaps there are some of my readers at this mo-

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ment grieving that their cisterns are lying in broken fragments around them.

But has the fleeting year brought nothing but ill? No. It has been a year of joy to many—of joy where God has made his loving kindness known—of joy to that soul now singing, “is not this a brand plucked from the fire?”—to that house where salvation has come—of joy to the souls of our friends, who have winged their way from this world of sin to the presence of Jesus.

And has this distinction marked the dispensations of the past year? Ah! no: it has been a year of alternate joy and grief. Many a one saw its commencement in the midst of congratulations; they were happy in its progress; but at its close, they were clad in sackcloth. Others, with hearts deeply grieving over some recent loss, were sickened and pained by the bustle and joyous confusion of the last new-year's day—now theirs is the hearty congratulation.

In all these things, you have, my dear friends, borne some part. Look back: through what varied and trying scenes have we come! What a mighty deliverer has conducted us thus far! I congratulate you. I wish you all a “*Happy New-Year.*”

Ah! I know the eventful character of this infant year; 'tis like the years

that are past! Bearing this in mind, I would not spend your time in idle wishes; but, as a servant of God, endeavour to furnish such instruction as, by divine blessing, will secure you all needful comfort this year. With this view, the passage before cited has been chosen—"This year thou shalt die."

This text stands in a peculiar connexion—we should note it. During the captivity of Judah, false prophets arose in the land, who set themselves against the true servants of God, and by their flatteries and lies endeavoured to confirm the people in their impiety. Among these, and foremost among them, was Hananiah, spoken of in this chapter. His course had been one of glaring impiety, and he did not pass without his reward. Jeremiah was directed to pronounce a fearful sentence upon him, which was fulfilled with equal fearfulness. The words of the text are a part of this sentence.

It must be perceptible to every one that we cannot pretend to use this passage with a peremptory application to any particular individual, but as suggesting a most important subject of meditation to us all. And this shall be the plan of treating it. Suppose that you had incidentally opened upon this passage this morning, and, struck with its solemn import, you had made it the subject of serious reflection, how would these reflections have run? Methinks this would have been the train—"I shall certainly die. I may die this year. And what is my duty in the view of this possibility?"—Now these will form the topics of this discourse.

I. *We shall die.* No event can be more certain. God has fixed it by an irreversible decree. While the stream of time flows on in profoundest silence, it is hurrying us to the grave. Decorated with honour's gaudy show, gratified with every reality which this world, after its fashion, can furnish, beloved, caressed, this

sentence has passed upon us—"dust thou art, and unto dust thou shalt return,"—and from its execution nothing can procure us a reprieve. In the spring-time of life, when our hearts bound high with anticipation of pleasure, we may esteem the evil day as far off; but it will most assuredly come. All the sorrows we feel, the pains and the diseases, with the havock of death around us, are so many messengers sent to warn us—so many instruments to take down this tabernacle.

There is here no exemption in favour of age, of rank, of preparation, or the want of it. It is appointed unto *men* once to die. The way we travel is the *way of all flesh*. The house to which we go, is the *house appointed for all living*. In the cold embrace of the earth, rest the great and the noble; the Alexanders, and the Cæsars of their respective days, with the humblest peasant and the meanest beggar.

And such shall continue to be the case. However men may differ here, the grave shall be the common receptacle—humbling thought to men who boast of family distinctions and ancestry!

How solemn the truth, when brought home to our own hearts—*we must die!* we may expatiate on the general mortality; but here our speculations must terminate—*each of us shall die.* These parents, these youth, these relatives, this congregation, their pastor—each shall die—each shall be carried forth a lifeless corpse and confined, in the dark grave, to furnish a banquet for worms—to moulder into dust. After a few years at most, we shall go the way, whence we shall not return. A little time—and a new people shall occupy our seats in the sanctuary—a new pastor shall proclaim salvation to them—a new race shall enter upon the busy scenes in which we are engaged—and as for us, *where shall we be?*

Our years fly as a tale that is told.
 All that lives, is but the flower
 That lifts its trembling form,
 Blooms in the sun's refreshing power,
 And withers in the storm.

With these facts before us, how astonishing is it that most men are heedless of death! "The young, the gay and the busy, with what light and careless feet do they move among the pleasures of this world, regardless of the grave which is under them, and the dangers with which they are surrounded. How many stumble upon the sepulchre in the garden of life, before they have discovered it in their path. Our eyes are willingly turned from it, for we have not learned to look on it, without pain. We plant a thousand objects which hide it from our sight. We twine the flowers of hope, and we bend the vines of pleasure to conceal it from our view—yet death, cruel death—the grave, the insatiable grave are there. "O that men were wise, that they understood this, that they would consider their latter end."

II. But let us not be satisfied with so general a reflection. *We may die this year.*

We have commenced a period of existence, fraught with all that variety of circumstance which has marked the past. Its minute detail is kept behind the curtain of inscrutable mystery. As time advances, the lot of each will be developed: and that lot may be death. In the case of Hananiah, the prophet spoke with infallible certainty. In our case none but God can tell to whom the executioner will be sent, with the charge "cut him down". Nor is it probable that this will be the case of all—yet it is highly probable of some; and one hour then shall sum up the history of a life.

At the commencement of the past year, the friends over whom we have dropped the tear of sorrow, were many of them enjoying as good health, were as full of hope as we, and thought as little of death. But they are gone. The band of endearment is sundered, and all that remains is

the fondly cherished memory of their worth, and a mouldering heap of clay. Has this been the case with some dear parent—some son, some daughter? Why may not some other parent, or son, or daughter be taken this year—some hoary head be laid low—some husband and wife separated for ever? What *security* have any of us? We cannot protract our lives a single moment. Our life is suspended by a single hair. Do we attempt to calculate—all will be found against us.

We may reason that the sun will rise to-morrow, because he has never yet ceased to rise. But we cannot reason so here. There is uncertainty hanging on every moment. The word of God has cut short all such calculations in the great business of life and death. Its language is, "Be ye also ready;" "for he shall come as a thief in the night"—"Boast not of to-morrow, for thou knowest not what a day may bring forth."

There is another consideration which adds a dread solemnity to the text, when applied to some among us. Thirty millions of our race die annually. This number is made up from every part of the world, and for this purpose innumerable causes are in operation. Up to this day these have been engaged in their sad office; and at this moment they are engaged. And shall they fail in their purpose? Every probability is against us. No doubt it is this day recorded over against some of us, or ours—*This year thou shalt die!*

Of whom can this be said? Of you, giddy youth, who are thinking only of pleasure? You, thoughtless girl, whose great ambition is to shine as the butterfly for a season? You, unrepenting sinner, who are framing endless excuses for your unbelief and profanity? You, man of wealth, who are saying, "Soul, take thine ease?" You, careless professor, who are standing all the day idle? O! of whom

shall it be said? The thought is enough to thrill every heart.

My dear friends,—Do you begin to inquire, in the view of this solemn event, What shall we do? What reflections it becomes us to make?—What course we should pursue? I proceed to answer, and this will form the third part of our discourse.

III. *What is death?* Waving philosophical minuteness, I say—*Death is a separation from every earthly object; the cessation of all earthly employment; an introduction into an irreversible condition of bliss or wo.* It is a separation of every earthly tie and interest. Let us learn, as our first lesson, *to live and maintain our attachments with this in view.*

God has given us admonitions again and again, and by some painful dispensations, that we should not cling to the earth as our home, or fasten on any thing earthly as our permanent comfort. And if we regard our comfort, while we see every thing transitory and evanescent, the fairest hopes blighted in a day, by the ravages of disease; death in his ghostly course, regardless of the tenderest ties, and severing the fondest endearments; surely we shall seek to moderate our regard for this world, and regulate our attachments, by the reflection that they shall soon be severed.

It is the fault of our fallen nature, to form our attachments without regard to an end. We value this world more than it is worth. We put more in earthen vessels than they can safely contain. We expect from earthly prospects what we cannot realize.—We foolishly mistake the character of this world. Unsullied bliss and perennial joy cannot be found here.

Here we are to expect trials, sorrows and pain, and our great business seems to be rather to seek, by the use of the means which Heaven has granted, to moderate our sorrow and prepare for a more valuable life. But how will our sorrow and pain be in-

creased, if our hearts are fixed on earthly objects regardless of their end! It is enough to suffer loss when as well prepared as human nature can be in its present state. But Oh! what a dagger to our hearts! what an increase of pain! having fondly and illicitly cherished earthly endearments, until they have become essential comforts, to have them, in the moment of our highest expectation, suddenly removed, and that forever!

My Brethren—It is not wise to embark our all in a shattered bottom. It is not wise to cling to the cup till we drink the bitter dregs. It can never add to our peace or comfort, but the contrary, to pass the boundary which God has set us, in any thing. As pilgrims and strangers, then, let us not wilfully mistake the pleasant things by the way, for our true delight. But let us be found diligent with God, that we may live loose from this world, that we may *use*, and not *abuse* it; that we may have our hearts tutored to our condition, and our attachments and affections moderated to the standard of divine truth.

Is death the cessation of all employment here below? Let us learn, as a *second lesson, to be diligent in the great business of life.* This is a lesson drawn by the pen of inspiration—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

It is a principle in ordinary life, that if a man have much to do, and a little time in which to do it, he should double his activity. If a traveller have a considerable distance before him, and a short time in which to accomplish his journey, he must proportion his speed to his time and distance.—Surely it is of much more importance in the great journey to eternity. We have a great work to perform; and how are we constrained to complain of our unfaithfulness! What

time have we lost! How have we loitered! How have we slumbered! How little have we done! How little do we know! What children! What idlers! Why have we not been cut off in the midst of our neglect? And now, do we look forward? Do we look to that yawning grave just before us? Do we look up to the inheritance in the skies, and think how unfitted we are for its holy enjoyment? Who of us feels not that he has much, very much to do, and a very short period in which to perform it? But a little while, and we shall be hurried from this scene of action! Who should be so diligent, so active, so fervent as we? Surely, we have no time to lose, no opportunities to squander: no means, no ordinances to neglect. We should awake and be about our Father's business. Every nerve should be braced—every power in the fullest exercise—every grace called into action. Our reply to every temptation, should be that of Nehemiah—"I am doing a great work, so that I cannot come down." "Always abounding in the work of the Lord," should be our motto.

Beloved Christian labourer! you have the greatest encouragement in this work. You may be called to endure hardships—to work, as it were, with your sword girded on your thigh, but this you know, "that your labour is not in vain in the Lord."—And the shortness of the time allotted you, should not only stimulate but cheer. There are some among you, who have been long in the service—like Israel you have been forty years in the wilderness,—the angel of the covenant has led you a long way.—Venerable fathers, be of good courage, a few more struggles—a short journey further and you shall reach Jordan. Lift your eyes: see, a little in advance, on yonder eminence, stands Jesus, ready to receive you,—ready to say, "Well done veteran soldier! here is rest from your labours, and a crown for your toils."

Finally.—Does death introduce us, to an unchangeable condition of bliss or wo?—*it is of the utmost importance, that we seek the hope of life eternal.*

Eternity! stupendous theme! it is indeed a deep where all our thoughts are drowned. Thither we are bound—thither we are rapidly hastening.—But a moment as it were, and we shall live amid its solemn realities! My God! how fearful the doom of spending that eternity under thy frown, cast out of thy presence, in anguish unutterable, with the vilest wretches which the earth ever saw, as our only companions! The very thought of it, is sufficient to make any heart shudder. How anxious should we be, to escape such a curse? And what saith divine truth? "Behold *now* is the accepted time, behold now the day of salvation." Procrastination is ever dangerous, but more particularly so where eternal interest is at stake. We have not a moment to spare; but are the most unwise of all creatures, if we fail to regard the apostolic exhortation—"give all diligence to make your calling and election sure." But for the most part, how utterly at variance is our conduct in other matters, with our conduct on this point! We never hesitate a moment concerning the proper course in mercantile pursuits, when there is some difficulty to shun, or some gain to be acquired.—In the interests of eternity alone, and these things by far the most important, men seem determined to be children. And while squandering away life, in a moment they are swallowed up, and their condition is sealed beyond a remedy. It is a mercy, that God has drawn a veil, over the abode of the damned. Could we see who are there; could we hear their groans—could we witness their anguish—it would be more than nature could bear. Let us take timely warning. As Hell is to be deprecated; as Heaven is desirable; so our anxiety for a good hope should be proportioned. Perhaps some of you, will say, "we have such a hope."

Would to God, you all had. But remember, all men, even the worthless, cherish some hope—there is a hope which maketh ashamed, and a hope that doth not—there is the hope of the hypocrite, as well as the hope of the righteous—there is a hope, like the house built on the sand and another like the house built on a rock. Which of these is yours? Why do you think yours, is a good hope? Many have deceived themselves on this point, why may not you, at this moment, be deceiving yourselves? O! how awful the condition, if you should be cut off, with a lie in your mouth and first discover your error, when it is for ever too late. I pray you, friends and brethren, examine your hearts—prove yourselves—see to it, that you are cherishing no vain confidence—see to it, that your rock is that of God's people—for you may be assured, that your sincerity in error will be of no avail.

Are you anxious to be informed. what can furnish a hope, which shall stand the final test? Nothing but *the Cross of Christ*. To that cross we must flee, and there, personally seek, the cleansing of our hearts, and the pardon of our sins. No decency of exterior,—no amiability of disposition—no family extraction—no religious privileges, no profession, no zeal for orthodoxy, no good deeds, or splendid charities will answer any saving purpose. There is but one way to be safe, and that is *looking to Christ—resting on Christ—believing in him*, to the renunciation of ourselves, and all creatures. A personal interest in Christ, and a personal appropriation of Him, is our only safety. To seek a hope founded on him, hell, heaven, eternity, conspire to furnish us motives. If we have this, all is well, and whatever may be our state in this world, all *shall be well*. Now, my dear friends, I do not merely wish you a happy new year—I point out the way to make it such. Begin with Christ—live to Christ—be fervent in

spirit—diligent in business—live as it becomes pilgrims and sojourners upon earth, and it will be to you a happy year. I say not, your golden dreams will be realized, or that you shall have no cause to shed a tear, but you shall be as happy as God makes his children happy here; you shall have his "favour which is life, and his loving kindness which is better than life." O! yes: with such a portion you will be happy in any condition. Happy, if you are cast into the furnace—happy, if you die—O! then, then indeed, this will be your happiest year—you will lose the *world*, but you will gain *Heaven!*

ON THE DUTIES OF THOSE WHO TRAIN UP YOUTH FOR THE MINISTRY.

A Charge delivered at the inauguration of the Rev. Philip Milledoler, S. T. D. and when inducted into the professorship of Didactic and Polemick Theology, in the Theological College of the Reformed Dutch Church at New-Brunswick, May 25th, 1825, by the Rev. Mr. Cornelius C. Cuyler.

BELOVED BROTHER,—The occasion upon which we address you, is one of high interest to the whole brotherhood with which you have long been associated in the work of the ministry; and, without doubt, is so felt by you. The providence of God has not only removed you from that portion of his vineyard in which you have for a number of years been engaged in feeding the lambs of his flock, and the sheep of his fold; but also from the ordinary and peculiar work of the ministry. And this change in the sphere of your labours is connected with many solemn and affecting circumstances.

You enter upon the duties of your office, in consequence of the removal, by death, of your venerable predecessor, and, in view of his recent grave; in a house where he has often preached the unsearchable riches of Christ; where the doctrines of grace have dropped from his lips as the rain, and his speech, concerning the love of

Christ, has distilled as the dew; as the small rain upon the tender herb; and as the showers upon the grass. You enter upon the duties of an office which has been filled for forty years by a man equally eminent for piety, and theological qualifications; whose loss the whole Church with which he was connected, has mourned, as that of a father; and in the bosom of a Church, the body of whose ministry have been his pupils, endeared to him by a thousand tender ties, and affectionate recollections.

From among this brotherhood, you, my brother, have been selected in a spirit of affectionate and prayerful confidence, to bear this high trust, this important and holy office; the fulfilment of which may, and probably will, bear with more than a little weight, upon the interests of truth and godliness, for a long time, perhaps to the end of time, not only in the Reformed Dutch Church, but in all the Churches of our land. And you are called to this office at an interesting, and eventful period. A period in which the Lord is shaking the heavens and the earth; in which many run to and fro, and knowledge is increased; in which the things of the world excite uncommon interest, and call forth uncommon exertion; in which the visible professing Church of every name and sect, from one end of the earth to the other, is moved and animated. A period in which the angel whom John saw in vision, having the everlasting gospel to preach unto them that dwell on the earth, even to every nation, and tongue, and people, is flying in the midst of heaven. Zion's God is evidently taking to himself his mighty power, and is preparing his glorious reign. The revolution of every year is giving new interest to the state and prospects of the Church of God, which he has purchased with his own blood—and every movement, and every effort is big with some great event. The young men committed

to your charge, who shall be nurtured and trained in this "School of the Prophets," will probably be the pastors and teachers of their mother Church, directing and energizing her exertions in this age of gospel wonders: and some of them will probably go forth to bear the messages of Jehovah's mercy to them that are afar off, sitting in darkness, and plant the Redeemers cross on ground which is now occupied by his enemies, but which must, ere long, be won for Emanuel, that it may be cultivated and planted with trees of righteousness, that he may be glorified.

To instruct and rear men for this age, and this work, is an arduous duty. The men who shall bear a useful and consistent part in it, will have need of being made scribes, well-instructed in things which pertain to the kingdom of God; full of knowledge, and understanding and zeal; who shall know and love the truth; who shall be able to commend the gospel of the grace of God both to the learned and the unlearned; who, while they hold fast the form of sound words, and contend earnestly for the faith once delivered to the saints; will at the same time enter fully into the spirit of this age of enterprise and action.

At such a period, men may easily be led to run before they are sent; and to believe that zeal is a substitute for every other qualification. And at such a period, the ever-watchful enemy will be ready to sow his tares, that they may spring up with the wheat, and choke it. If he can make the Lord's servants do his work he will be so much the better pleased; and the cause of Christ will be so much the more deeply injured. He would rejoice to metamorphose the ministers of Christ into drones and novices.

The object of Theological education is to make men able and faithful ministers of the New Testament. To effect this great object, which involves so deeply the glory of God, and the

good of men, their heads and their hearts must receive the best culture which the circumstances of the case can admit. Even in apostolical days, those days of the miraculous influences of the Holy Ghost, when "cloven tongues, like as of fire, sat upon each of the apostles," this received the most marked attention. Says Paul to Timothy, "Give attendance to reading;" "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;" "Grow in grace (says the Apostle Peter) and in the knowledge of our Lord and Saviour Jesus Christ."

The Lord did unquestionably, in that day, furnish his servants, in a most wonderful manner, for their arduous work. But he by no means, even then, superseded the necessity of mental and spiritual culture, by supernatural gifts. Much less may we now dispense with the best cultivation, when the Church is shut up to the ordinary influences of the Holy Spirit. Almost all denominations have shown themselves sensible of this, by the establishment of Theological Institutions, and by the labour and expence which they bestow in order to raise the tone of Theological education. This was the sentiment of our mother Church in Europe, from an early day, and it gave rise to the establishment of so many universities in the United Provinces. Our fathers imbibed this sentiment before they came to the wilds of America. And under its influence, they for a long time received their ministers from Holland. And from the day when the Reformed Dutch Church in North America became independent, to be enabled to rear, at home, an able and faithful ministry, has been an object of our constant solicitude, attention and prayer. The fruit of these we have seen in the establishment of this Theological College, which took place in the year 1810.—That these have not been in vain, is

manifest from the fact, that very many of our churches have already received their pastors, who are now breaking unto them the bread of eternal life, from this "School of the Prophets." Nor need we doubt that another, and yet another race shall be reared, to bear the ark, and feed the flock, when our present professors and ministers, and pupils, shall have been called from their labours to their rest. O Lord, let the children of thy servants continue, and let their seed be established before thee.

An important department in this consecrated Institution, has, this day, beloved brother, been solemnly committed into your hands. You are now the Professor of Didactic and Polemic Theology in the Theological College of the Reformed Dutch Church in North America. You are now the authorized Instructor of our candidates for the ministry of reconciliation—the most important of all sciences—the science of sacred Theology—an Instructor of those who are to instruct others in those things which involve the salvation of their precious and immortal souls—a teacher of that science which treats of our Maker and Redeemer, in those interesting relations, in which he has made himself known to the children of men. Your duties, therefore, will take in a wide and an important range, and you will find their fulfilment as arduous, as it is responsible.

One branch of your office is instruction in Theology, or the truth concerning God, so far as known, particularly in its bearing on the family of man. The other branch is, the defence of the truth against the principles, and consequential errors of those who oppose the truth. The former is denominated "Didactic Theology;" the latter "Polemic." These embrace the theory and the practice of Religion, and involve, to an indefinite extent, the declarative glory of God, and the best interests of men.

It has been said that the fulfilment of your official duties will be found arduous. This will be manifest when you consider the number, variety, and relations of the topics which the science of Theology embraces. Nor will they appear less arduous in the view of those various errors which have been broached and taught, and the various weapons with which the truth has been assailed.

That system of instruction which treats of God—of his existence—his attributes—his works—his government—Of man, as made upright and holy—of the covenant under which he stood—of his fall, and state as fallen—Of the covenant of grace, with respect to its mediator—his person—his natures—his states—his offices—his works, and his benefits—Of the Holy Spirit—his nature, office, and work—Of divine revelation and its doctrines—Of the Church, with respect to its constitution, government, officers, members, sacraments—Of death—the resurrection—the judgment—future rewards and pun-

ishments—Heaven—Hell. The system which treats of these must be extended and important in its nature, and in its prosecution furnish employment for the most vigorous and diligent mind; and require in such a mind, no small degree of method, discrimination, patience, and humility. Many of these topics, from their very nature, can be but imperfectly comprehended by us in our present state; and some of them God alone can grasp in all their extent. To understand, arrange, and elucidate these subjects, without any reference to controversy, so as to make others comprehend them in such a manner, and to such an extent as to make them able instructors of those whose salvation is involved in the knowledge of the truth, is a weighty business—a business which might give full employment to the largest and most vigorous intellect, throughout the longest life—and which requires a mind thoroughly furnished and well-disciplined.

[To be concluded in our next.]

Reviews and Criticisms.

The History of the Church of Christ, particularly in its Lutheran Branch, from the Diet of Augsburg, A. D. 1530, to the death of Luther, A. D.

1546, a continuation of the Church History, by the Rev. Joseph

Milner, M. A. and the Rev. Dr. Isaac Milner, D. D. F. R. S.

Dean of Carlisle. BY JOHN SCOTT, M. A. pp. 622.

"The study of Ecclesiastical History is one, perhaps, of the most improving exercises that can engage the attention of the inquisitive mind. To a genuine disciple of the Lord Jesus, it presents a mirror, in which he sees reflected the wisdom and power of the Divine government, in steering the vessel of the church through the stormy billows of human passions and conflicting interests. It is, indeed, greatly to be lamented, that Christians in general, especially intel-

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ligent Christians, are so little disposed to acquaint themselves with those remarkable dispensations of Providence which have attended the kingdom of Messiah, in different ages, and in various countries. It is our settled belief that, in every Christian family, Church History should constitute a distinct branch of education. If upon the present system of instruction it cannot be introduced, let some of the frivolous accomplishments of the day give place to it, and let strength of in-

tellect, and enlarged views of human nature and of the government of the Most High be preferred to that tinsel ornament which often weakens the character, and inflates with pride and vanity the too susceptible disposition of youth.

Great care, however, must be exercised in selecting the materials of instruction upon this momentous subject. Prejudices should not be instilled into the young mind, nor indeed into any mind. Church history should consist mainly in tracing the movements of the true church, as contradistinguished from those incorporations which have only assumed the name. The work of the MILNERS has acquired a well-earned celebrity for intelligence, candour, and, above all, spirituality. It was natural that they should evince their attachment to a national establishment of Christianity; but, in so doing, it is but common justice to remark that they have never magnified the mere civil incorporation of the Gospel apart from the effects which it has been deemed to produce; and that they have never failed to distinguish between the *nominal* and *vital* reception of the truth.

Glad we are to find that such men as the MILNERS are succeeded in their labours by the son and biographer of the late venerable Dr. Scott, whose name will be revered as long as biblical learning, theological research, fervent piety, and eminent character, occupy the rank to which they are entitled. We welcome Mr. Scott, most cordially, into his new department of service; and the more so, as the first fruits he has laid before us promise abundant harvest. In this interesting volume, which we sincerely hope is but one of many yet to appear, the respected author has completed that momentous epoch of Ecclesiastical History, which reached from the thirteenth year of the public life of the German Reformer to its close—a period of sixteen years. It

contains a full developement of the rise, progress, and characteristic features of the Lutheran Church. Mr. Scott's partiality to the character of Luther is strongly marked, and now and then betrays him into the spirit of an advocate.

The biographical sketches which the work contains are very entertaining and instructive, and have been drawn up evidently with a view to render the history as much like Milner's as possible.

The volume is divided into nine chapters. I. The Diet and Confession of Augsburg. II. From the Diet of Augsburg to the Pacification of Nuremberg. III. From the Pacification of Nuremberg to the Convention of Frankfort. IV. Miscellaneous Particulars belonging to the period of the preceding chapter. V. From the Convention of Frankfort to the Conference and Diet of Ratisbon. VI. Miscellaneous Particulars belonging to the period of the preceding chapter. VII. From the Diet of Ratisbon to the Peace of Crespy. VIII. From the Peace of Crespy to the Death of Luther, and the Eve of the Smalkaldic War. IX. Character of Luther; his later Writings. Appendix. Index. Chronological Table." We hope soon to see an edition of this work from an American press.—*Lon. Ev. Mag.*

SERMONS DELIVERED AT BERESFORD CHAPEL, WALWORTH, BY EDWARD ANDREWS, I. L. D.

The author's work on the Trinity, though orthodox in sentiment, was somewhat wanting in sobriety; a defect which was rendered the less excusable by the awful intricacy of the subject. It is with great pleasure we introduce to our readers a volume of a very different order, in which there will be found an unusual measure of original thought and flowing diction. As we had heard it intimated, in more quarters than one, that Dr. Andrews' System of The-

logy was tinctured with the Hyper-Calvinism of the day, we deem it our duty to state, that nothing can be more incorrect than such a representation. That he firmly believes, and faithfully preaches the doctrine of *free and efficacious grace*, we are ready to admit; but that he blinks the practical appeals of divine truth, we positively deny. There is not in the whole of the volume now on our table *one sentence* tinctured with supralapsarian doctrine. Nor is there any indication, throughout its pages, of that coarse and vulgar jargon by which it is so generally distinguished. Indeed we have read these sermons with no ordinary feelings of pleasure. They are ingenious, without being quaint; argumentative without being dry; full and illustrative, without being tedious; and orthodox and spiritual, without exaggeration of creed, or affectation of feeling.

The sermons in this volume are six in number; and they are speedily to be followed up with a second part.

Dr. Andrews' plans are remarkable for their conciseness, and sometimes for the perfection of their analysis.

The outline of the first sermon is very simple and natural, and will convey to our readers a perfect idea of the Doctor's method of composing for the pulpit. "*An old Disciple.*"

I. THE CHARACTER. The expression notes, 1. *Wonder*. It is wondrous that any should live to extreme old age. 2. *Distinction*. 3. *Perseverance*. To have become an old disciple, supposes the man to have steadily persevered, while many of the professed followers of Jesus Christ have gone "back, and walked no more with him." 4. *Willingness*. Still a disciple, that is a learner. 5. *Advantage*. 6. *Necessity*. But a step between him and death. II. THE CLASSES. 1. *The Careless*. The careless old? What! an old man careless for eternity! 2. *The Sceptical*. "Our city has lately been furnished with some

awful specimens of those who have grown old only to insult the Deity, and have gathered whiteness of locks among the volumes of the dead, only to repudiate, with pallid and quivering boldness, that word of God which is for ever settled in Heaven." 3. *Gay*. There are some who even in old age have all the foppery and licentiousness of youth; desiring to return to a second manhood, when every one marks their approach rather to second childhood. 4. *Covetous*. Some of the old are exceedingly covetous. 5. *Unstable*. 6. *Pharasaical*. 7. *Spiritual*.

The description of the dying aged saint, in the conclusion of this discourse, will supply a fair specimen of the author's animated style.

"He stands on the verge of immortal youth; the world may fade for him, but another rises; numerous years have given to him numerous proofs of Christ's faithfulness; now farewell, sun and stars! farewell, friends and children! He is about to assume a crown of glory, more bright than the hoary head! His long life was a lesson of piety, and bitter is the tear of love that falls on his grave. When he arose, the young men hid themselves, and refrained from speaking; and now that he is gone, if they speak, it is only to say that the memory of the righteous is blessed. Full of days, and covered with honour, they are taken from us, and we can only cry, "My Father! my Father!" What strains have some of them sung in dying! Jacob said, "I have waited for thy salvation, O Lord!" Moses said, "Happy art thou, O Israel! who is like unto thee, O people, saved of the Lord!" Simeon said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation!"

And St. John the Divine exclaimed, rejoicing in the prospect of death, "Even so come, Lord Jesus!" The air in different directions is rent by their fiery chariots, and strange harmonies mingle in the sky, charming our spirits upward. O that, whether young or aged, we might all press forward to win Christ, and be found in him; for the world itself is growing old; the surface of the fields has by this time been broken up in almost every place for graves, since the deluge, either for domestic, or battle burials. The sea is gorged with dead; our cities stand on corpses; the very ground heaves; and we might almost imagine the tall archangel to be just taking down the trumpet of doom from Heaven's wall, to sound it again as on Sinai. Soon the pillars of creation will tumble down, and universal midnight cover the scene where so many have sported away the brief season of blessedness, the golden seed-time of an immortal year." p. 31.

We can very conscientiously recommend this volume to our readers, with the single exception of a few extravagances of expression, more attributable, perhaps, to an exuberance of genius in the respected author, than to any culpable neglect of the rules of taste. He will not be offended with us, if we urge him to cultivate a more unaffected simplicity both of thought and language."—*London Ev. Mag.*

THE OPINIONS OF AN OLD GENTLEMAN
ON SEVERAL MORAL AND RELIGIOUS
SUBJECTS.

"We have to apologise to the venerable author of this entertaining and

instructive volume for having suffered it to lie so long unnoticed. It well deserved an earlier publicity, as it is greatly fitted to do good both in a moral and religious sense. Seldom have we seen, in so small a compass, so much to admire and commend.—The "Old Gentleman" has not lived a thoughtless or unobservant life.—He is, evidently, an individual who has studied human nature closely, and who has looked on man in the mirror of his own actions. To the young, in particular, many of the "Old Gentleman's" maxims will be found appropriate and useful; and they are enforced with such an air of good humour and unaffected piety, that they cannot fail to commend themselves to the heart. There is a charm also belonging to the subjects discussed, which, we doubt not, will procure for them many readers. Indeed, such a book as this cannot be too extensively circulated; it is a rare specimen of the good old way both of thinking and writing. "The Opinions of the Old Gentleman" are here recorded on *Punctuality, Temper, Retirement, Friendship, Cheerfulness, Candour, Happiness, The Sabbath, Prejudice, Sensibility, Pride, Retrospection, Religion, Providence, and Faith.*

On the too frequent neglect of *Punctuality* we have the following very sensible remarks:—

"In many cases it amounts to a robbery. A short time since, in a village in the neighbourhood of London, a Committee of eight ladies, who managed the concerns of an Institution which had been formed for the relief of the neighbouring poor, agreed to meet on a certain day, at twelve o'clock precisely. Seven of them attended punctually at the appointed hour; the eighth did not arrive till a quarter of an hour after.—She came in, according to the usual mode, with 'I'm very sorry to be be-

hind the time appointed, but really the time slipped away without my being sensible of it; I hope your goodness will excuse it; I am sure I beg pardon.' One of the ladies, who was a Quaker, replied, 'Truly, friend, it doth not appear clear to me that we ought to accept of thine apology.—Hadst thyself only lost a quarter of an hour, it would have been merely thy concern; but in this case, the quarter must be multiplied by eight, as we have each lost a quarter; so that there have been two hours of useful time sacrificed by thy want of punctuality.'" pp. 5, 6.

BRIEF SKETCHES OF BOOKS.

1. *History of the Reformation in the Principal Countries of Europe: with an Introductory Sketch, containing an account of the Rise of Popery, and of the Church of Christ, till the time of Luther: to which is subjoined, a History of the Churches in Ireland and America.* By the Author of "the Lives of Calvin, Knox," &c. Oliphant, Edinburgh; Nisbet, London. 2 vols. 18mo. 10s. 6d. pp. 444. and 432. These volumes belong to a class of writings which have no rivals in real utility. They whet the appetite for historical studies, and furnish a sort of chart by which to conduct the inquiring mind through the wide range of ecclesiastical research. We sincerely hope that many of our young readers will avail themselves of this very admirable sketch of one of the most glorious events ever transacted on the theatre of the world.—The great principles and the amazing results of the Reformation should be familiar to the mind of every man who values the civil or religious liberties of mankind. The author of these volumes deserves great praise for the pains which he has taken, and successfully taken, to condense into narrow limits a very satisfactory account

of an era never to be forgotten—never to be thought of without gratitude to HIM who "restrains the wrath of men, and makes the remainder thereof to praise him."

2 *Sermons*, by the REV. JAMES SIVERIGHT. A. M. Minister of Markinch. Oliphant, Edinburgh: and Nisbet, London. 5s 6d. pp. 344.—This is a volume of Sermons very creditable to the intelligent and worthy clergyman who has produced it. If every parochial incumbent supplied his flock with such wholesome provision, it would certainly be their own fault if they were not edified. Unpretending as these Discourses are, they will be found to contain a large portion of very well digested Theology, addressed to the human conscience in a very direct and faithful manner, and clothed in language at once simple and elegant. Mr. S. is we have reason to believe, "an able Minister of the New Testament."—The Sermons are Twelve in number.

3. *Strictures on the Rev. N. T. Heineken's Reply to Mr. Wm. Carlisle, in which is proved the close alliance that exists between Socinian errors and Deism.* By J. MANN, A. M. 2s. 6d.—Wightman & Cramp, pp. 197. This is a spirited exposure of the semi-Deistical system of Socinianism, as well as one if its too confident advocates. If Mr. Heineken has proved to his own satisfaction that there is no devil; that Jesus Christ is a mere man; that the Holy Ghost is not a Personal Agent; that the historical parts of Scripture are uninspired; that no atonement has been made for human transgression; and that eternal punishment is only an invention of priestcraft—we think Mr. Mann has demonstrated to the satisfaction of all who have read his little volume, that his antagonist is extremely ignorant, conceited, and arrogant, and that the criticism of his own language, or of any other, is about the last task he should attempt. Mr. Mann's Essay is in some parts

severe, but an ordinary chastisement would by no means have met the exigencies of the case. The more aggressive Socinians are, the sooner will the tottering fortress in which they have sheltered themselves be compelled to surrender to the armies of the living God.

4 *Memoirs of the Life and Writings of the Rev. Andrew Fuller*, Pastor of the Church at Kettering, and Secretary to the Baptist Missionary Society. By J. W. MORRIS. Second Edition, corrected and enlarged. Cramp, Paternoster-row. 7s. 6d. 8vo. pp. xii. 375. It was to us matter of surprise, that a new edition of this valuable piece of Biography, had not been long since demanded by the numerous friends of Mr. Fuller. Its merits are so great, that it is difficult to conceive of any thing but envy attempting to detract from them. Those who had any tolerable acquaintance with the late distinguished Secretary of the Baptist Missions, could not hesitate (if unbiased) in declaring that Mr. Morris has given to the world a correct and full length portrait of his inestimable friend. From the aspersions cast upon his labours, the Author has, in a manly way, defended himself in the present edition. A considerable part of the work, too, has been re-written, and the whole has been corrected and improved. The enlargements, which extend to a number of pages, and consist of a variety of anecdotes, and historical details, derived from Mr. Fuller's private correspondence with Mr. Morris, will be found chiefly in the II, IV., V. and IX. Chapters of the volume.

5 *Practical Views of the Dignity, Grace, and Operations of the Holy Spirit*; a Series of discourses on the Fruits of the Spirit, and additional Discourses on select subjects. By the Rev. S. GILFILLAN. Comrie, Scotl. Oliph. Ed. Nisbet, London. 6s. pp. 484. Mr. G. is already well known to the Christian public by his judicious writings; and these Discourses are well adapted to maintain the reputation he has earned. He is a good divine; and to us not the less acceptable, that he belongs to the Old School. There is a savour of vital godliness running through the pages of this volume, which will render it peculiarly acceptable to the spiritually-minded of all denominations. The Person and Offices of the Holy Ghost, moreover, supply, to an evangelical divine, a most fruitful topic in illustration—a topic in which all the disciples of Christ are deeply concerned. Those who wish to pursue a highly Scriptural and devotional work upon this subject, cannot do better than avail themselves of this valuable treatise. This distinguished Scottish divine died in October 1826. He died just as he had uttered the following words, “*I am saved only by grace, through the mediation of the Lord Jesus Christ.*” The republication of this eloquent and unanswerable pamphlet, at a time when infidelity is so shamefully impudent, is peculiarly seasonable. The Publisher has our hearty thanks for his zeal in the cause of truth. We hope the friends of the gospel will distribute this antidote to scepticism very extensively.—*L.E.M.*

Miscellaneous Articles.

A LITTLE WILL NOT HURT YOU,
 “Is the compliment, when we refuse to drink with a friend. Do all the good people who use this expression think that they

are telling a falsehood? A little is what does the mischief. The man who perseveringly refuses to take a little will never be a confirmed drunkard. It is but a little that is

given to the child for medicine and to quiet it when peevish, yet that little creates an artificial appetite in the child for more, and paves the way to habits of intemperance.—

The young man, with his merry associates uses but little, yet he soon takes a very humble seat at the feet of Bacchus. The man of business takes a small morning dram—it is for his health, he says, yet his inflamed eyes and bloated cheeks inform us that his drams are too large, and too frequent for health or even life to hold out long. The robust labourer, full of vigour and life, thinks the weather is so cold that unless he takes a little to warm him, he must certainly perish. And on a melting summer's day he insists upon taking a cooling draught of fiery spirits to preserve himself from the fatal effects of exercise and heat, but dies at last by drinking cold water. I am very dry, says the traveller, I must stop at the inn and get a little spirits to quench my thirst, but the next news we hear from him is, he is not able to travel at all. Most persons say it is necessary to drink a little when we are wet, without reflecting that drinking is the very cause of that necessity. But if a friend call to see us we must certainly set before him our fine decanters and glasses, and say come friend, help yourself. If he says he has no occasion for any, we must say, of course, do take a little—he still declines—take a little sir, it will not hurt you! He replies, I am not in the habit of drinking spirits, but I will take a little just to please you—he drinks a little, we must then say, drink more, sir, you have not drank enough to do you any good: Very true, but perhaps he drank enough to make a drunkard of him. It is a false politeness that disposes a person to offer inebriating spirits to a friend—it is barbarism to repeat the offer—and it is telling a genteel lie to say, a little will not hurt you.

Thus far the Columbian Star.

It is in this very way that many an interesting and useful member of the community is gradually ruined. This polite way of telling a lie, and of leading men into intemperance by a thoughtless affectation of hospitality, and good fellowship, has caused many a broken heart to widows and orphans; and has robbed society of many a useful citizen.

And we ought, by every expedient, to try to reclaim those whom we see ready to fall under this impious mode of seduction into intemperance so commonly practised even by men who do not, perhaps, intend to

ruin their neighbours. I was delighted with the pious zeal of a friend of mine, who in public and private life is always ready to do good. On a fine summer day, he perceived a well-dressed and well mounted stranger come into the village, where he transacted business. This stranger appeared to have no very particular business in town. He lounged about the taverns, talked and drank freely with those travellers and citizens with whom he met. He *treated* them, and was in turn *treated*, to use the disgusting slang of toppers and horse-jockeys. The liquor was beginning to operate on him, when my friend, having finished his business, retired to his villa.

When the sun had nearly set, he perceived the stranger passing by his door. He was on his way home; but he was intoxicated. He could not keep the saddle. He had scarcely passed his door, when he tumbled in the dust, and was not capable of raising himself.

My friend ordered his trusty servant immediately to lift him up in his arms, and lay him on a bed in a retired apartment, and to see that his horse be taken care of. The gentleman slept soundly until the morning. As soon as my worthy friend heard him stirring, he went into his apartment, and sat down beside him. You may conceive the amazement and mortification of the stranger, when in reply to his query, how he had possibly gotten into this place, my friend gave him an account of all that he had witnessed of him that day; how he had fallen from his horse, and had been laid on the bed by the attendant.

My excellent friend then addressed him in a very serious tone and manner on the propensity and crime to which he was giving himself up. He painted its horrors, and showed him the gulf of ruin already yawning under him. He appealed to him as a citizen, a man of education and genteel habits, as a Christian, as a husband and parent, *perhaps*—“for perhaps you may have an amiable wife and children.”

The stranger could bear it no more. He burst into tears. He shook the general's hand in great agitation, and thanking him heartily for his gentlemanlike and Christian-like conduct to him, mounted his horse and rode off.

It was a year after this event had happened, that the general was in a neighbouring county on business. As he was walking up the street of ———, toward the courthouse, a genteel, well-dressed man met him; and recognising him, he grasped his hand, and shook it heartily. “God bless you, my excellent sir, how happy am I to see you!”

“I do not know you, sir,” replied the general, surveying his face with attention. “You may have forgotten my face,” cried he, “but I can never forget yours. I am the man who *fell at your door like an intoxicated beast*, and whom you treated so kindly, and to whom

you gave such an advice and instruction as I shall ever remember. Your words penetrated my heart and soul. You have been, my dear sir, the blessed instrument of saving me. Since I saw you, I have not even tasted *spirituuous liquors*. I broke the neck of my evil propensity and appetite. I look upon intemperance with horror. You have saved me to my beloved wife and charming little children. I cannot find words to tell you how happy I am in the lovely domestic circle of my children and wife. My dear general! yours was a word in season indeed—a rebuke which fell like a thunderbolt on my heart; and God blessed it. What can I do to oblige you?"

The general paused a moment. "I have just one favour in return to ask of you," said he. "Whenever you see a stranger or a neighbour going as you were, do to him as I was led to do to you. And persevere, until by the grace of God, you reclaim him. It is thus that we may do service to our God and to our country in no mean way."—W.C.B.

DISSERTATIONS

On the Nature, Obligation, and Form of a Civil Oath.

[Concluded from p. 348.]

NO. III.

"Take heed to thyself, that thou inquire not after their gods, saying, How did these nations serve their gods? Even so will I do likewise.—Thou shalt not do so unto the Lord thy God."—DEUT. xii. 13—14.

II. We shall now trace briefly the different forms and ceremonies of an oath, which sprung up amidst the corruptions of a false religion, and were perpetuated in the lands of darkness and superstition.

Among the pagans of antiquity, including the Greeks and Romans, an oath was made by different gods; but chiefly, perhaps, by Jupiter at Rome; by Zeus at Athens; by Osiris in Egypt; and by Bel in Babylon.

The action or ceremony attending their oath, varied in different places. But the following forms seemed to have prevailed more than any other. The person laid his hand on the altar, or on the sacred things on the altar, as he took the oath.* Sometimes he

* Thus in Demosthenes, (edit. Reisk, p. 1265,) "καὶ ἐνα ἑαυτὸν πρὸς τὸν βωμὸν ἀγορεύεις,"

uttered the oath as he laid his hand on the laurel!†—for that was consecrated to one of their deities, and was, therefore, held sacred.

In ancient Rome the person who was put on his oath, held a flint stone in his hands, as he uttered these words. "If I do knowingly falsify, then may Jupiter (Diespiter) so cast me out of all good things as I cast away this stone.†

Now, it is no difficult task to find a medium by which these customs have been handed down to our days. An ingenious and able writer‡ has fully demonstrated the fact, that the Roman Catholics have derived their leading customs and superstitions from those of the ancient Greeks; and especially from the Romans. It is a striking fact, that they have copied into their system the pagan rites of their oath. The pagans laid their hand on the laurel which was sacred to their Apollo; or on their altar and sacred things. In ancient times (and perhaps the custom still exists among them) the Roman Catholics took an oath while they laid their hand on the *corporale*; that is, the cloth which covered the consecrated wafers, used by the priests in their sacrament of the Holy Supper.§

These wafers, according to the belief of that communion, are substantially the very flesh of Jesus Christ, being converted into it, they say, at the moment of the consecration by the priest. Hence the "*corporale*," which covered the "*body of Christ*," was deemed to possess extraordinary sanctity; and hence the witness laid his hand on it as he gave his oath.

I find, in an old writer,|| that in an-

και ἀγορεύεις," "Leading them one by one to the altar, and putting them on their oath." Schleusner in voce.

* See Selden ad Marmor. Oxon.—and Fabricii Bibliogr. Antiq. p. 428.

† Adam's Rom. Antiq. p. 264.

‡ See Dr. Middleton's "Letter from Rome."

§ See Paley's Moral Philosophy, p. 129.

|| Sebast. Mulleri Annal. Domus Saxonice, quoted by Fabricius in his Bibl. Antiq. p. 431.

cient times the Roman Catholics sometimes took a solemn oath thus: they carried the images of the saints in procession out of the city, and there, with bare foot and bending knee, they held burning wax in their hands, and thus took the oath in the presence of the images of their saints.

It was also commonly done among them by touching and kissing a figure of a cross; but most frequently by laying their hand on a book containing the *four evangelists*—I say the *four evangelists*, and no other part of the Bible. Hence the origin of the common phrase in law books, “*to swear on the holy evangelists*.”

It is also to be observed by us, that the act of kissing the idol was a special and very solemn act of pagan worship. The devotee came up near the idol, bowed toward the earth before it, and then kissed the idol. And Pliny informs us that when the image was elevated beyond his reach, he kissed his hand toward it, and bowed.*

This custom we can trace to a very remote antiquity. We discover a distinct allusion to it in the very ancient book of Job, (ch. xxxi. 26.) “If I beheld the sun when it shined; or the moon walking in brightness; and my heart hath been secretly enticed; or my mouth hath kissed my hand.” And Cicero, in his oration against Verres, has stated a fact which throws some light on this heathen ceremony. He describes a brazen statue of Hercules, by whom the pagans were much in the habit of swearing, “The chin and the mouth of the idol were worn smooth,” says Cicero, “by the frequent kissing of it, by the adoring votaries.”†

This custom prevailed also among the pagans of the East, who were the contemporaries of the prophet Elijah, and of the prophet Hosea.—Hence the allusions to it in the holy

scriptures. Thus Jehovah said to Elijah, “I have left to me seven thousand in Israel: all the knees which have not bowed unto Baal; and every mouth which hath *not kissed him*.”* And the prophet Hosea thus describes the unhallowed actions of the worshippers of the golden calves set up in Dan and at Bethel: “They have made them molten images and idols; they say of them, let them sacrifice, *kiss the calves*.”

Now, it is easy to trace the introduction of this idolatry into the ceremonies of the Roman Church. It is a well known fact that, at Rome and in Catholic countries, the images of the saints receive divine honour, as really as the idols among the heathen. And travellers actually tell us, in almost the very language of Cicero, formerly recited, that in Italy and in Rome the images of the saints are worn smooth by the frequent kisses of their worshippers.† And in their assemblies for worship, it is a common practice enjoined on the priest, to kiss the “*evangelists*,” as he commences the reading of them.—Nor are these actions of some unlettered Roman Catholics only. No: they are enjoined on all of that communion by their highest authority. Thus, it is decreed by the council of Trent, (session 25,) “We ordain images to be had and retained in temples; and that due honour and veneration be imparted to them. This honour is to be referred to the God whom they represent—that by these images which we kiss, we may adore Christ.” And in their “orders” to regulate their worship, it is further written, “He who says mass, after he has read the evangelists, must kiss at the place where he began to read: unless he says mass for the dead, or be in the presence of the Pope, or a

* 1 Kings, xix. 18.

† Moore, in his “View of Society and Manners in Italy, &c.” somewhere tells us that one of the fine statues of St. Peter has by the rough beards of his votaries, lost nearly the whole of the toes of one foot.

* Plin. 20. 2.

† See Rivet, in Hos. xiii. 2; and Pol. Synops. in locum; and also Alb. Fabricii ut supra, p. 431.

Cardinal, to whom the book and the text of the holy evangels must be brought to be kissed.*

Hence it appears to be a fact, established by historical evidence, that the ceremony of laying the hand on any sacred object, or the book, and of kissing it, originated in the idolatry of paganism. And it further appears that this ceremony has been transferred from the pagans into the system of the Roman Catholic superstitions.

Such is its origin. And it exists in a few countries where the happy reformation from popery has not yet had its perfect work. For instance, in old England and Ireland. And from England it was imported into this country.*

These historical facts being detailed, we are now able to draw the following conclusions:—

1st. The form or action of laying the hand on the altar, or the laurel, or the *corporale*, or the book, has no authority from the Holy Bible; and hence an important inference may be deduced. It has been formerly proved—and no pious man can justly deny it—that an oath is an act of divine homage, rendered therein to the Deity. Hence, those who kiss the book, worship God in a manner not only not authorized by the Bible, but in a manner positively contrary to its injunctions and its approved examples. They who kiss the book, really introduce a heathen ceremony into the worship of their Maker. Hence, I am constrained to say, that to my mind, it is clearly proved that every act of kissing the book is an act of *gross superstition*, which the Holy Bible not only disapproves, but condemns in the strongest terms.

2d. God has given to us the true formula and rite of an oath, and two

distinct precepts, and to the purest examples he has superadded his own divine example. Hence we infer, that those who kiss the book, reject that form laid down so plainly and so fully by Almighty God, and prefer an idolatrous custom, invented by pagans, and transferred from the pagans to them by the Romish Church.

3d. The swearing on the holy evangels (for originally the oath was made on the four gospels only) is actually founded on the supposition of the Romish Church, that the four gospels are *more divine*, and *possess more authority* than the other portions of the Bible. This has actually been, and still is, the belief of the Catholics. Hence, the priest kisses them, and no other portion of the Bible; and hence the people, in their chapels, are enjoined to stand up when the gospels are read; but may sit during the reading of any other portion of the sacred volume.

But "*All Scripture is given by inspiration of God.*" Every portion of it, the Epistles, as well as the Gospels, is of *equal* authority. The denial of this involves a principle of deism. But the book oath, or swearing on the *evangels*, is actually bottomed on this very foundation. Those therefore who advocate the book oath, or swearing on the *holy evangels*, advocate a principle involving deism.

4th. As the ceremony of laying the hand on the book and kissing it, was transferred from ancient paganism into the Catholic Church, I humbly conceive that no member of the Reformed Churches—that no man who discountenances paganism and popery, can conscientiously, or honorably practise it. Can we who profess to renounce paganism, can we who profess to cast off superstition and popery, be justified in retaining one of its "*worst ceremonies*?"

And further—The Christian who takes the book oath, is by that act placing himself back into that darkness and superstition which he pro-

* In Scotland, in Connecticut, Massachusetts, and, if I am informed aright, in the other New-England States, the oath is made by lifting up the right hand toward Heaven, and swearing by Almighty God. In these lands, the influence of the venerable Puritans, and zealous Reformers from Popery had done this excellent work.

fessed to have renounced, when he joined the communion of the Reformed Churches.

And that magistrate, that officer of government, who enforces this book oath on a Christian of the Reformed Churches, is doing that which is precisely similar in guilt to what Paul condemned in some of the Jews, who strove, unrighteously, to bring Christians back under a yoke of bondage, which none could bear. As members of the Reformed Churches, we have been freed from the bondage of the idolatry of the book oath, together with the other idolatries of the Romish Church. Those who enforce upon us that idolatrous oath, do, in my view of it, strive to bring us back to Rome and to paganism!

5th. The act of kissing the gospels is an act of great idolatry and false worship. When I take the Bible in my hand and kiss it, what do I intend, or what am I really doing by that action? I humbly conceive that it must either be a *sign* that I am the person who swears, or, that holy book *contains that* by which I swear; or, by the action I am *appealing to God*, the searcher of all hearts. It must, I conceive, mean one or other of these three things; or else it has no meaning.

First. It cannot be taken, I presume, in the first sense, merely as a *sign* to indicate that I am the person swearing. For the action of touching the table, or the act of standing up, or a hundred other actions would be equally expressive as *signs*. And why, in the name of common sense, and of all propriety, why take a *Bible* to give a mere *sign* that I am the person swearing! Besides, I beg you particularly to consider that the using the Bible simply to give a sign, is actually profane! You take God's holy book, which was given you for *spiritual uses only*—and you appropriate it to a *civil use in a civil court*. This I assert to be as profane, to a certain degree, as the impious

custom of the English government, in causing every civil, military, and naval officer to be inducted into office by taking the sacrament of the Lord's supper upon their knees! It is revolting profaneness! Or—

Secondly. Do you mean to say, that in kissing the gospels, you swear by that book, or by the contents of that book? If you do so, you do not swear by God, but by something which he has made. You then swear not by God, but by a creature. Then you are as really an idolater as the Jew was, who kissed and worshipped the golden calf! It is no matter how good the book may be—or how holy—it is still a creature—you kiss and worship a creature! You set aside the only object of worship; the only one by whom we ought to swear. The Jew did the same. There is only this difference, he kissed the golden calf—you kiss the outside of a Bible! Every argument which goes to prove the idolatrous Jew guilty, will equally go to prove you guilty. Or,

Thirdly. Do you assert that in the act of kissing the book, you thereby render divine homage to God? Then you place yourself by the side of the idolatrous pagan, and by the side of the Roman Catholic; and you adopt their argument, and their defence of their superstitions. In bowing to their Jupiter's statue, or to their statue of the Virgin Mary, they did not pretend to give divine honours to these idols, or to the image of a saint. They have taken pains to assert, and they have repeated it in their decrees, that *through these images, and through these acts of kissing their idols, they rendered homage to their Deity*. Nay, the Jews who refused to go up to Jerusalem and unite in the pure worship of Jehovah, but went to Dan and to Bethel, and prostrated themselves before the golden calves, and kissed them in religious devotion, actually professed to worship God through these idols, and by these acts of homage. But with all these professions,

and all these explanations, they were placed by the side of pagans, and condemned by Heaven as abominable idolaters! Or,

Fourthly. Do you profess to make an appeal to God by the action of touching and kissing the book? I profess that I cannot discover, in the book oath, any thing like an appeal to God! Yes! honoured magistrates and fellow citizens! I have searched, but I cannot find any thing even approaching to an appeal to God in this oath. There is no appeal to God in the act of touching the book. There can be no ground to suppose that the act of kissing the boards of the book is any appeal to God. And there is no appeal in the body of the formula of the oath, "You do solemnly swear in the presence of Almighty God;"* here is no appeal; the magistrate simply states the fact, that he does swear in the presence of God. We are always in the presence of God. And when I say that in every circumstance I am in the presence of God, I am not making an appeal to him; I simply recognise and express a well-known fact. Neither is there an appeal to God in the close of the oath, "*So help you God.*" This is only a benevolent wish expressed on the part of the judge to the witness, that God may aid him to speak the truth. It is not an immediate appeal to the Deity. Yes! honoured magistrates, and fellow citizens, I deny it before you all—I deny that there is even an approximation to an appeal to God in the book oath in common use.

Hence, then, this form of swearing is a swearing by the Bible, and the contents of the Bible; or assuredly it is no oath at all. Let the advocates of the book oath take their choice in this dilemma. It is either *no oath at all*, or it is an oath *made*

by the Bible! In other words, it is either no oath at all, or it is an oath *made not by God, but by a creature*—being something which he has made. And to swear by a creature—be it the Bible, or contents of the Bible—is rebellion against the precept which enjoins us "*to swear only by God.*"—It is swearing by a creature, and so is condemned by our Saviour—"Swear not, by any means, neither by Heaven nor by the earth, or by any similar oath." It is swearing by a creature, or giving homage to a creature; it is false worship. It is deliberate idolatry!

It cannot surely be objected to us, on behalf of the book oath, that there is any compulsion to use it by any existing law of our happy republic; or, that if we should refuse to kiss the book, we might impede the course of justice.

This objection can have no force in our happy land, and under the protection of our glorious constitution and laws. Under the bigotry of English laws, wielded by a tyranny over the minds of the English and Irish, this objection might be of great force; for cruel is the exaction by the English government, of the ceremony of kissing the book. And they fine, and imprison, and confiscate the goods of the conscientious Christian who refuses it. But our enlightened legislators have left us free to use our sweet liberty, and to swear by God, and with the raised-up hand, if we choose.

It may be objected, that one may just as well comply with a long established custom, and kiss the book, and create no difficulty. Yes! if the established customs of a place be innocent, disturb them not; if they be indifferent, disturb them not; but if they are impious and idolatrous, let no age, let no respectability, let no firmness in the establishment of them, deter us from accomplishing a reformation. How would this argument have sounded in Luther's ears? Popery is long established, and it is firm-

* In many courts, and by many magistrates, I am told, this phrase, "*in the presence of Almighty God,*" is entirely left out in their formula. This removes it still further from even the appearance of an appeal. †

ly established. Make no difficulties. Create no troubles! Apply this to the error and impiety of the book oath.

It may be objected, by some, that whatever may have been the origin of this oath, it is certain that neither judges, nor courts, nor witnesses, have any idolatrous purpose or motive in it. They use it simply to give solemnity to an oath.

We do most readily admit that our honoured magistracy and courts and Christian witnesses do not intend to be idolatrous in this thing. We cheerfully acquit them of the deliberate intention. But, then, I do assert, that it is owing to their not having searched the Holy Bible with close attention. It is most obvious, that the Bible never countenanced this oath, far less enjoined it. On the contrary, it condemns it as gross idolatry. Let no man say "I do not mean any thing idolatrous or superstitious; it never once occurred to my mind." Ah! my honoured fellow citizens! this was the very idea expressed by those who kissed the golden calves at Dan. "*We do not intend to be idolatrous, we intend honour to God through the kissing of the idol.*" This is the precise language of Papists. "*We do not intend any thing idolatrous; we study to worship God by kissing the images of his saints.*"

Whatever the man may say as to his motives in this thing; whatever he may say as to his intentions, in the view of God's word, and in the eye of the Most High, he is an *idolator* who *kisses the images* of the saints; and he is an *idolator* who *kisses the book*! And this will be seen and made clear at the judgment of the great day. Ah! fellow-citizens, had the Bible been silent on this matter, you might all plead excuses—all might wash their hands of this sin. But with the Bible open in our hands—and that too so clear, and so plain, and so full in its prescriptions of an

oath—I do say before God, and before angels, and before men, this day, that he who has the open Bible before him, and who knows better, and sees the true Bible oath, and does still go on in this idolatrous practice—he—he has more to answer for than I can possibly express, or his own soul can conceive, at the bar of the Eternal Judge!

But I must have done. I put the whole of this argument into your hands, honoured magistrates, fellow-citizens, and Christians!—reason, and determine for yourselves. I fondly hope that I shall not have laboured in vain. I do venture to indulge a hope that you will weigh deeply and prayerfully this whole argument. I rejoice that many of you, magistrates, have already expressed a wish that this offensive book-oath were put down.* I have been delighted to hear you say so. And my hands I have felt strengthened by your words. Believe me, honoured magistrates! you will find little difficulty in introducing the right form of oath. Only make the experiment—and make it with gentleness and firmness. You have only to say to the witness, "Come, we are Christians! let us act as Christians. I propose that we lay aside this idolatry of kissing a book; I propose that we swear only by Almighty God, and with the uplifted hand." Only make the trial, and you will succeed. And God Almighty will bless that magistrate—He will bless that magistrate who will first set about the reformation. And he will bless those faithful men who will unite with the magistrates to put it down. Yes, brethren, the holy God will bless them!

And, fellow citizens! I beseech you, by your country's weal, the

* It gives me real pleasure in being able to state, on the authority of the Hon. Henry Southard, that in Congress the book-oath is gradually losing ground; that when he was in that distinguished body, about half the members rejected it.

rather to unite your efforts against this evil. You must have seen that if my argument has been sustained, the book oath is a *national sin*. I have with anxiety ever viewed it as such. Now it belongs to you, magistrates, and all good citizens and Christians, to use every lawful means to take away this national sin from the midst of us. "Thus saith the Lord, put away the strange gods, and go and worship and serve the only true God." Stand up for your country's honour and defence. In the Roman Republic, when any danger threatened the nation, the decree was promptly passed, "*that the consuls should see that the Republic should not sustain any damage*." You magistrates, who govern in the fear of God, you I beg to be entreated to use all your influence, and the weight of your lofty offices, that our republic receive no detriment from this national sin.—Put it down! *Be assured that there is more danger arising from one national sin allowed by you—from one national sin not removed by repentance and reformation, than from all the army and navy of Europe combined against us! For terrible is the anger of the offended Deity!*

And if nothing else will move you, I carry my appeal to your hearts as republicans and the sons of republicans! Of the reformed nations—none but England and Ireland—(But Ireland is not her own mistress—I ought, in justice, to except Ireland.) None but England, and English laws; and you—you republicans! support this idolatrous ceremony in an oath.—Why is it—I call on you as republicans and sons of those noble republicans who hurried from them the bondage of England, and reformed carefully her different abuses—why, ah! why is it that you have retained this English fragment of idolatry? Why is it that you copy England so slavishly, as to retain this English abuse of an oath?

Go, you republicans! who have

carried yourselves with so much glory in your political counsels, and in your deeds on the field:—go—yet—and learn a lesson on this point from Scotland—that nation of Presbyterians. England had forged an iron yoke for her neck also. She too had been thrown in the dust, and was struggling under that political and ecclesiastical giant, who aimed at nothing less than the destruction of her religion and her liberty. Yes, and to impose on her in the stead of these, her own superstitious forms; and among a multitude of others, this of the "*book oath*." But Scotland rose in her might—you suffered eight years—for twenty-eight years SHE sustained the horrid shock of persecution and civil wars! But her agonies were not in vain. By the kind interposition of heaven, she threw her ungodly oppressors in the dust. The throne of the Stuarts was overturned, and their sceptre shivered to pieces! She regained her religion! She never allowed England, in peace or in war, to prescribe to her conscience. Ah! ye republicans! who have attained to such a height of political and religious liberty—who have been so jealous in reforming English abuses, and removing English influence—why has this her idolatrous oath been left unreformed in the bright days of a general emancipation. It is not too late—It cannot be too late.—Let us disdain any longer to copy into our courts any of her corrupt ways. Copy we what is noble, praiseworthy, and pure in that great nation; but let us withdraw from her in this, and in every other corruption, to an immeasurable distance. Let us swear only by Almighty God, and with our hand lifted up!

I anticipate many a blessing from this reformation. Were the oath which is prescribed by the Holy Scriptures in common use among us, we should soon see a deeper solemnity pervading our courts of justice, under

the influence of a steady and holy appeal to Almighty God. We should soon see fewer of our fellow-citizens trifling with the solemnity of an oath. For there is a force and an efficacy sent forth from God's institutions, over the most hardened mind, which it is not in any human invention to put forth. Then, too, (when this idolatrous oath shall be banished,) men of Christian name and of Christian habits shall no longer be charged with the oppressive guilt of looking

abroad over the heathen world, or to modern Rome, and of "*inquiring after their Gods, saying, how did these nations serve their gods—even so will I do likewise.*"* But, on the contrary, shall they take their holy and lofty stand with "*the seven thousand devout worshippers, who in the general apostacy had not bowed their knees to Baal, nor kissed him with their lips!*" and on whom the Most High God had pronounced his approbation and holy benediction!

Religious Intelligence.

GREEK CHURCH IN RUSSIA.

[The following is a specimen among many others, given by Dr. Henderson, of the superstition existing in the Greek Church in Russia.]

In Moscow, Dr. Henderson and his companions spent about a month, the greater part of which, owing to the state of the weather, they were confined to the house. The most curious affair mentioned in their account of this famed city, is the preparation of the sacred oil, which is used all over the empire. What would our ecclesiastical chemists think of the following process?

"The same day we went to the Patriarchal Hall, to see the ceremony of the preparation of the *Holy Oil*. Here, over a stove constructed on purpose, we found two large kettles, in which the different ingredients were mixed, and kept in constant motion by six deacons, who stirred them with long rods of cyprus, the handles of which were covered with red velvet. This was the third day since the ceremony commenced, and another day would still be required ere the oil would be ready. This oil, which consists of the ingredients prescribed in the Levitical law, is not prepared every year, but only every third or

fourth. When the fire is kindled, and also when the ingredients are put into the kettles, the Metropolitan is present, to give his benediction; and this he repeats in a most solemn manner, when the ceremony is about to be completed. During the whole time of the preparation, a succession of deacons keep up the reading of the gospels: and should they read through the Evangelists, they commence afresh. To us, it was most interesting to behold a crowd of poor people leaning forward over each other, and listening to the words of eternal life."

Installation.—The Candidates, Messrs. Abraham I. Labagh, and James H. Teller, were ordained, on the 24th of December, by the Classis of New-York, to the office of evangelists.—The ordination took place on the evening of the Lord's day, in the Middle Church, in New-York. The Rev. Mr. Marsellus, of Greenwich, preached the ordination sermon from the text, "*Go ye into all the world, and preach the gospel to every creature.*" Dr. Brownlee read the Form for Ordaining Ministers, put the ordination questions, and offered up the ordination prayer, at the laying on of the hands of the Presbyters. And

* Deut. xii. 30.

Dr. Mathews delivered the charge to the two young ministers. The audience was very numerous, attentive and solemn. Mr. Labagh continued to labour in the gospel at Rhinebeck: and Mr. Teller is building up a new

Dutch Church in the city of New-York. May the blessing of the Most High God rest on these two distinguished young preachers, and make each of them long a burning and shining light in our Zion!

Poetry.

For the Reformed Dutch Church Magazine.

THOUGHTS SUGGESTED BY HEARING A SERMON OF THE REV. DR. B—.

Yes! we shall fade—all fade away!
Like mist before the beams of day—
Like flower by the silver Spring—
Like orient clouds on morning's wing

We pass away!

And years shall come, and not an eye
That now beholds the cheerfull sky,
Shall wake to see!

By us unheard these bells shall chime
The Sabbath peal of other times!
By us unseen, the morning smile—
For stranger's forms shall crowd the aisle

Where now we tread.

And Music's strain shall bear along
The soft-toned melody of song—
When all unstrung the harps of praise,
That sounded sweet in former days,
In dust is laid!

The call of pleading Heaven again
Shall greet the ears of other men—

But ah! the pitying voice how still!
Whose mild commanding accents fell
In suasive lore!

And tears shall flow in other eyes;
In other bosoms grief shall rise;
But he who wept o'er sorrow's child,
And taught the bleeding heart to smile,
Shall heed no more!

O God, the Lord! thou knowest our frame!
Frail from thy awful hand we came,
To number o'er some fleeting hours,
To weave our wreaths of fading flowers,

The grave above!

Thou wilt not scathe th' unshelter'd head!
Thou wilt not break the bruised reed!
Or through this wilderness of grief
Drive to and fro a withered leaf—

For thou art Love!

AMANDA.

A VIEW OF THE SAINTS IN GLORY.

[SELECTED.]

"And one of the Elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb."—REVELATION vii. 13—14.

Exalted high at God's right hand,
Nearer the throne than Cherubs stand,
With glory crown'd, in white array,
My wondering soul says, Who are they?

These are the Saints, beloved of God,
Washed are their robes in Jesus' blood,
More spotless than the purest white,
They shine in uncreated light.

Brighter than angels, lo they shine,
Their glories great and all divine;
Tell me their origin, and say
Their order what, and whence came they?

Through tribulation great, they came,
They bore the cross and scorned the shame;
Within the living temple built,
In God they dwell, and in him rest.

And does the Cross thus prove their gain?

And shall they thus for ever reign—
Seated on Sapphire thrones, to praise
The wonders of redeeming grace?

Hunger they ne'er shall fear again,
Nor burning heat shall they sustain;
To wells of living water led,

By God, the Lamb, for ever fed.

Unknown to mortal ear, they sing
The secret glories of their king;
Tell me the subject of their lays,
And whence their loud exalted praise?

Jesus the Saviour is their theme,
They sing the wonders of his name;
To him ascribing power and grace,
Dominion and eternal praise.

ERRATA.—In page 306, first column, line 18, for *both* read *save*.—Same page, second column, bottom line, for *be praised* read *pass*.—Page 309, second column, twelfth line from bottom, for *epistles* read *epitaphs*.

DOMESTIC INTELLIGENCE.

A letter from the Rev. Mr. Slingerland under date of the 25th of January gives the following pleasing intelligence.

"The Lord has poured out his spirit among us plentifully" (in Glenville.) "About 40 persons are the fruit of his grace and goodness already. The work is still making progress among us—though our weekly meetings are interrupted by heavy drifts of snow."—We hope to hear particulars from our worthy brother. We are anxious to receive such kinds of information.

On sabbath evening, the 21st of January, the annual sermon was preached before the Young Men's Miss. Soc. auxiliary to the Missionary Society of the Reformed Dutch Church of New-York, by the Rev. Dr. Brodhead, and \$105 were taken up in a collection to aid their funds.

This Society was formed on the 7th of Jan. 1824, and consists at present of about 180 members. They have paid to the Treasurer of the parent society \$150 per annum. Their prospects for the future are very encouraging. They have paid, since 1824, the sum of \$450 to aid in the cause of Missions; and there are about \$150 in the Treasury.

We would affectionately and urgently entreat the young men of our churches to come forward and lend their influence and aid in the holy cause of the Cross of Christ! Let them take their stand by the side of their young brethren of this society, and cast in their mite into the treasury of the Lord. Let them think on what their fathers suffered and did in the days of the Duke of Alva. Let them think on the blood and treasures expended by these devoted martyrs of the Cross to secure to themselves and their children the enjoyment of the pure religion of Jesus. This pure religion has been transmitted to you, young men of our Churches, by your pious fathers. And can you sit still and do nothing? By the value of souls, we beseech you, and by your own souls, and the honour of our divine Lord, come forward, and instead of 180 members, we shall see the Young Men's Missionary Society consisting of many hundreds of devoted and zealous young men.

OFFICERS AND MANAGERS OF THE YOUNG MEN'S MISSIONARY SOCIETY.

MR. JOHN NEXSEN, <i>President.</i>	
STEPHEN VANBRUNT,	} <i>Vice Presidents.</i>
THOS. G. TALMADGE,	
C. R. SUYDAM,	
WM. WORAM,	
ISAAC YOUNG, <i>Treasurer.</i>	
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J. V. H. LAWRENCE,	
J. WILLIAMSON,	
D. R. REMSEN,	
T. GARSON,	
G. RAPELYE,	
R. R. THROCKMORTON,	
A. SUYDAM,	
T. ANTHONY,	
JACOB BROWER,	
H. VAN WAGENEN,	
JAMES SEGUINE,	

The Female Missionary Society of the Reformed Dutch Church of New-York is in a flourishing condition, under the zealous and active exertions of its officers. We will state particulars afterwards.

The Board of Managers of the Missionary Society, of the R. D. church, has appointed the Rev. Mr. H. B. Stryker to be their agent for a few months, to form auxiliary societies, and to solicit subscribers for our Magazine. He is an active young clergyman, and we anticipate much from his services. There is a flourishing Young Men's Missionary Society of the Reformed Dutch Church in Brooklyn. The *second article* of their constitution runs thus: "This Society shall consist of two branches, Foreign and Domestic, shewing separate funds." The third article is: "The Foreign branch of this society shall be auxiliary to the Foreign Missionary Society of New-York, and the Domestic branch shall be auxiliary to the Missionary Society of the Reformed Dutch Church." The annual meetings of this Society are held on the first Tuesday of February. The officers of this interesting society are Mr John Skillman, *President*, Mr. Adrian Van Bruat, *Vice-President*, Mr. Abraham Suydam, *Treasurer* and *Secretary*, and Messrs. Daniel R. Remsen, John Schenk, Jacob S. Moon, Teunis G. Bergen, Simon J. Bergen, C. Van Cleef, Barnet Johnson, and Adrian V. Cortelyou, *Managers*. They paid into the Treasury of the Missionary Society of the R. D. Church, in February, \$54 50 cents. The editor will be glad to have from them any communication which they may wish to publish to our churches. A Female Missionary Society is, also, being formed in the Dutch Church, in Brooklyn. We shall consider ourselves honoured by having any communication which they are pleased to make to the editor, for our next number.—There is a highly interesting work of Divine Grace, going on in our Reformed Dutch Churches, in Albany. We shall lay before our readers the particulars, as soon as we can collect them from our brethren there.

A letter from the Rev. Mr. Bogardus, of Winant's Kill, under the date of January 31, contains the glad tidings of favourable indications in that church. "The Lord has lately shown us that he has not forsaken us. A few drops of mercy have fallen in this place. The result is that thirteen persons are now indulging a hope of a glorious resurrection: and a few more appear to be seriously impressed, &c." It is very interesting to us, and to our churches, to have such items of intelligence. It lets us see what God is doing among us as 'a Church; and it excites us all to a fervent wrestling for the outpouring of the Holy Ghost. We request our clerical brethren to be punctual in forwarding such brief hints and articles of religious intelligence; religious anecdotes; and accounts of remarkable conversions.

The Candidates, Messrs. Abraham I. Labagh, and James H. Teller, were ordained, on the 24th of December, by the Classis of New-York, to the office of evangelists. The ordination took place on the evening of the Lord's day, in the Middle Church, in New-York. The Rev. Mr. Marsellus, of Greenwich, preached the ordination sermon from the text, "*Go ye into all the world, and preach the gospel to every creature.*" Dr. Brownlee read the Form for ordaining Ministers, put the ordination questions, and offered up the ordination prayer, at the laying on of the hands of the Presbyters. And Dr. Mathews delivered the charge to the two young ministers. The audience was very numerous, attentive and solemn. Mr. Labagh continues to labour in the gospel, at Rhinebeck; and Mr. Teller is building up a new Dutch Church in the city of New-York. May the blessing of the Most High God rest on these two distinguished young preachers, and make each of them long a burning and shining light in our Zion!

The Treasurer of the Missionary Society, of the R. D. Church, acknowledges the receipt of \$25, a donation from five ladies of the Church of North Hempstead, Long Island, to constitute their Pastor, the Rev. Mr. Henry Heermance, a member for life of the Missionary Society of the R. D. Church.

Also, from the Rev. Mr. J. I. Shultz, the amount of a marriage fee, from a clergyman, viz. \$3.

He acknowledges, also, the receipt of \$25 from the auxiliary Missionary Society of Saratoga, Northumberland and Fort Miller, to constitute their Pastor, the Rev. Philip Duryee, a member for life.

Also, a donation of \$50 from William Dutcher, Esq. to constitute himself and the Rev. Mr. Thomas G. Smith, members for life. Also, the sum of \$25 from the ladies of the Church at Greenwich, to constitute their Pastor, the Rev. Mr. Marsellus, a member for life. Also, \$25 from the ladies of the Church in Franklin-street, to constitute their Pastor, the Rev. Mr. Dubois, a member for life. And besides the sum of \$54 50 cents, received from the Young Men's Missionary Society of Brooklyn, mentioned above, he acknowledges the receipt of \$27 from the Female, Bible, Missionary and Tract Society at New-Utrecht, Long Island. Also, \$25 from the Auxiliary Missionary Society of Spring Garden, to constitute their Pastor, the Rev. Mr. Jacob C. Sears, a member for life. And, also, a donation

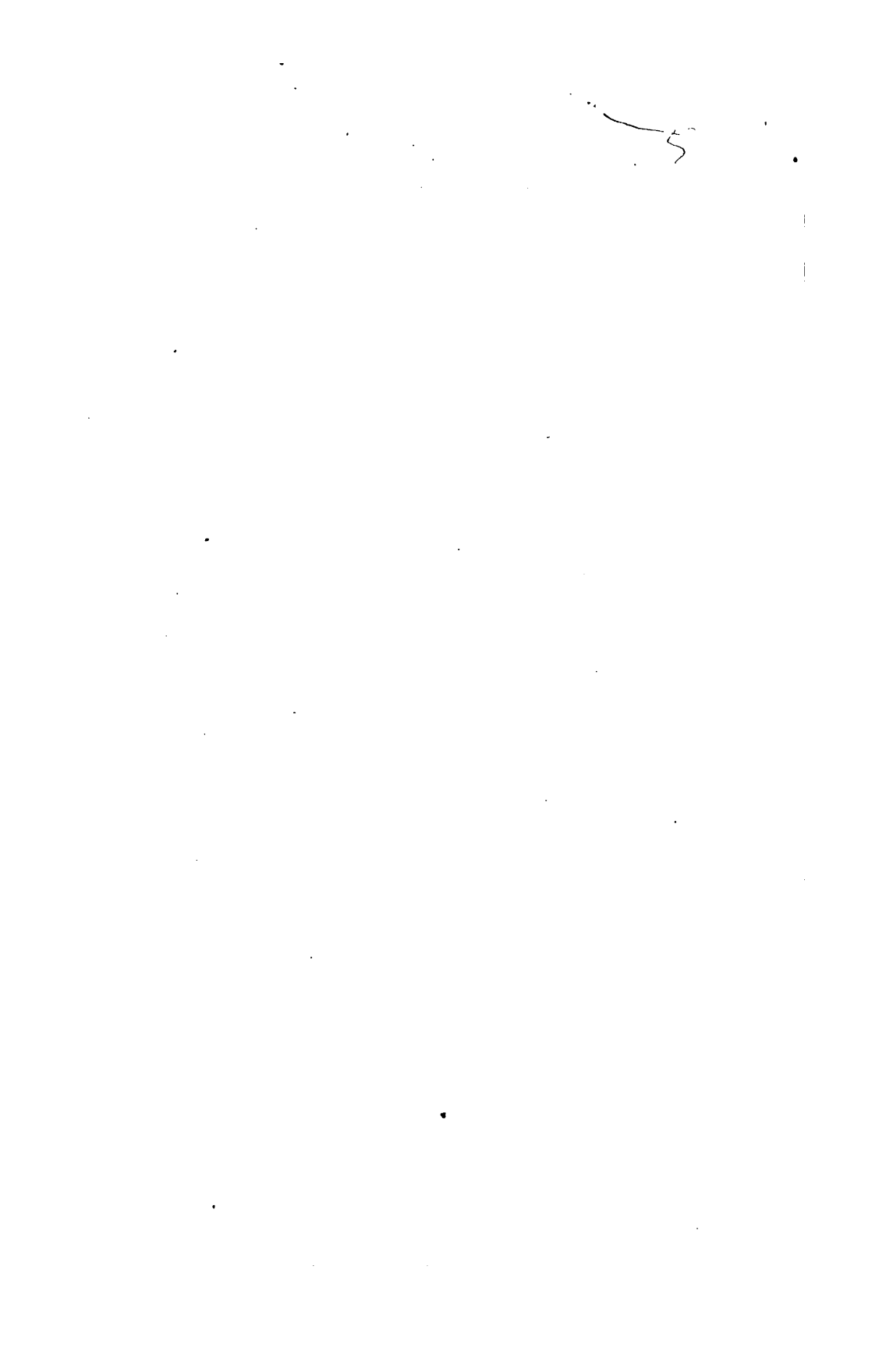
from the same society of \$6 50 cents. Also, the sum of \$25 from the Auxiliary Missionary Society of Fishkill, to constitute their Pastor, the Rev. Mr. W. S. Heyer, a member for life. The Rev. Mr. Ebenezer Mason, of Brooklyn, has also been made a member for life by his people. The Missionary enterprise and liberality of the congregation of Brooklyn we mention with delight, and hold them up as an example to our churches.

The candidate, Mr. Isaac P. Labagh, has accepted the call at Waterford, and is to be ordained to the gospel ministry there, on the second Tuesday in March next. The Rev. Mr. Jeremiah Searl has accepted the call at Cossackie, vacant by the removal of the Rev. Mr. Livingston to Philadelphia.

END OF VOLUME I.

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